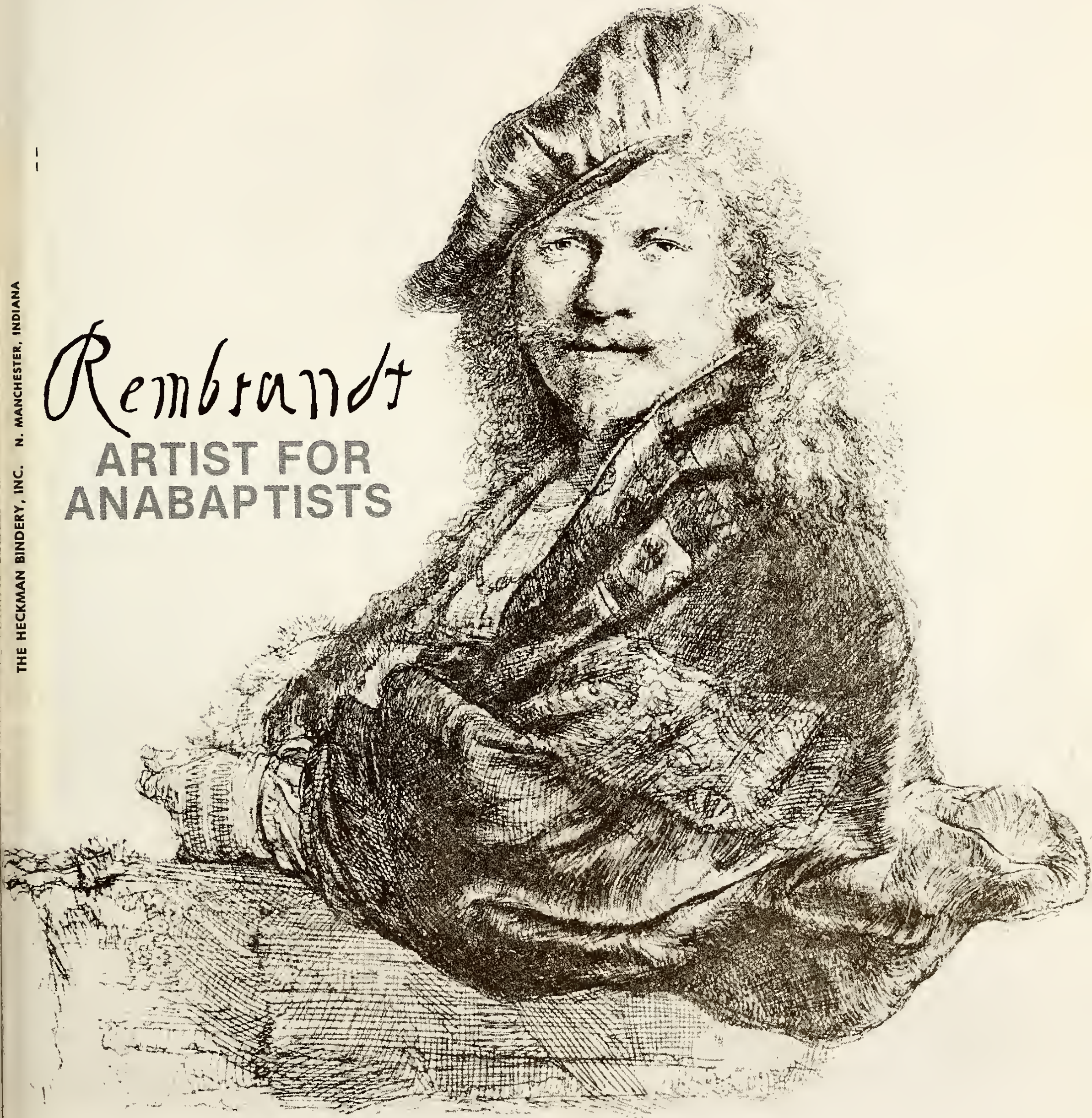
Digitized by the Internet Archive
in 2011 with funding from
LYRASIS members and Sloan Foundation

http://www.archive.org/details/messenger1981130112thom

messenger

CHURCH OF THE BRETHREN
JANUARY 1981

Rembrandt
ARTIST FOR ANABAPTISTS



THE HECKMAN BINDERY, INC. N. MANCHESTER, INDIANA

contents

10 **KKK Wraps Itself in God and Country.** In a time when those in power, or their supporters, fancy America's interests synonymous with God's, it is more urgent than ever to expose such groups as the Ku Klux Klan for the moral and intellectual frauds they are. Darrell Turner examines the KKK's bigotry and tactics.

12 **Inaugural Address.** In his Bible study on Exodus 20: 1-17, Joel K. Thompson likens God's speaking to the Israelites in the wilderness to an inaugural speech spelling out the foundation of the new kingdom.

14 **Rembrandt: The Anabaptist Spirit in Art.** Rembrandt van Rijn lived among Mennonites and had a spiritual affinity with Anabaptist thought that is significantly reflected in his art. Therefore, writes Linda Faw Neher, it is curious that Brethren have not given this 17th century Dutch artist more recognition.

18 **Absolutes for an Adventurous Future.** Amid much change in the Church of the Brethren, Robert G. Statler Mock sees seven absolutes that remain constant. He names them, and urges the church to face the "future with firm resolve that Jesus Christ and our living absolutes will continue to inspire us to faithfulness."

21 **Spiritual Calisthenics.** "Exercise your spiritual muscles by venturing an unusual love, thus enlarging the Christ within you." Thus Ken Brown sums up a regimen of "spiritual calisthenics" designed to bring into our spiritual lives a "form of jubilee."

In Touch profiles Eva Wright of Dayton, Ohio; Ruth Clark of Froid, Mont.; and Nora Robinson of Ephrata, Pa. (2) . . . **Outlook** reports on Tax resistance. La Verne accreditation. Appalachian Caucus. Somalia relief. Nobel Peace prize. NCC governing board. Apartheid. J. P. Stevens. Leroy Kennel. Disarmament lobby. Michael Woodbury. Christian educators association. Migrant ministry. Juniata peace studies. Anti-Semitism. Nuclear weapons plea (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Column,** "Women and the Draft," by Julie Garber (17) . . . **Column,** "Potlucks and Pastors," by Bob Faus (20) . . . **People & Parish,** "Midway: Drawing Children at Bible School," by Arlene Keller; "Bridgewater: Exchange Brings Barriers Tumbling Down," by Glenna Wampler (22) . . . **Pilgrim's Pen** (23) . . . **Book Review,** "Searching for Faith and Fulfillment; Facing the Draft," by Fred W. Swartz (24) . . . **Resources,** "New Games," by Harriet Z. Blake (26) . . . **Opinions** of Christian Bashore, Wiley Benefield, and George B. Phillips (28) . . . **Prayer Calendar** (30) . . . **Turning Points** (31) . . . **Editorial,** "The New Brethren," by Merle Crouse (32)

EDITOR
Kermon Thomasson

MANAGING EDITOR
Harriet Z. Blake

EDITORIAL ASSISTANT
Mark Mitchell

FEATURES
Harriet Z. Blake, Fred W. Swartz

VOL. 130, NO. 1 JANUARY 1981

CREDITS: Cover, 14-16 art from *Rembrandt*, by V. V. Stech, Artia 1963. 1 Kermon Thomasson. 4 Chuck Neufeld. 6 Scott Barkdoll. 9-11, 13 Religious News Service. 19 collage by Kermon Thomasson. 20, 26 Nguyen Van Gia. 22 Wayne Judd.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1980. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years; $27 three years; $42 five years. $8 per year for Church Group Plan; $8 per year for gift subscriptions; School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Jan. 1981. Copyright 1981, Church of the Brethren General Board.

letters

MEASURING THE MOTE

Dale Aukerman (Opinions, June 1980) has stated the beliefs of us who cannot write in his beautiful and concise language. I trust his article will help others to refrain from their misguided attacks on conservatives. So-called "open-minded persons" are no more "open-minded" than their opinions of the "closed-minded." So often the "closed-minded" person is simply a figment of the "open-minded" person's imagination.

My second concern is the snide remarks and innuendoes against the "Washington for Jesus" march and against Jerry Falwell. Some of the accusations Falwell has specifically denied. Although I have sympathy with the "Washington for Jesus" march and with Jerry Falwell, I also have some concerns. I too see the danger of going too far to the right. I find many who are critical and call our attention to the danger of going to the right are themselves on the left of the center and some far to the left. To be left of something is just as far away from hitting the mark as to be on the right. Maybe those who speak about the beam in the eye of others ought to look closely in the mirror. They might be shocked to see the size of the mote in their own eye.

ELLIS S. GUTHRIE
Eaton, Ohio

TIME FOR A CHECK-UP?

The General Board, in its shareholder resolutions to Union Carbide and Monsanto ("GB: Innovative presentations," August, page 21), did not properly follow through. The General Board should have advised the Conference delegates that it cannot morally accept the following:

1) Gifts and offerings from any member who holds stock in any firm engaged in the manufacture of weapons or apartheid activities. In other words, members who hold such stock should deduct the appropriate amount from their weekly giving.

2) Any future monies willed to the Brotherhood or to Brethren homes, hospitals, or colleges, by persons who held such stock.

Let's go all the way, GB. Yes, my tongue is in my cheek, but you have pharisaical eyesight, GB.

KENNETH E. BURKHART
Washington Boro, Pa.

KEEPING FRIENDSHIPS GROWING

How marvelous to read Ken Morse's "In Touch" article on "Anna Buckwalter: Specializing in People" (October). She and her husband, John, have special skills in relating to people. They keep friendships growing through sincerity and endless love.

As soon as our family moved 30 years ago from the Midwest to Lancaster County, Pa., Anna and John were our adopted "Mom" and "Pop." Their service to others and their Christian witness have contributed much to our family and to hundreds of other families as well.

OWEN AND ERMALEEN ETTER
Leola, Pa.

ACHIEVING A SAFER WORLD

As a participant in the World Friendship Center Teacher Exchange Program in Japan recently (American Committee located in North Manchester, Ind., headed by Allen Deeter), I feel strongly that few people realize the eminent danger of a nuclear war today in the United States. It *is* possible to achieve a safer world for the generations to come if enough dedicated people are willing to work for disarmament of nuclear weapons and peace in the world.

Why not try the following:

Join a peace organization.

Examine your Sunday school materials for peace education.

Write to your members of Congress often and tell them how you feel on issues and items.

Visit the public schools and learn what or *if* peace education is part of the curriculum.

Suggest to organizations films such as "Hiroshima" and "Who Will Be Next?"

Visit a nuclear power plant and the surrounding community to get first-hand information and inquire about possible dangers.

Engage as a speaker a bomb or war survivor.

Read, become informed and then tell your neighbors and friends what you have learned.

Helen Tucker

Warren, Ill.

IN SUPPORT OF DRAFT RESISTANCE

The Brethren Discipleship Group, formed since Annual Conference in Pittsburgh, has a concern. Out of a clarity that Jesus is Lord and there is no other, we urge youth of draft age, especially, to cooperate fully with the kingdom of God and to refuse to cooperate in any way with the demands of the Selective Service System. We encourage those who have registered to recognize the deeper invitation of the way of the cross which calls us to renounce all violence and injustice and choose the way of love. We pledge to stand with those who are in jeopardy because of their obedience to God. We offer our support in whatever ways we can.

To be placed in contact with someone close to them, youth should write the Brethren Discipleship Group at 1612 South 14th St., Goshen, IN 46526. Tel. (219) 533-8757.

Cliff Kindy

Goshen, Ind.

EQUAL TIME FOR THE BRF

Regarding equal rights in the Church of the Brethren, and the publicity given the Equal Rights Amendment in the November Messenger, I would like you to put into practice equal rights for all factions of belief in the denomination.

I take exception to your headline, "Brethren Support the ERA," and the lead of the first paragraph under it: "The Church of the Brethren has actively supported ratification . . . ," as if the whole denomination without exception were behind the ERA.

I challenge you to contact the Brethren Revival Fellowship, seek a copy of its *BRF Witness* relating to the Equal Rights Amendment, and then *give us* equal rights by printing in its entirety the "other side of the story."

Let's have some real equal rights. Let's practice what we preach to others about equal rights. Messenger has been remiss for quite some time regarding true biblical and true Brethren teaching. Give the BRF equal time in every issue. Good journalism is not one-sided.

H. Melvin Richtsmeier

Des Moines, Iowa

(Interesting, that in your quest for "equal time," you make no mention of the larger story in November—"ERA: How Close to Passage?"—which, in its objectivity, scarcely puts forward a pro-ERA argument.

Brethren do, indeed support the ERA—or did you miss the 1970 Annual Conference? We also support peace, the Bible, the family, civil rights, missions, the Church of North India—you name it. Brethren wouldn't "support" anything if we had to have unanimity on every Annual Conference statement.

As for equal time in every issue of Messenger for the BRF, fine! But first, run down the list of Brethren special interest groups, all of whom would, no doubt, like "equal time" in every issue. I suspect that then your enthusiasm for "equal time" would quickly evaporate.

As for the BRF Witness, *I don't need to "seek a copy." I read it regularly, and, like you with Messenger, I occasionally find material that gets my dander up.—Ed.)*

BVS HELPS OUT IN UTAH

I appreciate the wonderful Christian service the Church of the Brethren has provided my mother.

She is 86 years old and lives in a house by herself in Brigham City, Utah. A couple of years ago Mother reached the age where she needed some help if she was going to continue living alone. Being in her own home with her own things was very important to her, especially when she considered the alternatives of going to a nursing home or going to Georgia to live with my family. In her mind she could not accept either of these alternatives.

We found a Brethren Volunteer Service worker at The Solid Rock project who had a few free hours each week and was willing to help and be a friend to Mother. It began with Beth Kurtz, then Linda Tucker, then Faye Shoemaker, and presently Kathy Kline. What wonderful Christians these young women are. Each of them was so understanding, loving, and patient with Mother that I felt toward them friendship and Christian love. My heart goes out to them.

I thank the Church of the Brethren, its volunteer service program, and the four wonderful young women who made it possible for Mother to stay in her home and to allow me the peace of mind of knowing that someone who cared was helping her.

R. L. Seifert

Atlanta, Ga.

page one

It is becoming traditional for me to share something in each January issue on the state of subscriptions to Messenger.

It is interesting to leaf back through three or four January issues and note my terminology: In 1979 I said that one year before we had "jubilantly crowed" over attaining our goal of 30,000 subscribers. In 1980, still stalled at 30,000, I toned down my reference, saying that two years before we had "proudly announced" the attainment of 30,000 subscriptions. In 1981 we are still spinning our wheels at 30,000. So I suppose next January I will look back and remember that in 1981 we "testily admitted" that subscriptions stood at the 1977 level of 30,000.

Mark Mitchell, Harriet Blake

Actually, though, the 30,000 figure is misleading. (This is like us liberals explaining how Reagan's election landslide was something less!) One has to remember that the 30,000 figure has been maintained for three years during which we have been forced to raise subscription rates more than once. Also, it has been maintained during a time of tight budgets, when congregations are prone to cutting out Messenger among their first budget trimmings.

Anyway, we are feeling optimistic in January 1981. One reason for optimism—aside from merely surviving—is that our Messenger staff has grown. We now have a managing editor (since last September), Harriet Z. Blake.

Harriet, who has been director of news services on our communications staff since 1978, was already in charge of the Outlook (news) section of the magazine. Now she is carrying additional editorial and fiscal responsibilities. That frees up the editor to do more careful planning and looking ahead (and maybe even a bit of "oudt der vindowgazing"). And Harriet's headful of fresh ideas is no small contribution in itself.

Another new face on the staff is Mark Mitchell, our editorial assistant. Mark is another one of those talented, willing BVSers who seem to materialize whenever we need them. His touch (note pun on name resisted) on Messenger will be seen in coming issues.—The Editors

in touch

Eva Wright: A challenge to others

Eva Byerly Wright has retired—or so her age indicates! But at 79, Eva is a bundle of energy and a reservoir of creativity—challenging Christians of all ages to "volunteer."

Eva, now living in Dayton, Ohio, has two sons (deceased), four daughters, 16 grandchildren, and three great-grandchildren. Her husband of 44 years was George Wright, pastor of churches in Pennsylvania and Ohio. After his death in 1965, loneliness, which immobilizes many, pressed her into caring for others.

Eva had always been a "giver" and an "enabler." In addition to raising a family and teaching school, she held positions in local, district, and regional church work.

Eva taught until retirement in 1971. Retirement? A teacher was needed in Puerto Rico. She volunteered for a year.

Her next project was as a BVSer: serving as "guinea pig" at the National Institutes of Health in Bethesda, Md.

Eva is now in her second term on the Southern Ohio Witness Commission, where she is making an innovative contribution, coordinating a new program of volunteer service at The Brethren's Home in Greenville. Eva has made churches and individuals responsible for going to the home on a regular basis to assist with laundry, feeding patients, housecleaning, and other "acts of love." Her program of volunteers contributed to the home in one month alone 207 eight-hour days of labor. She is pushing the Resident Aid Fund among the churches—a fund to provide for those unable to pay the cost of living at the home but who have nowhere else to go.

"What do you do in your spare time, Eva?"

"Twice a month I'm on 'Fish' duty, transporting people to doctors in Dayton. I'm in charge of ticket sales for the Christian Business and Professional Women's Club. I'm a member of the Garden Club, the Manchester Women's Club, and I correspond with prisoners in jails."

"And this quilt you're working on . . . ?"

"Twenty-four in the last nine years. I give lectures on quilting."

"And that pin you're wearing?"

"I'm proud of that. I received it yesterday from Children's Medical Center in Dayton. It's in appreciation for the 1,000 hours I've volunteered there."

Unbelievable! Monday, "Fish"; Wednesday, the home; Friday, the Medical Center; Sunday, Emmanuel Church. And in between . . . .

"Where are you going now?"

"Another woman and I sorted clothes for New Windsor. I have to take them to New Carlisle before the service truck arrives."

Exhausted, *I* fell into the nearest chair.—MILDRED HESS GRIMLEY

Mildred Hess Grimley is a freelance writer, a former Nigeria missionary, and a member of the Brookville (Ohio) congregation.

Ruth Clark: A missio

"Letters and more letters, written from my kitchen," says Ruth Clark, wife of a Montana wheat farmer, "are my method of Christian ministry."

Members of the Big Sky congregation (formerly Grandview, and now federated with McCabe Baptist), Ruth and Ralph Clark live at the far edge of the Church of the Brethren's Northern Plains District. Ruth has completed six years on that church's board and served a two-year term as its delegate to Standing Committee.

Ruth, mother of two "almost teenagers," was chairwoman of the board's Witness Commission and used letter-writing as her way of keeping involved in peace and social witness from her homebase in "big sky country."

From her kitchen table in the family's trailer home 14 miles from Froid, Mont., Ruth writes a multitude of letters—suggesting, encouraging, and inspiring.

Challenging letters have been written by Ruth concerning television awareness and, because of her interest in hunger, for World Hunger Education Action Together (WHEAT). As an IMPACT member, she also writes to legislators.

Between gardening, canning, sewing, before and after counseling at Camp Mon-Dak, directing 4-H projects, attending women's fellowship meetings, handling Sunday school superintendent duties and clerk reports for the Big Sky Church of the Brethren, Ruth writes letters.

A native of Kansas, Ruth dates her vision of becoming a Brethren Volunteer Service worker from her high school sophomore year.

Ruth's emphasis on peace and social witnessing was encouraged by Dan West during Ruth's participa-

n Montana

tion in college retreats and conferences. After receiving a degree from McPherson College in 1957, Ruth spent three years as a BVSer in Europe.

"Dan West and I met again overseas. He was the one who convinced me I could handle the position of Central Regional youth worker in the early 1960s," Ruth says.

After graduating from Bethany Seminary in 1964, Ruth served as Christian education director of First Church in Roanoke, Va. During that year she exchanged wedding vows with Ralph Clark.

She credits Ralph with being the "stabilizer" for her adventuresome spirit. "He is always here with Kristy and Russ when I'm gone from home and welcomes me when I return."

Ruth recognizes that even in isolation a Christian can serve others. "In college I dreamed of becoming a missionary in the mission field, but that was not to be. I guess I have a different kind of mission . . . here in Montana."—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Nora Robinson: A formula for life

How old is Nora Robinson? Well, she had Dan West as a boarder when he was a bachelor school teacher.

Actually, her age is no secret. Born Mar. 19, 1892, near Greenville, Ohio, Nora Minnich grew up as the daughter of a minister (Granville Minnich), was married to a minister for 48 years, and had two sons, who became ministers.

Nora met her future husband, John A. Robinson, when they were both students at Bethany Bible School, then in its infancy. Nora and John married in 1912. Their oldest son, Paul, would one day be president of the Bible school, guide it through some of its most momentous years, and see it become Bethany Theological Seminary. Both of Nora's sons are now pastors—Paul at Crest Manor, South Bend, Ind., and Don at Reading, Pa.

It was while Nora and John were pastoring at Pleasant Hill, Ohio, that the future founder of Heifer Project boarded with them. Dan West was notorious for forgetting to come to meals on time. Nora matched Dan at peacemaking and worked out with him a mutually satisfactory solution to the problem.

After five pastorates in Colorado, Iowa, Ohio, and Pennsylvania, the Robinsons' ministry ended in 1960 in Ephrata, Pa., when John died after a long illness. After some months of trying life in Ohio, Nora decided to settle in Ephrata. She has lived there since.

The transition from a long-time, active minister's wife to a widow living alone was a difficult one. But Nora coped well. She took a Red Cross test and became a hospital Gray Lady. For 17 years, until she was 86, Nora served at the Ephrata Community Hospital.

Now retired from that, Nora goes almost every Tuesday to the Ephrata Church of the Brethren where she joins other women of the congregation in quilting projects. She still lives alone, and tools about town in her 1955 Buick.

Aside from her regular activities Nora is known and appreciated for hundreds of little acts of kindness—personal notes to the sick, home-cooked food for the bereaved, special treats, and "tea parties" for the children. She is a member of the Cocalico Valley Historical Society, for which she served many years.

Nora Robinson gives the formula for her good health and good attitude toward life when she writes, "I was taught by Christian parents that God gave us our bodies. It is up to us to care for them by obeying the laws of nature, eating moderately, exercising, harboring no ill feelings toward anyone, loving everyone—rich, poor, black, white, friendly, unfriendly, young, old—and keeping a high standard of moral living."—ANN KING NIES

Ann King Nies is a member of the Ephrata (Pa.) congregation.

Christian tax resister appeals conviction

"Our hearts go with our treasure to war when we must pay war taxes," said Bill Faw of Reba Place Fellowship. He was speaking at a worship service in support of Bruce Chrisman and his appeal for the right to refuse to pay war taxes.

Chrisman appeared before the US Court of Appeals for the Seventh Circuit in Chicago in early November. He was appealing his 1979 conviction for failing to file a proper income tax return. Bruce and his wife, Maryanne, farm near Ava, Ill.

The argument against Chrisman (and others in similar cases) is that he broke the law when he failed to file the proper income tax return. Chrisman believes that such an argument misses the point—that his freedom of religion is violated by the court's insistence that he pay even those taxes that go towards war.

Chrisman's attorney, A. Jeffrey Weiss, argued that the first amendment of the Constitution prohibits laws that interfere with the "free exercise" of religion. Weiss contended that the US government violates this clause by requiring full payment of taxes from citizens whose faith demands that they not pay for war.

The General Conference Mennonite Church (GCMC) filed an *amicus curiae* (friend of the court) brief in Chrisman's behalf. The brief gave historical precedents for withholding war taxes. It also stated the GCMC officially supports "Christian pacifists who refuse to pay taxes to be used for military purposes." Although Chrisman is not a Mennonite, he is closely associated with the GCMC.

After his 1979 conviction, Chrisman expected to receive a two-year prison sentence. But last January, when he stood before the judge for sentencing, he explained that he didn't mind paying taxes. In fact, he said, he would not object to paying more than his share of taxes if those taxes relieved human suffering. The judge gave him the unusual sentence of one year's service in Mennonite Voluntary Service. He spent the year doing peace work and visiting prisons. He and Maryanne plan to serve another year.

Chrisman does not expect word on his appeal before February since a written ruling from the court usually requires between three and six months. If his conviction is upheld, Chrisman intends to carry his appeal further.

Tax resister Bruce Chrisman thanks his supporters at a public worship service led by Bill Faw and others of Reba Place Fellowship hours before Chrisman's hearing in court.

La Verne takes steps to renew its accreditation

Due largely to conditions related to "frequent financial crises," the University of La Verne (La Verne, Calif.) has been placed on probation by the regional accrediting agency. The university is now taking steps which may lead to renewal of its accreditation by the Western Association of Schools and Colleges (WASC).

While La Verne is on probation, it remains fully accredited. (Accredited schools have met fully the necessary quality standards set by an appropriate accrediting organization.) A school that does not qualify for accreditation loses students, faculty, funding, and stature.

By July 1982 La Verne must meet standards for full accreditation. If it has not dealt with the problem outlined by a WASC accreditation team visiting La Verne, it will lose its accreditation.

University of La Verne president Armen Sarafian agreed that the university has experienced "severe financial problems" over the past five years. He cited as an example borrowing 60 percent of the money for building the "Supertent" several years ago.

Sarafian said plans call for the university to have raised $1 million by Christmas 1980 and $2.3 million by the following Christmas. If $1 million dollars was secured by Christmas, the university would be on a current basis in paying bills.

Warren Carter, Church of the Brethren trustee at La Verne and chairman of fund raising, asked church members of the Pacific Southwest District to donate one percent of their net assets by Christmas toward this goal.

The accrediting team expressed reservations not only about La Verne's financial affairs, but also about aspects of academic planning. WASC stated, "A review of the activities related to academic planning reveals much activity but little coordination. Various administrative offices, councils, and committees have discussed the problem but no solid short- or long-term viable academic plan has been produced."

The statement of mission for the university was criticized by WASC as being too "broadly descriptive." The relationship of La Verne to the Church of the Brethren is not made clear, said the team, neither is the school's stress upon the Armenian studies adequately defined by the mission statement.

In October, the board approved a new mission statement for La Verne that does make clear its relationship to the Church of the Brethren.

Early this month, the board will present a report of what has been done at La Verne to WASC. Sarafian hopes renewal of the accreditation could come as early as June 1981.

A joint statement of the university and WASC states that the "university is taking determined steps to correct these problems. In almost every case Commission sanctions [such as those applied to La Verne] have helped institutions ultimately to strengthen themselves, and that is the firm expectation of the University of La Verne."

Appalachian Caucus in transitional period

The Brethren Appalachian Caucus Covenant (BACC) faces an uncertain future. Its continued survival depends upon the success of a shift in the group's support.

BACC began in the late '60s as the brainchild of the late Ralph Smeltzer, General Board staff for social justice, and Dwayne Yost, then pastor of Flat Creek Church of the Brethren in Kentucky. The Caucus was created as a forum for Brethren who live or work in Appalachia to express their concern about poverty and injustice in the region.

Through the Caucus, Brethren have had three commissioner positions on the Commission on Religion in Appalachia. CORA has a strong ecumenical ministry in the area through the support of grassroots projects addressing human needs, raising consciousness on issues, and building parish renewal programs.

A large percentage of the financial support for the Caucus has come from the General Board. Because of other program priorities related to the Goals for the '80s, this support will be phased out by 1983. Wil Nolen, who has been the most recent Board staff person related to BACC, believes that the group has had an effective ministry. He adds that "the Caucus can still witness in Appalachia if it is supported by the individuals, local churches, and districts located in the region."

Survival of BACC hinges on the outcome of a meeting this month. Owen Stultz, district executive in Virlina, says that the meeting of several district executives will evaluate interest in and possible financial resources for BACC in the future.

Somalia refugees get church aid

The situation in Somalia, which has been building for some time, has become so severe that Church World Service has asked for $300,000 to aid refugees there. A grant of $10,000 has been made from the Brethren Emergency and Disaster Fund.

One of the least developed nations in the world, Somalia is now host to the largest concentration of refugees on earth. Between one and two million have come into the country, largely as the result of fighting between Somalia and Ethiopia.

In addition, a severe drought in the Horn of Africa region has brought another refugee migration into Somalia. About 1,000 enter the country every day. One in three persons in the geography of the Somali Republic is a refugee.

CWS has joined with Catholic Relief Services and Lutheran World Relief to deal with the emergency. Each has agreed to commit a minimum of $250,000 a year for three years. CWS has responsibility for developing water resources and health care delivery; CRS is concentrating on food and nutrition programs; and LWR is working on agriculture, solar energy, and other appropriate technologies. With this division of labor, each agency can work at the things it does best.

It took people a long time to realize that an emergency situation had developed in Somalia because the country is so inaccessible. Willis Logan, associate Africa director for CWS, says, "Things in Africa tend not to get the same publicity in this country as, say, issues in Asia. The response to Cambodia, for example, was very much tied up with our national psyche about Southeast Asia. But that does not excuse the fact that enough has not been done in Somalia."

Argentine rights leader wins Nobel Peace Prize

Argentine human rights activist Adolfo Perez Esquivel has been awarded the 1980 Nobel Peace Prize. Since 1974, Esquivel has been the coordinator of Servicio Paz y Justicia (Service for Peace and Justice) in Buenos Aires.

Adolfo Esquivel

Servicio is committed to the struggle for human rights, political freedom, and social justice in Latin America through active nonviolence. Among its projects, Servicio provides legal assistance and support to peasants seeking land and to workers trying to improve their conditions.

The 48-year-old Roman Catholic layman, an architect and sculptor, was described by the Nobel Committee as "the spokesman of a revival of respect of human rights." In 1977, he was imprisoned for over a year without charge by Argentine authorities when he was developing a campaign to strengthen enforcement of the United Nations Declaration of Human Rights.

NCC: "Mutual recognition" key to Mideast peace

The National Council of Churches has issued a comprehensive statement on the issues dividing the Middle East, including the Israeli-Palestinian conflict. The key to a lasting and just peace betwen Israel and the Palestinians, the council's governing board said at its meeting in November, is recognition by each side of the other's right to self-determination.

Because the Palestine Liberation Organization is at present the only organized voice of Palestinians, the statement argued, negotiations involving the Palestine question must include the PLO. At the same time, the board added, the PLO must officially recognize Israel's right to exist as a sovereign state. The PLO must both renounce its earlier statement that it seeks the destruction of Israel and cease all hostile acts. Israel must also cease hostile acts and "officially declare its recognition of the right of Palestinians to self-determination . . . "

Members of the board heard words of thanks for their past support of ex-Iranian-hostage Richard Queen, United Farm Workers leader Cesar Chavez, and textile union organizer Crystal Lee Sutton, the model for the movie "Norma Rae." The board addressed the deterioration of elementary and secondary education, particularly in poor urban areas, urging the NCC and its member churches to study the problem and respond. Pointing out that Congress has appropriated $3.15 million to build a new chemical weapons facility in Pine Bluff, Ark., the board urged the Senate to reject a further appropriation of $19 million for the Arkansas plant.

NCC President William Howard urged the board not to let the current political climate dampen the council's commitment to the poor and oppressed. "We must be threatened when the poor are threatened," he told them. "We must bleed and die with them, and not simply bind their wounds when they come under seige. It is there that we find the true ministry of Christ. It is there that we find our oneness with them."

European, US churches act against apartheid

Protestant church women in West Germany, the Catholic Archdiocese of Birmingham, England, and the American Lutheran Church are among the growing number of church groups registering their protest against apartheid in South Africa.

In West Germany, more than 30,000 persons, most of them church women, have signed petitions pledging to buy no fruits, vegetables, or canned goods from South Africa until apartheid has been eliminated.

At stake is a lucrative market for South African produce. West Germany is the largest trading partner with South Africa and stores stock both fresh and canned produce.

Although trade statistics are a carefully guarded secret, unofficial reports indicate the boycott has hurt sales in Germany. Some stores have substantially reduced their stocks of South African goods. The boycott is made easier because German law requires displaying the country of origin.

The boycotters know the tactic will not seriously damage the South African economy but they believe it is valuable because of its consciousness-raising value.

During its biennial convention in October, the American Lutheran Church ignored the advice of the denomination's president and asked the church to sell all stock in companies that do business in South Africa.

Violence is common under apartheid rule.

The president defended owning stock in such companies so that the church can "be heard in the board room."

Despite his argument, the delegates voted 447 to 331 to divest the church totally of stock in firms doing business in South Africa as "the most legitimate strategy in opposing apartheid."

A similar action was recently taken by the Catholic Archdiocese of Birmingham last year which sold its stock in three major British companies because it was not satisfied about their operations in South Africa. It has now sold its stock in five more companies with South African subsidiaries.

Camp director may become lost camper's guardian

A Brethren couple is seeking temporary legal guardianship of a young, mentally retarded man they met only in September.

Stanley and Hazel Barkdoll (he is director of Michigan District's Camp Brethren Heights) first met Michael Woodbury in September when he came with a group of handicapped people and their helpers to the camp for two days of camping. Just before supper on the first day, staff noticed that Mike was missing. Any lost camper is a serious matter but the staff was especially concerned because Mike, 30, is mentally retarded, has poor vision and hearing, and needs regular medication to control epilepsy.

A search began immediately and went late into the night with no success. By the following day, the search party included camp and rehabilitation staff members and their families, camp neighbors, the sheriff's department, a mounted posse, and a helicopter. On the third day, while others scoured the surrounding woods and fields, Michael's foster brother, searching independently, struggled through the swamp about 40 feet from shore. He found Mike there, stuck in a muddy hole. Mike was rushed to the hospital where he was found to be in good condition.

As Mike was being admitted to the hospital, the question of legal guardianship arose. His mother has visited him only twice since taking him to an institution when he was six months old. Concerned that his family might reappear and remove Mike from the foster family and rehabilitation center where he now lives and works, the courts asked the Barkdolls to apply for guardianship. If they receive it, they would insure that he could remain in his present stable situation.

Stevens signs contract with union workers

The J. P. Stevens Co. and the Amalgamated Clothing and Textile Workers Union have called a truce to their bitter 17-year struggle over the union's attempts to organize workers in the company's plants.

Stevens signed two-and-a-half-year contracts with workers at seven plants in Roanoke Rapids, N.C., where the union had won previous organizing elections. The agreement is expected to serve as a model for contracts at other plants in the Carolinas and Alabama where the workers have chosen to have the union represent them.

In exchange for the contracts, the union promised to call off its four-year-old boycott of Stevens products.

The October agreement left both sides claiming a victory of sorts. Union president Murray H. Finley called it "the successful conclusion of the most protracted labor dispute in history."

Whitney Stevens, head of J. P. Stevens, said it means the union will "no longer single out [our] company as its primary target in the textile industry." Later, he told reporters, "We will continue to oppose the union."

The agreement will affect some 3,500 of Steven's 44,000 workers. Wages at Roanoke Rapids and other organized plants will be raised to a par with those that have not sought a union. The company withheld an annual 8.5 percent pay raise at Roanoke Rapids in 1979 to pressure the union.

Kennel's bid witnesses for "moral minority"

Leroy Kennel, professor of communications at Bethany Theological Seminary, feels victorious about winning 23 percent of the vote in the US Congressional race in Illinois' 14th district.

His district has elected Republican John Erlenborn to represent it in Washington for the past 18 years. Erlenborn has a reputation as a conservative who favors a strong military and big business rather than humanitarian concerns.

Considering the conservative mood of the country and the powerful "coattails" of President-elect Ronald Reagan, Kennel believes that capturing nearly a quarter of the votes in his district was, in a sense, a victory. Other factors against him were the district's four-to-one ratio of Republicans to Democrats and the larger campaign budget of his opponent.

Through the televised debate between Erlenborn and him, Kennel felt that "an educational witness was definitely achieved." He says he hopes that his expressed concern for human rights, the elderly, peace, and developing nations revealed the "selfishness" of opposition to these concerns as expressed by Erlenborn and others.

Although undecided as to whether he will run again, Kennel does stress that he will continue to search with other Brethren for the role of the church as the "moral minority."

Church called to form a peacemaking lobby

Decrying what he called a senseless fatalism by many US citizens about nuclear war and the madness of the arms race, an Episcopal priest has called for a "peacemaking" lobby. Episcopal priest George Regas made his plea while speaking to a conference of laity and clergy in Claremont, Calif.

"We must create a movement of Christians, Jews, and people of religious spirit . . . We must build congregational support," said Regas. He has previously provided organizational leadership for a successful national campaign within the Episcopal church to approve women's ordination. He also helped last year to launch the Interfaith Center to Reverse the Arms Race.

As part of the effort to build support, Leland Wilson organized the recent conference dealing with religious faith and national security. Wilson is pastor of the La Verne (Calif.) Church.

Forty-two pastors in the area preached on peacemaking on the Sunday of the conference and on the previous Sunday.

Both Wilson and Regas pointed out that there are conservative Protestant church leaders who would welcome war if it meant that Armageddon and the Second Coming were to accompany it. Wilson said that for these people "to resist war is to resist what God wants." He sees Billy Graham as an exception and quoted him as saying, "I cannot see any way in which nuclear war could be branded as God's will."

underlines

IN NEW JOBS ... *Joel K. Thompson*, former executive of the General Services Commission, has accepted a job with the Evangelical Hospital Association, Oak Brook, Ill., as career development manager. This association is under contract to manage Bethany Hospital in Chicago. . . . *Joanne Nesler Davis*, former director of Brethren Volunteer Service, began work in October with Murphy Employment Service in Elgin, Ill., as a personnel consultant, counseling with both potential employees and employers. . . . *Steve Simmons*, who had been editorial assistant for MESSENGER, is now city editor for the *San Marino Tribune* in San Marino, Calif. . . . *S. Earl Mitchell*, retired Brethren pastor, has accepted the position of director of church relations at Bridgewater College. . . . Since August *Ronald E. Madeira* has been serving as assistant administrator at the Peter Becker Retirement Community in Harleysville, Pa. . . . Former Juniata College professor *Carnegie Samuel Calian* has been named president of Pittsburgh Theological Seminary.

HONORED ... At the Atlantic Northeast District Conference the following nine pastors who have served at least 50 years in Brethren churches were honored: *Caleb W. Bucher* of Lancaster, 51 years, ordained at Mechanic Grove; *Herman B. Heisey* of Lititz, 70 years, ordained at Huntingdon; *Graybill Hershey* of White Oak, 55 years, ordained at White Oak; *Earl S. Kipp* of East Fairview, 58 years, ordained at Mount Olivet; *Noah W. Martin* of Mohler, Pa., 50 years, ordained at Spring Grove; *Samuel A. Meyers* of Harrisburg First, 69 years, ordained at Middle Creek; *Paul Z. Rummel* of Lancaster, 60 years, ordained at Maple Spring; *Murray L. Wagner* of Mechanic Grove, 54 years, ordained at Baltimore, Md.; and *Paul D. Wenger* of Conestoga, 58 years, ordained at Conestoga. The combined number of years served by the men is 525 years.

EYE ON THE ENCYCLOPEDIA ... As of mid-November the *Brethren Encyclopedia* had received $162,977 in contributions and pledges from all five Brethren groups. Donations will continue to be accepted by Brethren Encyclopedia, 6611 Germantown Ave., Philadelphia, PA 19119.

NAMES YOU KNOW ... *Shirley J. Heckman*, General Board staff for education, has been elected to chair the executive committee of Joint Educational Development for two years. Joint Educational Development is a partnership of 12 denominations doing their work with congregational education together. . . . *Myron Augsburger*, past president of Eastern Mennonite College, will be the speaker at a Spiritual Emphasis Weekend March 20-22 at the Mountville (Pa.) church.

REMEMBERED ... *Elaine Halstead*, 35, former associate executive in the Mid-Atlantic District, died Nov. 2 of a cerebral hemorrhage in Idaho Falls, Idaho. . . . *Robert Mohler*, 94, former professor at McPherson College, died Nov. 11 in McPherson, Kan. . . . *Jesse C. Brandt*, 86, a lifetime honorary trustee of the University of La Verne, died Sept. 17 following a brief illness. . . . *Iberus Hacker*, 48, most recently involved in Harriet Tubman/Mother Jones Training Institute of the Urban Appalachian Council in Cincinnati, died Nov. 17.

update

GENERAL BOARD ... met Nov. 22-25 at the Elgin offices. Joining the usual assembly of Board, staff, and district executives were 14 *official district visitors* from 13 districts. They were responding to an invitation to the districts from the General Board to send representatives to the fall meetings. As the Board had hoped, the visitors brought a fresh grassroots perspective to the meetings.

WELCOMED ... new Board members elected at Annual Conference in Pittsburgh: *Fred Bernhard* of Southern Ohio, *Dorothy Murray* of Virlina, *Hartman Rice* of Atlantic Northeast, and *Randy Yoder* of South/Central Indiana; and a new staff member, *Joel Jackson*, head of the food preservation program at New Windsor.

CONSECRATED ... *Steve* and *Karen Glick Metzler* to service in the Sudan where they will work with *Roger* and *Carolyn Schrock* in developing a primary health care program. The Board and visitors participated in other experiences of worship and Bible study throughout the weekend.

RECOMMENDED TO ANNUAL CONFERENCE ... a study paper on *Christian perspectives on human sexuality*. The paper, to be excerpted in the February MESSENGER, was the subject of five hours of discussion. It emphasizes love and covenant in discussing human relationships and recognizes two primary stances within the church toward expressions of human sexuality and lists those as bases for further discussion. . . . Also asked Annual Conference to appoint a committee to study the need for a *new Brethren hymnal* or other music resource.

ADOPTED ... a *1981 budget* of $3,971,458, a 14.8 percent increase over the current budget. Commission budgets approved were: General Services Commission, $1,317,311; Parish Ministries, $835,943; and World Ministries, $1,544,813.

DESIGNATED ... *Latin America* and *Africa* as the key areas for church development in new mission ministries in the 1980s.

MADE A COVENANT ... with *Eglise Baptiste de Cites*, a 1,000-member Haitian church led by *Pastor Luc Neree*. He is also the director of Aide aux Enfants, a feeding program for Haitian street children which Brethren have helped support. The covenant of understanding was initiated by Neree.

REQUESTED ... a two-year plan of education to raise the consciousness of the Church of the Brethren on issues related to *undocumented workers* in the US.

IN THE COMMISSIONS ... *General Services Commission* learned that the office of personnel administration will leave that commission on Jan. 1 and become part of the general secretary's office. . . . *Parish Ministries Commission* approved three new capital loans to Lampeter, Bassett, and Newport churches and approved making the health and welfare consultant a half-time job. . . . *World Ministries Commission* heard a report on SHARE which since 1974 has granted more than $1 million to US self-help projects addressing human need.

outlook

Brethren educators form association for support

Professionals and volunteers working in Christian education in the Church of the Brethren now have an organization.

CoBACE—Church of the Brethren Association of Christian Educators—will support people involved with planning education in the Church of the Brethren and will emphasize Christian education in the denomination.

The organization was born during a two-day meeting in late October of about two dozen people working with education in congregations, districts, and the General Board. Participants at the meeting are involved with Christian education as second staff people, pastors, and volunteers.

A steering committee has been formed and will meet in March. Serving on it are Donna Forbes Steiner of Union Bridge, Md., chairwoman; Elizabeth Eisenhart; Helen Constable; Jeff Glass; Don Miller; and Shirley Heckman. Persons interested in more information should contact Steiner at 4971 Bark Hill Rd., Box 327, Union Bridge, MD 21791.

Churches mark 60 years of work with migrants

United Farm Workers leader Cesar Chavez addressed the governing board of the National Council of Churches during its November meetings. His speech honored the 60th anniversary of Migrant Ministry, now known as the National Farm Worker Ministry.

Migrant Ministry began in 1920 with a handful of daycare centers for migrant children. Later, Migrant Ministry became deeply involved in supporting the union organizing efforts of the United Farm Workers.

Involvement in organizing efforts was perhaps a natural outgrowth of Migrant Ministry's experience of working with migrant farm workers. Migrant Ministry staff had discovered that their good works—daycare centers, recreation programs, Bible classes, food baskets, community centers, even legislation—did not end the misery in which many workers lived.

When Cesar Chavez moved to Delano, Calif., in 1962 to begin a union, Migrant Ministry supported the grape workers, who were on strike for higher wages and a contract, by endorsing a grape boycott.

That support, however, created tension between Migrant Ministry and the local, rural churches on whose support it had depended. Although some people interpreted the call of the gospel to be with the poor in their struggle for justice, the primary response from growers and local churches was outraged opposition. California Migrant Ministry turned to urban areas and the national churches for support.

In 1972, California Migrant Ministry joined several national Protestant and Catholic agencies to form the National Farm Worker Ministry as a related movement of the NCC.

Today, through the still-controversial NFWM, the churches are involved in a lettuce strike and boycott in California. Staff expects the farm workers' fight to continue in California and Arizona and spread to Texas and Florida.

Peace studies continue importance at Juniata

The Peace and Conflict Studies program at Juniata College is small compared to other departments at Juniata but, in another sense it is the "largest department": It is the only department to include all the others.

Andy Murray, director of PACS, says the program is "applied liberal arts." He says, "We see the program not only as academic, but as cocurricular. We work very hard to raise internal questions and problems on campus, to raise awareness and to deal with peace-related questions, to create what we call a 'community of discourse' about peace-related issues."

Juniata's seven-year-old program is only the second among Brethren colleges. Manchester's 32-year-old peace studies program is the oldest. Other Brethren colleges do not have peace studies programs.

PACS sponsors weekly world issues luncheons and lecturers, brings to the campus pertinent films, funds field trips and programming on peace issues.

Murray sees a PACS major as guiding the student toward a career in peace activism, government work, teaching, arbitration and negotiation, or any career in religious work. Murray says, however, that the primary concern is not to train "peaceworkers" but to "raise a lifelong curiosity and open-mindedness on issues related to peace and war."

Christians must oppose rising anti-Semitism

The explosion of a bomb outside a Paris synagogue in early October was a vivid reminder that anti-Semitism remains a dangerous force in the world. Above, Meir Rosen (right), Israeli ambassador to France, helps carry the body of a woman killed in the attack.

French analysts and others believe the attack may have happened because of the French government's failure to thwart previous anti-Semitic actions and its current program to improve relations with the Palestine Liberation Organization (PLO). Apparently in reaction to such criticism of his government, French President Valéry Giscard d'Estaing gave a televised statement of support of French Jews and said the government has banned neo-Nazi meetings and increased police protection to threatened groups.

While the eyes of the world were on Paris, and other European cities plagued by anti-Semitic activity, French Consul to the US Bertrand Rault said that no country dare point its finger at France. "Did you know," he said, "that during 1980, 75 synagogues were robbed, desecrated or bombed in the United States?"

Interfaith dialog has long grappled with the Christian roots of anti-Semitism that may influence the continuing extremist actions. These roots may spur such actions at worst and, at the least, make some Christians refrain from denouncing them. Other anti-Semitism may spring from ignorance, rather than from malice. That was the conclusion of some observers after Bailey Smith, president of the Southern Baptist Convention, told a congregation that "God Almighty does not hear the prayers of a Jew." Although Smith has since said he is not anti-Semitic, he has not modified his statement, which has been denounced by other Southern Baptist leaders.

Church of the Brethren general secretary Bob Neff has said, "We must dedicate ourselves to speaking out against the recent rise in anti-Semitic and racist activities. The holocaust should serve as a necessary reminder of the past which is part of us all."

Presidential candidates get plea from churches

Last fall, a public plea to the three presidential candidates that the US never initiate use of nuclear weapons was made by the churches of Thurston County, Wash. Two of the candidates, John Anderson and Ronald Reagan, responded.

The open letter to the presidential hopefuls was signed by 10 churches including the Lacey Community Church, a union congregation of the Church of the Brethren and the Christian Church (Disciples of Christ).

"As Christian followers of the Prince of Peace," the signers asked candidates "to say to Russia and our own citizens that nuclear war can only provide losers." It also asked the US and the Soviet Union "to declare worldwide that they will never use nuclear weapons first under any circumstances."

John Anderson's campaign manager responded, saying that "we must as citizens try to assert political control over this race of death and destruction." The letter said that Anderson was disturbed by endorsement of the "fatal illusion" that the arms race can be limited and that a nuclear war can be won.

A staff assistant for Reagan noted Reagan's belief that "the best means of preventing war is for America to have a credible deterrent to foreign aggression." He added that "weakness is provocation to aggressors." Neither candidate ruled out the possibility of a first strike nuclear attack by the US.

special report

KKK wraps itself in God and

by Darrell Turner

The Ku Klux Klan has been trying to shed its image as a one-issue movement, beyond racism.

Organizers have moved out of their Southern bases and generated interest among some socially disaffected Northerners and Westerners. Recruiters have become as common in such Yankee redoubts as Connecticut and New Jersey as in rural Mississippi. The numbers are few, but the confrontations they provoke—from Greensboro, N.C., to Shelton, Conn.—keep the KKK in the public eye.

Klan leaders today can be heard expostulating on such subjects as prayer in public schools, the Equal Rights Amendment, national defense, immigration, and foreign aid. While anti-Semitism has always been integral to Klan ideology, it has taken on a new stridency in KKK literature. And the Klan's old anti-Catholic rhetoric has been replaced by efforts to recruit Catholic members in Northern industrial areas.

So-called "white backlash" against the civil rights movement of the 1960s brought the Klan's membership to a post-World War II high of 55,000 in 1967. The imprisonment of Imperial Wizard Robert Shelton and factional disputes resulted in a falling off of support shortly after. But since the mid-1970s, Klan membership has begun to grow again and is now estimated by the US Justice Department to be more than 10,000.

There is no one Klan organization today. The movement is made up of four national groups and numerous smaller factions. The four "national wizards" are David Duke, 29, of the Knights of the Ku Klux Klan, in Metaire, La.; Bill Wilkinson, 37, of the Invisible Empire, Knights of the Ku Klux Klan, Denham Springs, La.; Robert Shelton, 51, of the United Klans of America, Inc., Tuscaloosa, Ala.; and James Venable, 76, of the National Knights of the Ku Klux Klan, Stone Mountain, Ga.

Tom Metzger, 42, the Grand Dragon of David Duke's organization in California, received national attention in winning the Democratic primary for nomination to Congress in the 43rd district in San Diego in June. During the campaign, he said he preferred to be called a white racist, and said a racist is "one who is interested in the well-being of his race, his people." The local party has disowned him.

Although Metzger was raised a Roman Catholic in Indiana, he now calls himself a Kingdom Identity minister. Kingdom Identity is a quasi-theological movement that has arisen in some Klan circles in the past decade. While the Klan has always used the flaming cross as a symbol and has always wrapped itself in Christian banners, Kingdom Identity proponents have sought to give it a distinctive theological base.

Klan members who identify with Kingdom Identity assert curiously that Adam was not the first man but the first white man, and that Eve was physically seduced by Satan, to whom she bore Cain, the forebear of the Jewish race. It holds that the Bible was written for the white race only.

Kingdom Identity teaching "sounds similar to the old British Israel movement," says Foy Valentine, executive secretary of the Southern Baptist Convention's Christian Life Commission. British Israel doctrines, originating in the 19th century, asserted that the Anglo-Saxons rather than the Jews were the "true children of Israel" and God's chosen people.

Noting there is no basis for such odd biblical interpretations, Valentine commented that "they don't have to have facts to get something like this going."

Will Campbell, executive director of the Committee of Southern Churchmen, has been a vigorous opponent of Klan aims and activities though he himself is acquainted with many Klan members and has empathy for the economic problems that lead them to join the Klan. Reflecting on its recent development, he says, "The Klan I'm seeing today is more anti-Semitic than it is anti-black. With the current Near East crisis the Jews have more to fear from the Klan than blacks."

A report on the "new" Klan movement by Irwin Suall, director of the Anti-Defamation League (ADL) of B'nai B'rith's fact-finding department, says that in the 1960s "a much stronger Klan apparatus tried, by violence and terror, to counter the civil-rights movement, failed, and fell into decline. Now it's trying to recruit for new strength, still using raw racism as an appeal, but also exploiting such legitimate controversial issues as busing, affirmative action, welfare and crime."

According to Suall "the leaders hope to fashion a potent political force by rallying non-member supporters, of whom there are thousands across the country."

Growth of the Klan has traditionally occurred during periods of "great economic and social turmoil in our country," reports Anne Braden, director of the Southern Organizing Committee for Economic and Racial Justice. The other side of the coin, she adds, is that it has

Klansmen march through Selma, Ala., mocking the civil rights work of Martin Luther King.

country

Left: *Ku Klux Klansmen join with neo-Nazis for a cross-burning during a "Hitlerfest" in Benson, N.C.* **Above:** *At a KKK rally in Antioch, Tenn., a Thompson sub-machine gun is given as a door prize. Guns, flags, and crosses figure prominently as KKK power symbols.*

not grown when "there was a strong offensive in this country against the ideology of racism."

While the Southern Baptist Convention has spoken out against racism consistently since the 1960s, some observers within the nation's largest Protestant denomination have voiced fears that traditional Southern Baptist conservatism on social issues may make its membership a fertile recruiting ground for the Klan.

Klansman Wilkinson recently wrote an article in his tabloid newspaper commending the Southern Baptist Convention for its stands opposing abortion, homosexuality, and the Equal Rights Amendment. "It looks like you guys are about to get back on the right track again," he told a reporter for Baptist Press. "Maybe in a few years you'll come out for segregation."

Such unwanted praise upsets many Southern Baptists, some of whom are unhappy with the apparent drift toward the right.

Beverly Tinnin, pastor of the First Baptist Church of Meridian, Miss., worries, "We can see right now in the Southern Baptist Convention a mood that is anti-intellectual, anti-educational, and anti-establishment—all rolled into one. People think the best way to deal with the problems we face is to boot out the liberals."

Tommy Tarrants, a former terrorist for Mississippi's White Knights in the 1960s, who became an evangelical Christian while serving a prison term, advises that "we have to help people realize that they can be concerned about issues without falling into a 'God and country' trap where they identify the interests of America with the Kingdom of God."

The Roman Catholic Church, century-long target of American "nativists," has been unequivocal in Klan condemnation. Cardinal William W. Baum, when Archbishop of Washington, D.C., warned in 1977 that membership in the Klan is "incompatible with the teaching of the Catholic Church."

The cardinal said any ideology or activity "which is rooted in racial or religious bigotry, or which seeks to intimidate individuals or groups of people, is a declaration of hostility to God's plan for the salvation of humanity as revealed and fulfilled in Christ Jesus."

The 42-member board of Evangelicals for Social Action (ESA) has urged Christians to engage in preventive action against Klan activities and to support victims of the movement.

"One reason the Klan is thriving is because of the apathy and silence of the community at large," ESA declared last year. "Christians have a special responsibility in the face of these depredations. We must not have a faulty theology which is tongue-tied in the face of violence, hatred, and the grossest of injustices."

In opposing the Klan, perhaps the biggest responsibility facing churches is to demonstrate that despite its Christian trappings, the movement is anything but representative of the faith of Jesus Christ. The religious community has found that it can count on the news media in its efforts to expose Klan bigotry.

At the conclusion of a detailed investigative report on the Klan which it published last spring, the Nashville *Tennessean* daily newspaper asserted that "the Klan is most dangerous when it is left alone and its leaders—old and new—can spew their racist venom unchallenged. This is when the Klan can poison a community and the country.

"When the Klan's tactics and racism are examined openly, the people discover its leaders to be moral and intellectual frauds." ☐

Darrell Turner is a writer for Religious News Service in New York.

Bible study

Inaugural address

Read Exodus 20:1-17

The emergence of the people of Israel as a nation was an incredible innovation. How it all began is not clear. But we do know Israel's birth is connected with the awesome events of the exodus. A strange band of nomads and wanderers who had been a slave people found the Egyptian empire vulnerable. They became a free people and soon they were on their way to a rendezvous at a mountain where they would get some notion of what it meant to be a nation.

What would it mean to come face-to-face with their emancipator? Israel must have pondered that question many times on the trip to the mountain because God's first words to them—in Egypt—had been strange: "I have seen the affliction of my people. I have heard their cry because of their taskmasters; I know their sufferings. I have come to deliver them out of slavery. I will bring them up out of that land to a good land, a land flowing with milk and honey" (Ex. 3:7-8a, author's paraphrase).

This is strange language. My Indonesian colleagues who teach Old Testament in Ambon say we in the West cannot fully comprehend, understand, or appreciate the impact of this image of God. Gods, they say, don't act that way. They are not concerned about people. They are only concerned about their own needs and expectations.

Kings care about human welfare. Kings want peace and justice and the best of the crops from their fields. But gods, as everyone knows, are petty, self-seeking, thoughtless—those who act in their own best interest. A god is a religious bargainer. He likes to barter and deals in security. She uses magic, superstition, and manipulation.

A wise person, therefore, can obtain a good life from the gods. It is all very simple. Sweep out the house every morning as an act of cleansing. Present two cups of tea leaves or the right kinds of food at the right times to a particular god and life becomes whole, good, and joyous because gods are concerned about the temples in which they live and the ritual which is performed correctly. They are not concerned with human welfare and land.

So, the wanderers, under the leadership of Moses, arrived at Sinai and again there was much to ponder. Again strange actions from this God. No bribes were expected. The people were told to listen to an address. Now in that day, as it is sometimes in our world today, this king didn't talk directly to the people of the new nation. Rather, the king's press secretary, Moses, brought the message to share with Israel. And so it was that God spelled out the platform on which the new nation would be built and the direction it would need to move if it was to be a healthy, viable community.

God began by saying, "I am Yahweh."

It is important to note this was the language of a king—a royal sovereign. It was the language of royal procedure. It clearly identified the government that was being established. Israel was told it had been freed by a king, one who had triumphed over the other king—the pharaoh. And this particular king had a name. Israel was not meeting a nature god but an active, identifiable person. Not a blob to be manipulated if you were smart enough, but a person to be heeded; not a god to be harnessed but a king to be served; not a shrine to be honored, but a kingdom in which to live; not an escape from life but an involvement in history; not a debate about what the exodus means, but a voice, with a name, that states what has been done. There was no need to plead, bribe and beg, because this God had already acted: "I, Yahweh, brought you from the land of Egypt, the house of slaves."

So we see this is a kingly address. It is a political speech by the head of state. It was a sovereign spelling out in an inaugural address the foundation of the new kingdom. And this becomes more evident as this king continues, through the representative, Moses.

"You shall have no other gods before my face."

This is a statement of the fact that life is one, it is whole, it is not intended to be fragmented into a hundred different rituals. There are *no* other gods, none to serve, none to trust, none to fear. God is saying that all the shrines have been swept away, all the altars destroyed, all the curtains which guard all holy places and practices have been ripped down. This God takes the initiative to move into the world.

This king says, "You shall not box me in space, build no images. You shall not use my name lightly, don't exploit me. You shall honor sabbath; remember, time is holy."

Rejection of images is the rejection of all practices which try to tie this god to a particular holy place, holy ritual, holy creed, or theology. This one wants to come and go, to invade and abandon, to permeate all of life. So comes the statement of fact: "Don't pretend there are any special spaces or occasions for salvation. Let me be a king able to move about my kingdom as I please and as I desire. And my name—don't utter it lightly. Don't use it without knowing I'm alive and moving and present. Don't attach my name to certain events because I operate in all of life."

What about the sabbath? Sabbath is not a place, not a custom, not a practice, not a spot on the calendar, but a moment. A moment of meeting where one is re-

God began by saying, "I am

newed, refreshed, and transformed. And this comes again and again, day by day. It is happening all the time. It is life. God is met in life and in its day-to-day living. You cannot isolate or fence off or make irrelevant the moments of meeting with God by saying those moments occur on a particular day of the week and that the rest of the week is for politics, business, science, or teaching. One cannot say this is religious and that is economic. Every moment of life is the sabbath.

What else is there to say? All has been said by this king. Don't seize life. Accept it with gratitude. Life is loaded with meaning. It is awesome. It is scary, but the king has said, "I am here." That's enough. But the king has more to say. There are thoughts on what makes for the best welfare of a nation.

If you are part of the same family, the same people, the same nation, then obviously you honor father and mother; obviously, you do not kill other persons.

And you preface these phrases and those which follow with "obviously" because this king intends shalom, or peace. This king doesn't really care for all that is holy or sacred, unless it comes to mean a peaceful, healthy society. Here is a king with a social program. What is ultimate in society is human welfare and how people can live with each other. This god, says Moses, is interested in what happens between people.

We must look at one more proclamation: "You shall not covet, you shall not desire." Some persons have suggested that this part of the address is a later edition. It doesn't quite fit. It is too psychologically sensitive. They suggest that these words do not fit because you can't enforce something so nebulous as "desire."

That's precisely the point. This is not a law, but rather a statement of what it means to be a servant of the king. Only gods covet. They want fields and houses of other gods. So here is a warning that Israel shall not be like the gods—scrambling, grabbing, getting, seeking, achieving, because life is not to take and use and squander for themselves. Israel is not to oppress others, nor use them, nor to walk on them for their own purposes.

It might have been more simple to say, "Practice justice. Don't trample the poor, the blind. Don't exploit by unjust measurements those persons who come to buy in your market place." In fact, in a later address, this king said, "You shall not pervert justice. You shall not show partiality, and you shall not take a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. Justice, and only justice, you shall follow, that you may live and inherit the land" (Deut. 16: 19-20).

But—in this inaugural address God said, "Thou shalt not covet." That is, thou shalt practice justice. Or to make it stronger, to fit the pattern which was spelled out earlier, Obviously you shall practice *mispat*—justice.

We often forget that in the Bible, justice is not giving others what they deserve—what they have earned. Justice is seeking out persons to give the inheritance that is due them simply because they are human persons. It is not waiting until people are strong enough to claim their rightful place in the human race, but it is seeking out the ones who are too weak to make that claim. *Mispat* really contains a germ of redemption, a seeking after, a lifting up, a caring for, a dying for, a living for—concept.

So, why all this fuss? Well, because this king was the first to say that justice—care for widows, orphans, strangers—was a program for worship. It is ultimate. There is no religion behind it. It is sufficient in itself.

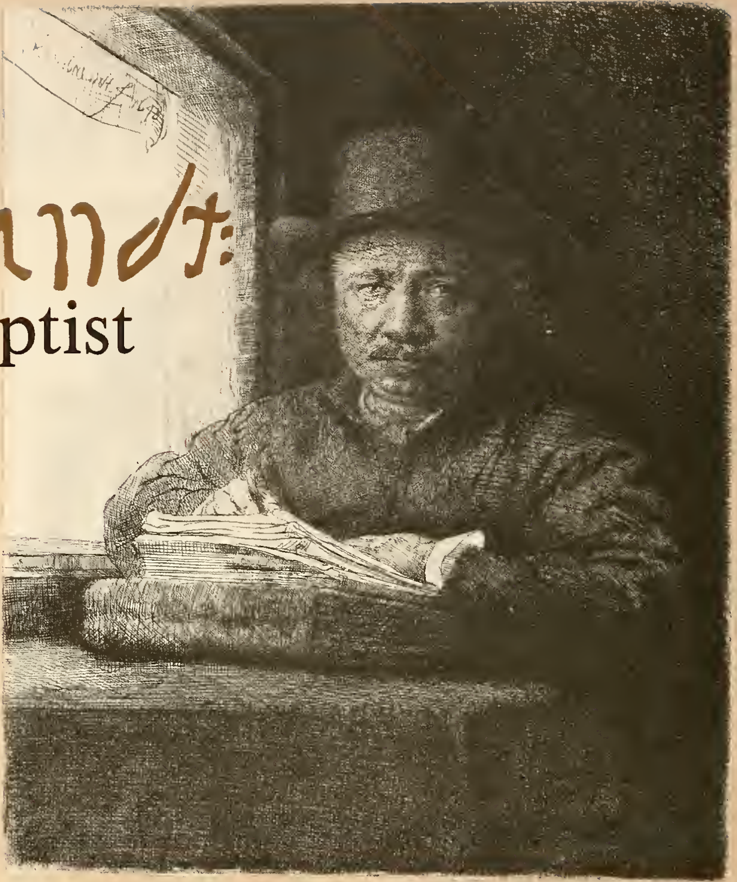
Some said, in reaction, "Let's go back to Egypt." Others said, "No, let's try it. Let's even covet—but let's covet justice for all people. Let's embrace human welfare. Let's opt for social healthiness. Not fields, barns, livestock, but let's covet torah—this message which God, our king, has given us through Moses." Obviously God's way makes sense if we are going to live as part of the same nation and the same kingdom. ☐

Joel K. Thompson is the former executive of the General Board's General Services Commission.

Yahweh." /by Joel K. Thompson

Rembrandt: The Anabaptist spirit in art

Anabaptist influence helped shape the insights expressed in the revolutionary art of Dutch artist Rembrandt van Rijn.



by Linda Faw Neher

It is curious that Brethren and Mennonites have not given more recognition to the artist Rembrandt van Rijn. Though brought up with the austere theology of John Calvin, the young Rembrandt was influenced by his contact with the Mennonites of the 17th century. While beginning his career in Amsterdam, he lived in the home of the Mennonite art dealer Hendrick Uylenburch, and probably came to know other Mennonites. Later, he became a friend of Claesz Anslo, a well-known leader of the liberal wing of Mennonites, the "Waterlanders."

Some historians, including Baldinucci, one of his biographers, claim that Rembrandt became a Mennonite. Most scholars today would not agree. But whether he became a Mennonite or had close contact with the group is not important. It is his spiritual affinity to Anabaptist thought that is significant.

Rembrandt believed in going directly to the simple truth of the Bible instead of putting his faith in creeds and doctrines. He understood the gospel in terms of the compassion of Christ rather than in light of the wrathful God portrayed by the Calvinists with their strong Old Testament orientation.

A study of Mennonite literature of the times, and especially of Menno Simon's writings, reveals how close Rembrandt's themes were to those of this group. To the Mennonites, a Bible story is a moment in which God and humans are interacting. Rembrandt shared this personal identification with the people and events of the Bible. In his work, *The Descent,* he used himself as the model for the man standing on the ladder, holding Christ's arm.

In another work, *Raising of the Cross,* he appeared as the man struggling to raise the cross upright. This was akin to the piety of his contemporary, Jacobus Revius, who wrote,

> "It was not the Jews, Lord Jesus, who crucified You.
> It is I, O Lord, it is I who have done that to You."

Rembrandt seemed to say that Jesus still is being crucified and that all people must share in the guilt. He viewed the Bible as his own story and himself as a participant in its continuing narrative of humanity's situation.

Rembrandt became increasingly concerned with the inner reactions of the people he portrayed rather than with their outward appearance alone. In this he proved to be ahead of his time. It was no longer the biblical stories as narratives but their meaning for the individuals involved that intrigued him. The appropriate passages of scripture must be studied to discover how closely the artist followed the source and in what ways he departed from it.

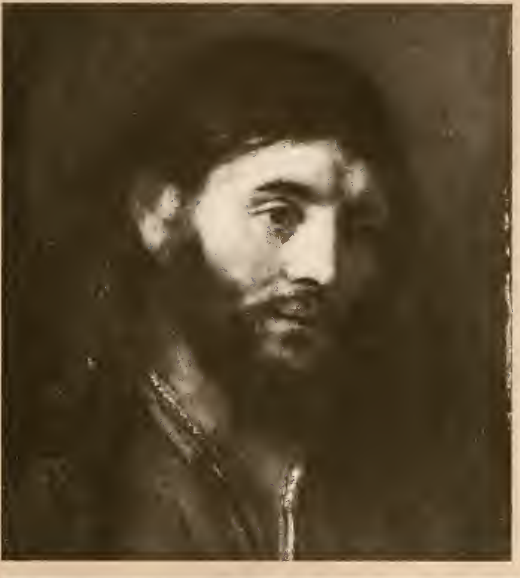
As he grew older, he exercised more freedom to go beyond the text to a depiction of the inner life of the characters. For example, not content with the portrayal of Hagar on the basis of one text alone, Rembrandt finally developed six different works revealing various aspects of her interaction with those around her.

Rembrandt was the first artist to show Jesus with Semitic features. Like Martin Luther a century earlier, he accepted the fact that our Lord was a Jew. In Christian art of the time, Jesus generally was given an idealized face reflecting the current concepts of beauty and majesty. Of the people around Jesus, only Judas the betrayer was portrayed with ethnic features. The ugliness with which he was painted reveals the anti-Semitism of the times. Only a few years before Rembrandt's birth, Shakespeare had set forever the stereotype of the evil Jew in his Shylock of *Merchant of Venice.* Most artists of the time showed Judas as this kind of repulsive person who would sell his Master. But Rembrandt, in his famous *Judas Returning the Thirty Pieces of Silver,* called attention to the agonizing remorse of this man when it finally dawned on him what he had done.

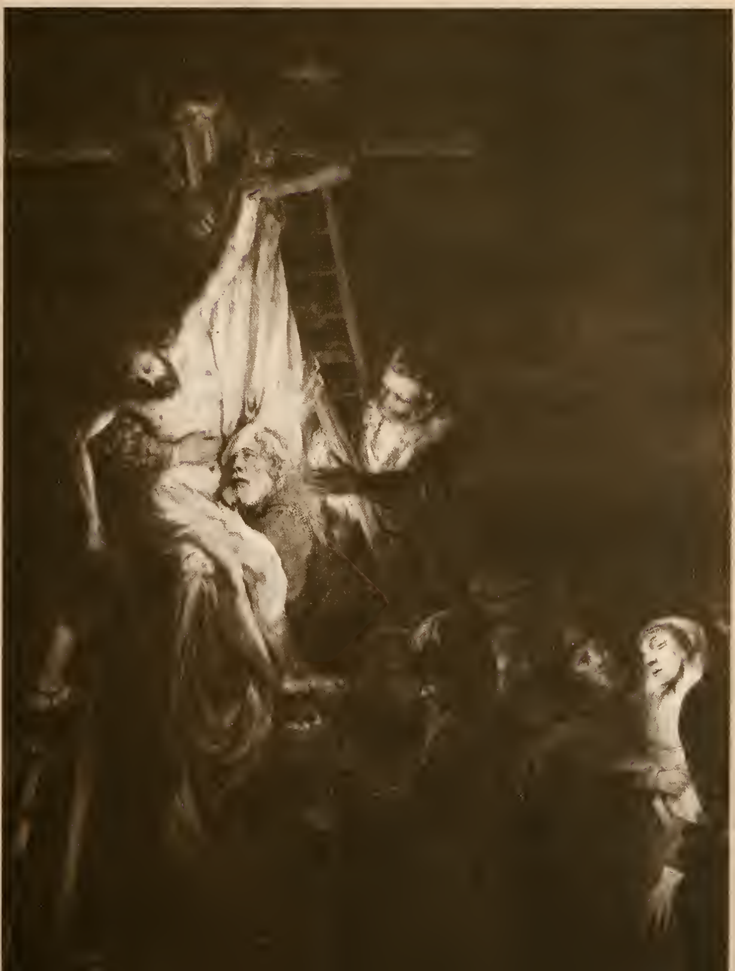
In 1639, Rembrandt purchased a townhouse in the Jewish quarters of Amsterdam. Not only did he not despise Jews as his contemporaries did, but he was so devoted to the Bible that he also was fascinated by the descendants of the biblical people of God. As he watched from his windows, he may have felt that they resembled the great figures of the Bible. It was a sheer contradiction that for centuries artists carefully had shown the inscription above Christ on the cross, *I.N.R.I.* (Latin for "Jesus of Nazareth, King of the Jews"), while disregarding its significance.

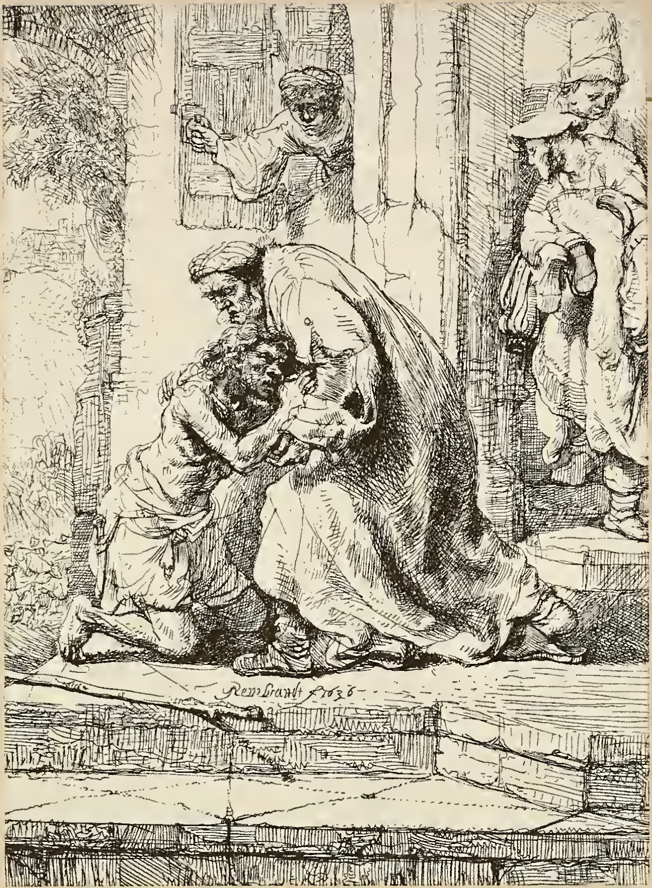
Most artists throughout history have presented the first man and woman as reflecting the image of the Creator, resulting in an Apollo and Venus-like beauty. Rembrandt did not choose to portray them thus but, in his *Adam and Eve,* offered a much more psychological study, asking himself how these two people must really have looked in their primitive and inarticulate state. The Bible began for Rembrandt with Adam and Eve and their disobedience. Rembrandt was more interested in the relationship of God to human beings than in great cosmic happenings such as Michelangelo portrayed in his *Creation.*

Until Rembrandt, all Christian art was commissioned by the Roman Catholic Church and reflected its perspective. Rembrandt was the first to break with his



Rembrandt was the first artist to show Jesus with Semitic features. Probably his sensitivity to his Jewish neighbors in Amsterdam was reflected in his biblical art. Rembrandt also shared a personal identification with the people and events of the Bible. His painting of "The Descent" contains a Rembrandt self-portrait (below: man holding Jesus's left arm).





Rembrandt avoided idealizing his biblical portrayals, as in "The Prodigal Son."

time. Compare him, for example, with his contemporary, Peter Paul Rubens. The difference is striking. Although both are classed as baroque, Rubens devoted his life and art to the glory of the Roman Catholic Church. He helped promote the Counter-Reformation within the church as an effort to win people back to the fold. To do so, he emphasized outward physical beauty with constant action and movement.

This was quite different from Rembrandt's deep, inward, spiritual probings. Rubens suggested the strength of spirit of the apostles and saints by idealizing them. Rembrandt, who knew his Bible, saw them as ordinary people who had been transformed by their religious experience. Rubens painted for the public, whereas most of Rembrandt's biblical art was an expression of his own inner need. In fact, his religious productions found very little market, yet he continued to express himself in this way, a most unusual phenomenon for that time.

Painters in Catholic countries were not allowed to choose the religious themes from the Bible for themselves. The Church dictated the subject matter and the paintings always reflected the religious beliefs of the day. Certain themes were not acceptable and those which were permitted were carefully prescribed. Even the point of view of the artist was dictated.

This was entirely different for Rembrandt. For him the Bible alone determined the subject. The art of the Counter-Reformation, on the other hand, was not really biblical in the strict sense of the term. It concerned itself with the glorification of the Church, not the Scriptures, and gave an idealistic representation of certain stories from the Bible instead of their true inner meaning.

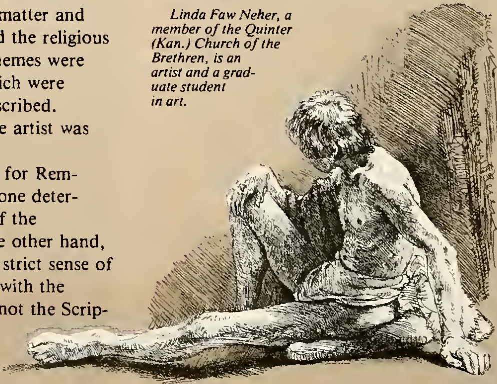
It cannot be said that Rembrandt's biblical work represented a new "Protestant" style. None of the Protestant groups of that day encouraged religious art for the propagation of their faith. They either rejected it or were indifferent to it for worship in church, although they might have appreciated it in their homes.

Rembrandt can be regarded as Protestant, or better, *Anabaptist,* in the sense that his biblical works were the product of his own personal contact with the Holy Scriptures. He interpreted the Bible without restrictions imposed by the religious institutions of his day. In this he shared with Protestants, and especially Anabaptists, the freshness and joyous surprise of rediscovering the Bible.

Rembrandt lived on the fringes of organized religion rather than in the center, reading and interpreting the Bible in his own way. He was too much of an individualist to conform to any one group. Further, he was a painter and not a theologian. This does not mean that he did not receive stimulation from the churches. The Reformed, Mennonite, and Jewish communities all contributed to his perspective. Above all, he lived with his Bible and it became the foundation of his life. All the tragedies he experienced, instead of making him bitter or defeated, brought him closer to God and God's word.

Those of the Anabaptist and Brethren tradition would do well to study this great artist, realize the revolutionary character of his achievements, and find in him a kindred spirit. The deep inner meanings of life with God and humanity as found in the Bible have never reached greater artistic expression than in the work of Rembrandt van Rijn. ☐

Linda Faw Neher, a member of the Quinter (Kan.) Church of the Brethren, is an artist and a graduate student in art.



by Julie Garber

Women and the draft

Share my perspective as I face registration for the draft? When I was asked to do that at the Youth Study/Action Conference in June, I had misgivings about my qualifications. Women do not face registration now—and I am a woman.

But then I realized that I *am* qualified.

I am qualified because regardless of who must actually sign up, we are all inescapably involved: young, old, parents, grandparents, sisters, brothers, friends.

To share what I feel as I face the prospect of draft registration, I must say that I am a feminist. I believe men are not simply "masculine" and women simply "feminine." Each person, man or woman, is both masculine and feminine. Society has traditionally assigned men power, strength, stability, reason, and mechanical ability. To women have been given emotion, compassion, gentleness, and nurturing. But all these traits belong to both men and women.

Thus, as a pacifist and a feminist, I was both dismayed and pleased when President Carter announced his plan for registration to include both men and women. I was angry that this man who campaigned on a peace platform, who called for zero nuclear weapons, and who took international turmoil to the negotiation table instead of the battlefield was now talking war. But I was encouraged that the President would finally take the step to transcend traditional stereotyped sex roles and include women.

His plan met with a rush of public opinion from protectors of traditional women's roles. I quickly discarded their arguments. I knew that at the most only one out of 10 recruits in the armed forces would ever be involved in actual combat; visions of women crawling on their bellies with bullets whistling by their ears was a myth. Most personnel in the military are clerks, medical aides, cooks. Even if women are not up to snuff when it comes to shooting people, most women can surely handle the other jobs. They have been cooking, cleaning, nursing, and typing for years.

Despite my first reaction to the President's plan to draft women, I found myself wondering whether registering women would, indeed, be positive.

We are a country with an overabundance of "masculine" traits. We are strong, competitive, predatory, and power-seeking. We need to infuse some "feminine" qualities into a nation overdosed on *macho*. Registering women, seducing them into the *macho* image, would do nothing for the health of this nation or world peace.

I was terrified at finding my thinking so near to that I had so recently discarded. But then it occurred to me that the question was not *who* is going to war but who is *not* going to war. Whose voice will say "No!" to war? Whose voice will choose life over death and love over hate?

I no longer want to consider whether women should be drafted. I would rather consider drafting no one—male or female. By will and necessity we will find a better solution and all the 19- and 20-year-olds, mothers, fathers, sisters, brothers, and friends will say a loving and lovely "no."

Some time ago, I met Jackie Haessly from Wisconsin, the aunt of American hostage Kevin Hermening in Iran and a sister of Barbara Timm, who went to Teheran to visit her son. Barbara went against Jimmy Carter's wishes and, much to the President's dismay, she gave American apologies to the Iranian people for any wrongs committed against them.

Jackie described her sister as apolitical before November 1979. She knew little of foreign policy, but she was fiercely patriotic. When Kevin wanted to enter the Marines before he was old enough, she signed the parental consent form. Once in the service, Kevin worried about the prospects of war, and he elected diplomatic service to avoid armed conflict. Just a few weeks after he arrived in Teheran, the embassy was seized.

When the embassy was taken over, Barbara was suddenly looking at the world with different eyes. The old Barbara might have encouraged military intervention. But with her child in danger, she knew an American attack would only waste the lives of the hostages. American pride did not seem worth the price. So Barbara did the only thing she knew to do: she went to be with her son and seek reconciliation.

After returning to the US, Barbara received so much hate mail and ugly phone calls denouncing her trip as unpatriotic and treasonous that she retreated into silence. When a reporter, eager for information, questioned Barbara's and Jackie's youngest sister, she defended Barbara saying, "She is not a crazy woman or a radical. She's simply a mother looking out for the safety of her son."

Barbara Timm didn't intend to be radical but her story has given us the most radical of challenges. Are we not all mothers of humanity charged with the care of humankind? Mothers—men and women—faced with violence and hatred cannot protect the young by responding with the same. We must choose between blessing and curse, good and evil, life and death. And we must always choose life. ☐

Julie Garber, a Manchester College graduate, has worked with the Fellowship of Reconciliation. She is now doing graduate studies at Indiana University.

Absolutes for an

What Brethren tenets have survived

by Robert G. Statler Mock

In our day, we seem to face everywhere a crisis of confidence. Faithfulness and loyalty to once unquestioned institutions and beliefs—schools, churches, the law, the family—appears to be declining. Many of the morals and traditions that once held us together no longer seem secure.

Even within the Church of the Brethren the forms to which we were once faithful are largely gone. The plain church has given way to the altar, pulpits, and padded pews. The black straight coat has given way to contemporary dress. The eldership is gone. The acceptance of unmarried and female pastors is in. Women are now allowed to enter the church with their heads uncovered. Our world is in movement and change. Change is everywhere about us.

But it is instructive to know that Jesus Christ our Lord was not afraid of change. Indeed he lived in a time and spoke in an era of extremely rapid social change. In that situation in which he lived, he sought to conserve the good and the best of that order, even an order which itself was rapidly decaying.

It is said of him, "He came not to destroy, but to fulfill." Yet in the midst of his day Jesus himself loosened the snackles of the law which had held the spirits of men and women in servitude for uncounted centuries. And our Lord planted in the minds of a few some of the most revolutionary ideas of all time.

Indeed, Jesus, our Lord, our Savior, the Head of our Church, was himself the forerunner of a new order, an order that would mean change, transformation, adventure, and, for some, revolution.

Now in our own time, in a world of uncontrollable change, the question is, What is it to which we can finally be faithful? In a world of such change, are there indeed any absolutes? Is it a farce to sing with the hymn writer, "Change and decay in all around I see. O Thou, who changest not, abide with me"?

Hebrews 11 tells the stirring stories of Abel and Enoch and Abraham and Sarah and all those who seemed to be faithful. But what was it to which they were faithful? What were the immovable absolutes that made life meaningful in a world that seemed to change so rapidly about them?

At the opening of a new year, we are reminded that this ageless question is certainly a question of our own time. Over the years I have been excited by studying how the Brethren have interpreted the mind and life of Jesus Christ and what we have considered to be permanent and absolute in a world that seems to be temporary and transient. Through the almost three centuries of the life of the Church of the Brethren, there seem to emerge identifiable absolutes that have made us a special people.

The primary absolute of the Brethren is the belief in the sacredness of the idea of family. Even though the family is changing in our day, we firmly believe the family is not being destroyed. We have not only believed in individual families, but we also have firmly maintained that the church itself is a family. Every member of the church needs a church home. Indeed, for most of the history of the Church of the Brethren, we never called the building in which we met a church, unless we followed it with the word "house." We were going to the "church house." It was not until the '40s and the '50s that the Brethren began to drop the term "house" and just go to "church."

Everyone needs a home. The church faithful to Jesus Christ is like a home, a place to which persons can continually return and be accepted for what they are and who they are. The sacredness of the family always is an absolute for us.

The second absolute is the open mind and the open Bible. We Brethren have rejected all creeds except the New Testament. God is not done revealing himself to us through Jesus Christ. Our fathers and mothers were dedicated, as we must be, to constantly keeping open the channels of new truths for the times in which we live. Such openness to truth lessens divisions inside and outside the church and promotes a higher level of accepting diversity.

The third great absolute for the Church of the Brethren is that love and empathetic understanding are the most powerful forces in the world. The question for the Brethren is not simply what side you take on any given issue. The question is, whatever side you are on, are you loving and empathetic to one another?

The fourth absolute for the Brethren is the principle of freedom in religion. The Brethren make official statements of the church at Annual Conference. But a church that loves and trusts one another is not one that requires any kind of legalism in terms of official obedience to the rules or the statements of the church.

For us, religion is a matter of conscience, and the Brethren seek the right of personal conscience for themselves and for all persons of good will throughout the world. For the Brethren this has always been an absolute, and we have believed it to be universally relevant to the dignity and the happiness of a fulfilled life.

The fifth principle, the fifth absolute to which we can yet be faithful, is creative citizenship. The Apostle Paul makes it very clear, "Honor the state." The Gospels make it clear that Jesus did not refuse to pay taxes. Both Jesus and Paul would have us pray for people in civil government, for kings and rulers and those in authority. Yet, there are often irreconcilable differences between our faithfulness to God and our faithfulness to the state. There is never for the Brethren a blind following of the state.

We must always remember that the state to which both Jesus and Paul said we should give honor was the same state that finally put those two men to death because of their civil disobedience. Both Jesus and Paul were loyal and supportive of the government, but always refused to violate the commands of a clear conscience and of religious faith even when civil and political or military power demanded them to do so. We must do the same. We must never be confused; God and the state are not the same.

There is another absolute for the Brethren, and that's the absolute of demonstrative Christianity. Our Brethren fathers and mothers were devoted to the belief that our profession of faith was an offering in everyday life of a practical demonstration of its claim upon our lives. Our theology must always be a theology of the fields and the streets. For the Brethren to demonstrate that we are faithful to Jesus Christ means accuracy

adventurous future

he centuries to inspire our faithfulness?

and integrity in our speech, no false testimony against a brother or sister, absolute openness in dealing with one another, no short-changing of one another, no cheap shots at each other, no winning by foul means. Our word is our bond. Our "yes" is "yes"; our "no" is "no."

If someone is hungry the call of the Brethren is to give them food; if thirsty, give them drink; if naked, clothe them; if sick and in prison, visit them. Life is always to be lived out in service, in gentleness, in simplicity, in mercy, in justice, in harmony, and in devotion to all that is right and decent.

Love for each other and those beyond our church is as strong as our love for God. Indeed we test our love for God by how strong our love is for our friends and our enemies alike.

The seventh absolute to which we can still be faithful after 273 years of the history of the Church of the Brethren is the principle of the simple life. The tyranny of things has been a hallmark of western civilization and has made us miserable and paranoid.

We know well that life is not really satisfied by conveniences, comfort, and security. All of these have given way to boredom, loneliness, and fear. Our treasures are those which moth and rust readily corrupt, which thieves break in and steal. Rather than living in peace with all our possessions, we live in fear.

A new approach is necessary, and yet, not new. For the founders of the Church of the Brethren promoted a different quality of life from the beginning, a quality of life that was relevant then and is relevant for our own time.

Down the corridors of nearly three centuries they still speak. Do you want to be at peace? Do you want to address your fears, your loneliness, your paranoia?

Then consider the simple life. The simple life means determining priorities in such a way that the most supportive and nourishing experiences of our lives come through personal interaction with those meaningful and significant others and through a simple trust in the kindly providence of a caring creator who loves us even to our death. Seek those earthly, secular, material things only when they increase personal interaction and deepen trust in that creator.

When we Brethren are true to our heritage, we are faithful to Christ as Lord of our lives. We do then have absolutes to which we can be faithful unto death. We celebrate our faithfulness to Christ's ideals, Christ's teachings and example, Christ's spirit as interpreted and articulated by our church.

We face an indefinite but adventurous future with the firm resolve that Jesus Christ and our living absolutes will continue to inspire us to faithfulness. ☐

Robert G. Statler Mock is pastor of the Nampa (Idaho) Church of the Brethren.

JESUS SAYS:
BLESSED
ARE THE
PEACEMAKERS
NOT THE
WARMAKE

by Bob Faus

Potlucks and pastors

Something has happened to potlucks. I have not been to a *true* potluck in a long time. True potlucks are collections of the food that people have available. True potlucks are high risk ventures because you cannot know what will show up. My worst fantasy of a church supper has eight of 12 hot dishes tuna casseroles and the other four, turnips.

But that is not the way it is. Potlucks aren't really potluck anymore. People bring their favorite dishes, and old-timers can predict with a high degree of accuracy who will bring what. As if that isn't enough to guarantee mind-boggling variety, some churches even tell different folks what to bring. The result is more of a buffet than a potluck.

The way we put together a potluck is a bit like the way we search for a pastor. Each of us brings the highest hopes and the most complete expectations of what we want in a pastor. We put them all together and the result is a congregational shopping list that no one person could match. But then we try to come as close to that list as we can in a person. In many cases, the adjustments to real human beings are a bit unsettling. In a few cases, the compromises are actually jarring. After several weeks or months of pastoral service the inner suspicions of a congregation are borne out: the new pastor is not the Messiah.

Pastors can contribute to the do-it-all image of ministry. Even though they feel pressured by others' unrealistic expectations of them, they like to be regarded as gifted, often try to satisfy the many demands on them, and can become workaholics as servants of the Lord.

We have too easily accepted the notion that competence for a trained professional in set-apart ministry means doing everything well. We have highly rewarded those who have tried to fill that impossible role. After all, that's why we pay them.

The popular examples of ministry do not help much. We see on television a ministry of an hour or two a week at most given by a highly attractive, well-polished preacher. We assume that the way we see them is the way they are. So in the local congregation we sometimes find our enthusiasm deflated because up close we notice our own pastor's shortcomings. And we unfairly and unfavorably compare our own pastor with the public image preachers.

How fascinatingly different are the thoughts of Paul in several of his letters to the Christians in several local congregations. In Romans 12, I Corinthians 12, and again in Ephesians 4, Paul points out his understanding of ministry, of gifts, and of wholeness in the church. Look at just a few of his claims:

The ministry of the church belongs to the congregation and not to the individuals in it, pastor included. Even where strong persons emerge in congregational life, they are a part of the community: "The body is not a single organ." Even though leadership styles in pastors may vary, from facilitative to authoritarian, those leadership styles should not confuse a congregational understanding of its ownership of its ministry.

Gifts for ministry from God are many, and no one person possesses all of them. Brethren have long held that at baptism each of us enters God's ministry. Some are called to a set-apart ministry; the gifts sought in that set-apart ministry should fit the congregation's needs. Congregations should seek in pastors those gifts that complement, undergird, or complete the gifts already present in the congregation, but not replace them. In so many words, Paul criticizes the practice of hiring ministers to do the ministry of the congregation. Nor would Paul be happy with high pastoral turnover in congregations bent on finding the "perfect person." At the same time, Paul would want pastors to recognize the gifts in other persons and earnestly strive to have them identified and offered for the ministry of the congregation.

When ministry is mutual, the body can function as a whole body. When ministry is not mutual, the body suffers. We claim as a church to practice "the priesthood of all believers," yet we rely on those who are qualified, charismatic, or self-confident. According to Paul, no one is disqualified or excused from mutual ministry. Maybe because we all have preferences in our priests, we have not worked very hard at making "mutual priesting" a desirable and necessary part of life in the congregation.

As we minister to one another, we acknowledge the true authority in our midst: Jesus Christ.

We have not received gifts for ministry capriciously but so that in using them we may glorify Christ. Nor do we propose mutuality in our ministry because it is a good idea (which it is), or because it enables the pastor and congregation to be very clear about the particular gifts he or she brings (which it does), but because it acknowledges our own true identity as God's people.

As with Paul, we should be grateful that mutual ministry saves us from requiring a pastoral messiah in our midst.

As for potlucks, let's keep them the way they are. ☐

Bob Faus is consultant for ministry in the General Services commission.

Spiritual calisthenics

"Exercise your spiritual muscles by venturing an unusual love, thus enlarging the Christ within you."

by Ken Brown

We are born, we live, and we die. Time, which enshrouds all, remains a mystery. We cannot fathom it. Is time a category of thought so basic that we cannot even conceive of its absence, as Kant believed? Is it relative to motion, as Einstein concluded? In what sense is time real?

We look at our hands and at our hair and we know that change is real indeed. Our life seems long and it seems short. Many of us already have lived beyond the life spans of our ancestors. Still, there seems to be a maximal life span—three or four score years and ten—that has not changed much throughout all history. We may be a little more healthy than the next person. We may have somewhat more energy or slightly fewer aches and pains. But the sweep of God's history, whether 6,000 years or 4.6 billion years is unfathomable. We are given a cosmic instant—this miracle called life. Even if scientists tamper with the aging process and prolong our moment in time, human experience will not fundamentally change. We live, knowing that we shall die.

How do we respond to the mystery of life's limits? We all know from childhood the prayer: "If I should die before I wake, I pray the Lord my soul to take." Whatever the merit of that prayer for little children, it indicates to us that at the center of the Christian faith is an affirmation that the end of this life is the beginning of a new spiritual self.

Eugene Laubach of Riverside Church in New York says that our first reaction to death should be to thank God for the gift of having lived. Laubach quotes Fanny Hurst, the novelist, who wrote her autobiography while suffering a terminal illness, separated from her loved ones, and in physical pain. But she closed her life's story with these words.*

> Life, I salute you. Whether I have one hour or one day left, I salute you. To have lived you up to now, to have attempted to interpret you to others, to have known and to know people, good and bad, great and puny, eminent and anonymous, is already to have lived life up to the jeweled hilt. The going is stony, but the going has wings and the heart sings. I salute, life, for the riches and wonders of you.

Because God has given us the good gift of life here, we can approach the mystery of death with more confidence and less apprehension.

Maggie Kuhn is a 75-year-old national voice for the Gray Panthers. After working 25 years for the United Presbyterian Church, Kuhn retired nine years ago. She has survived three painful cancer operations, the most recent in 1976. She travels more than 10,000 miles a year for the Gray Panthers, speaking about health care, discrimination against the aging, and reform.

Maggie Kuhn's spirit evidently is an inspiration to all ages. She tells people to be proud of their gray hair, their wrinkles, and their age. They represent a visible triumph over odds. Her advice: "I can't stress enough how important exercise is. Walking is sometimes difficult for me because I have stiff and very painful knees. But my goals transcend stiff knees. If you really want to go somewhere, you can't let stiff knees stop you."

Sooner or later, of course, stiff knees do stop us. But the Apostle, in 1 Corinthians 15, promises resurrection not of old bones but of a spiritual body. What will pass, dust to dust? What will be saved?

In Jesus himself we see so much of eternal worth that death could not end it. Wherever the Christ image love dwells in us, there the resurrected life already has begun. A good part of our lives *should* be left behind. There is much in all of us about which we are not proud, which is trite, spiteful, selfish, and which partakes of death. As Laubach says, how much of me God can use is not a question for me to answer. But we are taught that inasmuch as we are in Christ, then that spirit lives beyond the grave.

As Maggie Kuhn advised us to exercise our body, Christian counsel must be to exercise also those spiritual tendons of faith, hope, and love; of kindness, compassion, reconciliation, patience, and joy.

Israel, which often fell away from God's instruction, was commanded to practice a Jubilee Year: a 50th year when God's chosen people were to remedy wrongs, forgive debts, release others from former obligations, and give of their savings to the needy. It was to be a very special year of celebration and renewal.

Perhaps we could exercise our spiritual body by initiating some form of Jubilee. Privately choose a definite time in the near future. Plan carefully to make that time a real jubilee of the spirit. Call it spiritual calisthenics if you wish. Plan special thoughtfulness for those with whom you share this precious treasure of life. Give an additional tithe to human needs. Encourage those persons whom you have neglected or slighted, and think of kindnesses that are novel and untried. Rid yourself of soul-burdens that will need to be left behind anyway.

Exercise your spiritual muscles by venturing an unusual love, thus enlarging the Christ within you. The more that Christ lives within us, the less there will be to bury and the greater will be the victory over death. Love in Christ and your resurrection already has begun. ☐

Ken Brown is director of peace studies at Manchester College.

---

* "If I Should Die Before I Wake," *Sermons from Riverside,* June 1, 1980, p. 7.

Bridgewater: Exchange brings the barriers tumbling down

An exchange with a Lutheran church in Germany is having far-reaching effects for the youth and adults of the Bridgewater (Va.) Church of the Brethren.

This past summer, 13 Bridgewater youth and their adult leaders traveled to Germany to return the visit made by 15 youth and two adults from the Emmaus Lutheran Church in Cuxhaven, Germany, to Bridgewater in 1978.

The exchange was the brainchild of Linda Logan, a member of the Bridgewater church who works for the Emmaus church in Christian education. After the German group had visited Bridgewater, the US youth began planning for some of their group to return the visit.

The task seemed almost monumental when the youth first began projects to raise enough money to finance their trip. Their methods included the usual youth fund-raisers—having spaghetti and pancake dinners, washing cars, raking leaves, cleaning, and babysitting for people in the church, sponsoring a youth versus adults basketball game, selling community birthday calendars. But what began as a challenge soon became a joy as the group worked together for a common goal. The cooperation became a real lesson in love as the youth felt the support of the rest of the congregation.

At one of the final money raisers, a chicken barbecue just days before the group was to depart, the youth talked excitedly with the adults about their eagerness to compare another culture with their own, to renew friendships, to take part in activities the Cuxhaven group had planned for them. They were also eager to share some American customs—such as softball and peanut butter—a treat the German youth had discovered on their visit.

The group returned from their three-week trip with much to share with the congregation and the community. They had matured during a year of taking greater responsibility in the church. They had experienced another culture and had learned to communicate without a common language. They had visited Schwarzenau and had come closer to the roots of their religious heritage. Visiting the Bergen-Belsen death camp had brought to life their history-book knowledge of Nazi Germany. They had felt the scrutiny of the border guards as they traveled into and out of East Germany, a contrast to the freedoms people in the US take for granted.

For many of the youth, the trip was more than just a visit to a different country. It was a visit to the home community of friends made two years ago, a chance to stay with friends who had been guests in their own homes.

Although the primary purpose of the exchange was to learn about a different culture, the youth and adults of the Bridgewater congregation also learned new things about each other. As a result, the youth have become more a part of the congregation. In a large church like Bridgewater, youth sometimes feel lost. But working with the adults to raise money to make the trip has brought the groups closer together.

And, of course, the German and American churches have come closer together, too. The youth are now looking forward to a return exchange from Cuxhaven in two years as these two churches far apart work to lower the barriers that societies create.

FOR THE GLORY
OF GOD
A M
AND MY
NEIGHBOR'S GOOD

Cuxhaven pastor Grau accepts from Sharon Ulrich a Brethren heritage banner made by Bridgewater youth.

A member of the Cuxhaven church summed up the cooperative effort: "Exchange programs are one of the most important ways to create peace on earth."—GLENNA WAMPLER

Glenna Wampler is a member of the Bridgewater (Va.) congregation.

Bridgewater youth visit Alexander Mack Schule in a side trip to historic Schwarzenau.

Midway: Drawing Haitian children at Bible school

As the date for the Midway Church of the Brethren summer Bible school (Lebanon, Pa.) approached, the question most frequently asked was, "What will be our project this year?" The planners had good memories of last year's project to buy oxen for the Kulp Bible School in Nigeria when $2,790 had been given. Dale Minnich of the General Board's stewardship staff was consulted for suggestions. From his list, the Aide aux Enfants program in Haiti was chosen. It provides a school, a feeding program and medical services to needy Haitian street children. The cost of the feeding program is $7 per child per month. At a meeting of the teachers and helpers, they voted to take on the goal of feeding 400 children for one month at a cost of $2,800.

One of the teachers, who is an artist, drew on a 4′ × 8′ plaster board a sketch of mountains, a golden sun, water and several trees. This became the tool for putting a visual image before the children illustrating what the money was accomplishing. For each $7 given, the children were brought to the board and asked to draw a child. The children drawn were as different in size and shape as the children who received the food.

The first day's attendance was 105 and an offering of $74 was received. One class drew 10 children that day. Excitement started to build and the next day 14 were added. By the end of the first week there were 87 very different looking children on the board in all colors, sizes, and shapes.

Each child illustrated on the board was given a number. Some drew the number for a T-shirt effect. Others drew a balloon and placed the number in the balloon. The Pennsylvania children painted Haitian children in airplanes, on water skis, hanging over a cloud, one even standing on the sun. On the last day the drawing was so full that they drew the children holding hands. The board was displayed at the front of the sanctuary where parents and friends could see it.

At the Midway church, the Bible school project is one the whole church watches with interest. After the first Sunday, many adults began to give, too. On the second Monday of Bible school it took six classes to draw 147 children, bringing the total to 234.

Each day the excitement grew as the classes added more and more children. By the time the second-to-last day was over, 46 more children ($322) were needed to finish our goal. Friday's offering looked as though many change purses and piggy banks had been emptied. When all was counted the goal had been reached and exceeded . . . 416 children . . . $2,913. Later contributions from classes and families brought the total to $3,452.

The project was the object of much excitement and fun, but it was only one part. An excellent staff of teachers and helpers did an outstanding job of teaching two and a half hours each morning for 10 days in hot July weather. Children memorized Bible passages, learned their lessons well and made craft articles.

At Midway, the teachers, helpers, and children go to Bible school, but the rest of the church is there, too, in spirit and interest. — ARLENE KELLER

Arlene Keller is a member of the Midway congregation, Lebanon, Pa.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- Happy New Year! Happy Beginnings! Happy Fresh Starts! In beautiful words from Isaiah, "The Lord says, 'Do not cling to events of the past, or dwell on what happened long ago. Watch for the new thing I am going to do. It is happening already — you can see it now!'" (TEV). In the marvelous eternal beginnings of the season, a new year is happening. It has come to us as a gift, as pristine and pure as the dazzling white snow that stretches before me on the January landscape. God the Beginner is ever before us, urging us on to our own beginnings, new birth within ourselves, within our spirits that certifies we will be new creatures in Christ. I make resolutions, but the resolutions guarantee change only if they are acted upon. This is the crux of the matter. I would rather not take responsibility for my own beginnings. I can make great resolutions for my husband, my daughters, my sons-in-law (especially my sons-in-law), my friends . . . I know just where they need to make resolves for beginnings that will change their lives. And yet, I know that making resolutions for someone else is like saying to the minister, "Oh, I do wish ___________ (fill in the blank space) had heard your sermon."

So my first resolution in the new year that God has put before us as one of the great sanctities of life is this: Pilgrim resolves to take responsibility for the beginnings in her own life — for newness of attitude and of spirit that will transform her relationships with others, with God, and yes, with herself. In 2 Corinthians Paul reminds us, "When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun." Maybe we don't need resolutions, just reminders that our life in Christ is a continuous opportunity for transformation.

- Speaking of beginnings, 1981 marks the beginning of Pilgrim's Pen third year in MESSENGER. Readers have indicated a great deal of interest in the "Favorite Book" section of the column. It is interesting that the book that has surfaced most often is *Testament of Devotion*. This spiritual classic, written by Quaker mystic Thomas Kelly, must call forth a response out of the deep pietistic roots of the Brethren.

- Roman Catholics prepared a paper to be perused at the Synod of Bishops in Rome late in 1980. The Catholics boldly stated that men and women were equal in the eyes of God and the Church, but they stopped short of saying women should be ordained as priests.

- A small tract that has come into my hands from a faithful reader reminds me of the rumblings in the Church of the Brethren concerning whether or not a new name for the denomination is desirable. The tract comes from a group with an unusual name, "Covenant Who So Ever Will Church," and states, "We welcome correspondence with troubled souls." If all the troubled souls in the country wrote to "Covenant Who So Ever Will Church," the US mails would be even harder pressed than they are.

- Leaving the chapel of a nearby retirement home, two wheelchair-bound gentlemen, both in their 90s, greeted each other. Said one to the other, "Well, kid, do you think we're ever going to amount to anything?" (Hope springs eternal . . . etc.)

- Stop Signs: On a United Methodist bulletin board appeared this jarring reminder concerning stewardship: "When it comes to giving, some people will stop at nothing!"

- Some favorite books of some favorite sisters and brothers: Louise Bowman — *He Is Risen* by Thomas Merton, *A Different Heaven and Earth* by Sheila D. Collins. Bob Knechel Jr. — *Life Together* by Dietrich Bonhoeffer, *On Becoming a Musical Mystical Bear: Spirituality American Style* by Matthew Fox, *Prayer and Modern Man* by Jacques Ellul.

- From another Pilgrim's Pen: "After the first few steps in the Christian life we realize that everything which really needs to be done in our souls can be done only by God." — C.S. Lewis, *Mere Christianity*.

- See you on the journey. — P.K.H.

book review

Searching for faith and fulfillment

by Fred W. Swartz

The Search for America's Faith, by George Gallup Jr. and David Poling, Abingdon, Nashville, hardbound, 174 pp., $8.95.

Don't look now, but that's George Gallup at the dais again. The world-renowned pollster and executive director of the Princeton Religion Research Center is one of the most popular speakers at religious conventions today. Obviously, program committees are eager to hear their spiritual profile as revealed through interviews with thousands of Americans.

Now Gallup and David Poling, former president of *Christian Herald,* have written an assessment of America's faith based on various Gallup Polls taken in the last five years or so.

The professional biases of both men are evident from cover to cover: Gallup makes the reader wade through statistic after statistic, and Poling, who is now a pastor, cannot resist using the data as a springboard for launching mini-sermons on what the church ought to be doing. Some of his thinking reflects a rather conservative viewpoint as shown by a chapter indicating that the church must "rediscover" the family along traditional lines.

But in spite of the see-sawing factual-opinionated backwash, the main flow of the book does give the church some things to think about as it shapes its ministry for the '80s. Among trends the authors predict are a more pronounced leadership role in the church for women, more serious attention to youth ministry, more intensive grappling by the institutional church with both the bane and blessing of telecommunications, and a recovery of the grandeur and joy of church music.

Gallup and Poling also see the present as a good time for cooperation between the major established religious bodies. The climate exists for mutual mission —good news to Brethren who have made that approach to relationships with Christians throughout the world a priority for this decade.

Of special help to congregations planning evangelistic or church growth emphasis is a chapter on the unchurched Christian. The Gallup polls indicate that the unchurched in America, 41 percent of the population over 18, are believers. The factors which keep them from participating with the "gathered" include unhappiness with the restrictive morality preached in the average church, belief that the church is not helping people cope with the real struggles of daily existence, dissatisfaction with the busy work of the church, competing activities in their own lives, and moving to a different community. The polls reveal that the unchurched are eager to have children exposed to church and are attracted to congregations with active educational programs.

Two criticisms of the book remain: One, for all the references to polls and percentages the authors tell very little about the composition of the group or groups polled nor *when* the surveys were conducted. Are we to assume that the data represents a cross-section of America's population, including representation from all ethnic groups? Two, if this book represents "the search for America's faith," why is there reference to cultic presence but absolutely no mention of the Eastern religions that are growing in numbers in this country?

Confessions of a Totaled Woman, by Karen Wise, Thomas Nelson Publishers, Nashville, hardbound, 128 pp. $6.95.

Move over, Marabel Morgan, for here comes the *totaled* woman! Karen Wise, also an evangelical, wife, mother of two, speaker, singer, writer, admits unabashedly that she is something else—human! And along with her humanity comes a person and a life that is far less than perfection and precision.

"I dedicate this book to those who always end up choosing the slowest line in the grocery store or the bank. It's for those who get irritated with the guy who doesn't use his turn signal, but exhibits six religious bumper stickers for you to read while you're waiting for him to go left."

The test of personal and spiritual stamina for the author comes in the midst of daily hassles. "I find it much easier to hand over to Christ the desperate situations, the urgent needs, than I do the everyday, nitty-gritty things that I keep telling myself 'any idiot should be able to handle' and alas, *it's those small things that keep messing everything up!*"

The reality of "every-day-ness" combined with the grace of God have nurtured some value changes in her life: from an obsession with punctuality and orderliness to experiencing the joy of having a family, from lamenting over what she could have been to the acceptance and cultivation of her unique gifts, from trying to maintain a false sophistication to being an unpretentious Christian.

The reader will find gems of practical wisdom: "It's always easier to *quote* scripture verses than to *apply* them." "Zero in on the goodness of God and see what happens to your attitude." "Emotions are wonderful things." "Too many of us who have been in church all our lives have become spiritually numb." And confirmed by the author are some solid traditional values—the asset of a good sense of humor, the blessings of entertaining friends in your home, the necessity for responsible parental training for children, and the rewards of self-discipline.

Among Karen Wise's most courageous and perhaps contradictory chapters is one that calls evangelical Christians to accountability ("Christians can be cruel, politically motivated, and petty to the point of absurdity") and another that criticizes the women's liberation movement ("I'm sick and tired of pink and blue balance sheets").

To be sure, Wise comes off more authentic than Morgan, and the reader, male or female, will identify with her evaluation and experience of daily life. Her application and quoting of scripture is a bit forced at places and her evangelical upbringing makes her think of God as folksy and masculine. But the integrity of the author compensates for any flaws in her theology and offers courage and consolation for the earthly pilgrimage.

Mennonites and Conscientious Objection in 1980. A collection of papers. Mennonite Central Committee U.S. Peace Section, Akron, Pa. 96 pages. $2.

The Peace Section of the Mennonite Central Committee (MCC) has produced a collection of papers related to the pacifist position that could be a most valuable addition to the resources shelf of every Brethren family. It is a particularly timely volume for teenagers and their parents.

Mennonites and Conscientious Objection in 1980 contains 10 scholarly and thoughtful papers presented at the MCC

acing the draft

US Peace Section Assembly on the Draft and National Service last March. Each of the presentations is by a different person, not all of whom are members of the Mennonite church, but for whom the Anabaptist heritage and convictions are familiar and valued.

The keynote address to the assembly is by Don Blosser, director of the Center for Discipleship and assistant professor of Bible at Goshen College, Goshen, Ind. Blosser undertakes with convincing success the task of relating biblical principles to the demands of a militaristic society. He speaks to the Christian vocation of reconciliation and urges consistency in times of peace as well as war.

Five of the 10 papers deal with a young person's "options" when faced with conscription: selective participation in military service, noncombatant military service, alternative service, conscientious resistance and emigration. It is helpful to have these positions articulated so succinctly in one book and by persons speaking from a Christian orientation.

The book understandably is full of references to Mennonite responses to conscription, but the historical record of Mennonite involvement toward participation in war so closely parallels that of Brethren, the stories are almost interchangeable. To be certain, our basic convictions are comparable and this volume is highly instructive for congregational and family study, not only in determining faithful responses to draft registration and conscription, but also in discovering anew the call of the Prince of Peace. One of the chapters offers specific suggestions on how to maintain a dialog on peace issues within the congregation and community.

In summing up the current opportunity for Mennonites to witness to the issues surrounding draft registration and conscription, Elmer Neufeld, president of Bluffton College and chairman of the MCC, could very well speak for Brethren when he says: "In the past (the Mennonite) position has been registration and alternative civilian service. This is still the majority position in our churches and one that should continue to receive support, though with renewed emphasis on our responsibility to give a clear and strong witness against militarism and war, rather than only seeking an acceptable alternative for ourselves. I have also urged that a positive non-registration position should be accepted as an appropriate option in today's situation, with the understanding that non-registrants among us be encouraged to take seriously the biblical admonition of prayerful respect for government, rather than being caught up in the negativism which has sometimes characterized the non-cooperator position. With clear understanding and affirmation of these two positions, alternative service and non-registration, I believe our congregations can unite, at least for the most part, to present the kind of corporate witness so badly needed in the world today."

This reviewer has already decided to order four copies of this helpful volume, one for each of his teenage daughters and copies for two young men he knows are struggling with their own response to draft issues. ☐

Thinking about relocating to a warmer climate?

Then, consider Cape Coral/Fort Myers, Florida, located 125 miles south of Tampa, on the Gulf coast, in Lee County, which has been the fastest growing area in the Nation for the past two years. This beautiful area of Southwest Florida offers you:

- —excellent retirement living
- —affordable homes and homesites
- —annual average temperature 70°-75°
- —year-round fishing, boating, golf, tennis

AND

Best of All—an opportunity to share in the vision and mission of:

CHRIST THE SERVANT
CHURCH OF THE BRETHREN

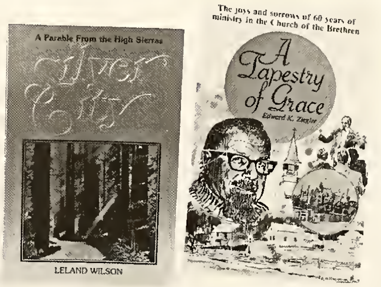
located in CAPE CORAL
Why not come and join us?

For information, write or call collect:
Don Shank, Pastor
P.O. Box 1615
Cape Coral, FL 33904
813-549-1037

Two Books for Celebrating Life

Silver City, Leland Wilson. A camping experience, a retreat among the pines and the mountains can be more than a time and place for rest and relaxation; it can also be an opportunity for reflection and discovering meaning in life. Such has been the author's experience at Silver City, an outdoor sanctuary at the edge of Sequoia National Park. He shares these parables of the deeper values and potential of the human life. Paperback **$3.95** plus 85¢ p & h.

A Tapestry of Grace, Edward K. Ziegler. In this book, rich with both historical and descriptive color, Ed Ziegler shares the grandeur and misery of ministry. He tells of disappointments and struggles as well as the high peaks of achievement and satisfaction. He hopes that this volume will be of particular enlightenment and encouragement to all who are now in ministry or are considering the ministry as a vocation. Others will find the book an entertaining account of Church of the Brethren personages and activities in the twentieth century. Paperback **$5.95** plus 85¢ p & h.


A Parable From the High Sierras
Silver City
LELAND WILSON
The joys and sorrows of 60 years of ministry in the Church of the Brethren
A Tapestry of Grace
Edward K. Ziegler

Order from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120

NEW GAMES

Games—almost everyone likes to play. From the earliest peekaboo games that babies play with their parents to childhood favorites like tag and hopscotch to sophisticated adult games of word skill or logic, games are fun; games teach us; games entertain us.

Games also divide people into two categories—winners and losers. Sometimes, that's where the fun ends. With children (and probably with youth and adults, too) losing at games sometimes makes the players feel clumsy or stupid or reminds them that they're not good a anything. Too much emphasis on winning is the heart of this hurtful side of games.

But there's a new way of thinking about games and play that is creeping over the country. Called new games or cooperative games or, sometimes and often incorrectly, noncompetitive games, these games involve everyone, no matter their age or level of skill, and have as their aim, "play hard, play fair, nobody hurt."

Cooperative games have flexible rules that change to accomodate the skills, ages, heights, desires of the players. The games can be competitive, but players compete because it's fun, not because they have to win. The games can be played by huge groups (more than a thousand folks have played the "Lap Game" at one sitting) or by two or three. They are useful for any group that wants to have fun and involve everyone.

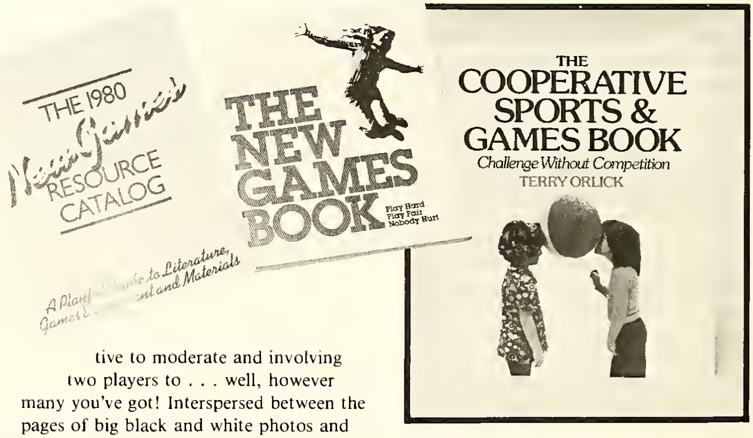
The best way to learn about new games is to play them. To get you started, or to enlarge your horizons, we suggest the following resources. All the books, but not the catalogs, are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

New Games Foundation

This is the place to start. *The New Games Book* and the *New Games Resource Catalog* are creations of the New Games Foundation. The New Games Foundation is a non-profit, educational organization created in 1974 to foster a style of play that encourages participation, community, and creativity.

The New Games Book: Play Hard, Play Fair, Nobody Hurt ($4.95, paper) introduces the new games. It has instructions for 60 games ranging from very active to moderate and involving two players to . . . well, however many you've got! Interspersed between the pages of big black and white photos and the clear, lighthearted directions are several chapters of background and philosophy. You can skip those parts at first. Dive right into playing Human Pinball or British Bulldog or Slaughter (created especially for a pacifist group). After you've begun to get the feel of playing for the fun of it, you can read about *why* you—and others—like it.

The New Games Resource Catalog: A Playful Guide to Literature, Games Equipment and Materials is fun reading. Its pages of books and ideas will open new doors for you in your thinking about play. You can order through the New Games people canvas pushballs, parachutes (for a wealth of possible games), and other equipment. You don't need it to play the new games, but some basic equipment makes a wider variety of games possible. The catalog can be ordered for $1 from New Games Foundation, P.O. Box 7901, San Francisco, CA 94120.



Terry Orlick

Terry Orlick, professor of sports psychology at the University of Ottawa (Canada), is an author whose books you may want to explore. His *Cooperative Sports and Games Book: Challenge Without Competition* ($3.95, paper) provides more than one hundred games and ideas that provide players with the same challenges and satisfactions as traditional (competitive) play without the discouraging prospect of failure or frustration.

This book has special emphasis on cooperative games for children of all ages. The descriptions are thoughtful of the needs of children for challenge and fun. Of the plentiful photographs, the ones showing the author engrossed in a game with a bunch of pre-schoolers are especially delightful.

In another major section, Orlick suggests ways to remake adults games into semi-cooperative games, ways to create your own games, and ways to evaluate a round of new games.

Other books by Orlick are *Every Kid Can Win* ($4.95, paper) and *Winning*

Through Cooperation ($7.95, paper).

Family Pastimes

A Canadian family is running a cottage industry that is worth learning about. Jim and Ruth Deacove started making their games for their own family, but they became so popular that they now make the games for sale to families and schools.

The Deacoves enjoyed game-playing but couldn't find games that reinforced the values they were teaching their children—values like sharing, helping, being kind to others. "Families need not work hard to show their children how to help and share only to sit down for game-playing that fosters conflict and argument," they write. "Our games . . . foster the spirit of cooperation, of getting along with the other players."

The Deacoves say their games are challenging but can be played by people of different levels of skill with each person—even the youngest child—making a contribution. The games are simply made of wood and silk-screened fabric. They have names like Family, Community, Together, Our Town, and Pin'n Ball.

For ordering information and a price list (prices are figured in Canadian and US dollars), write Family Pastimes, R.R. 4, Perth, Ontario, Canada K7H 3C6 or telephone (613) 267-4819.

A living resource

Perhaps the best way to get interested in new games is by talking to someone whose enthusiasm for them runs high. One such person in the Church of the Brethren is Sharon LeCount. Sharon has received training from New Games Foundation in their philosophy of play and uses the new games philosophy in her work as a recreation therapist at Kern View Mental Health Center in Bakersfield, Calif. Some folks will remember that Sharon led an Insight Session in cooperative games at the 1978 Annual Conference in Indianapolis. She would be glad to talk or correspond with Brethren interested in new games. In addition to enthusiasm and suggested resources, she could provide names of other Brethren who are playing new games. Sharon can be reached at 1921 Ming, #3, Bakersfield, CA 93304 or at (805) 834-9036.

Sharon explains that in new games, the object is to find a game that fits the people, rather than trying to find people to fit a game. So have fun—go find some people and play a game!—H.Z.B.

ISN'T IT
TIME FOR A CHANGE?

- in attitudes toward war and peace
- in stereotyping others
- in valuing persons
- in taking time for family

TIME FOR A CHANGE is a new series of radio spots by the General Conference Mennonite Church and the Church of the Brethren.

- eight 60-second spots
- to be used by stations as public service announcements (free)

HELP ENCOURAGE YOUR LOCAL STATION TO USE THESE THOUGHT PROVOKING SPOTS
To find out how, ask your pastor or call (703) 434-2026 for more information.

TIME FOR A CHANGE

Opinions on Bible butchers, declinin

Christian Bashore

Making the Bible a textual cadaver

Inquisitiveness, as all of us know, is a strong human trait. It manifests itself in early childhood. As soon as we begin to think about our surroundings, a flood of questions rises in our minds. We want to know not only what "makes things tick," but also about origins: "Where did I come from?"

The human mind has made astounding progress in forcing nature to yield up its secrets. Our vast knowledge is not an unmixed blessing. It is a two-edged sword. Illustrations are hardly necessary.

Our human nature, on the other hand, is still much of a mystery, despite the ambitious claims of psychology and sociology. It is beyond our ability to see ourselves as we really are. The truth about our condition must be revealed to us supernaturally.

One of the ego traps inherent in all investigations is the assumption that the investigator is superior to that which is being examined. This is not totally untrue. A stone cannot analyze a human being. Yet our interpretation of the nature of things, even when it later proves to be incorrect, gives us a false sense of importance.

A classic example of a questionable belief that has won wide acceptance is the theory of evolution. It has become scientific orthodoxy, to be regarded as a fact and never questioned. C.S. Lewis has well said, "Probably every age gets, within limits, the kind of science it desires." Few people are aware that the scientific evidence against the theory of evolution is now more abundant and more cogent than at any time since the theory was first put forward.

The attempt to subject the Bible to scientific analysis can be especially pernicious. It must never be forgotten that the Bible is not a human artifact. It is the Word of God, the God-centered book written at the direction of the Spirit of God and addressed to God's rebellious and self-centered human creatures. Our human nature being what it is, all human theories concerning the supposed origin and "evolution" of the Bible are highly suspect.

It is doubtful that God looks with favor on the activities of the Bible butchers who hack the Bible in pieces on their academic chopping block, then pin alphabetical tags on the various chunks to indicate their purported sources—"J" and "E" and "P" and "D" and numerous subdivisional classifications. The more tags, the "wiser" the butcher. Even if the validity of the theories could be established beyond dispute, which in the nature of the case is impossible, the result would be the same —a dismembered and textual cadaver without life, without power, without authority. It should be self-evident who is behind the whole bloody business—the devil. Let us not get sucked into the sophisticated stupidity of the self-styled experts.

On the day of final reckoning, the burning question will be, not how thoroughly I think I know the Book but whether I know the Author. ☐

Christian Bashore is a frequent MESSENGER contributor, from Versailles, Ohio.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

George W. Phillips

The Brethren need self-examination

A good Brethren doctrine is self-examination, but we haven't been practicing it very much lately. The problem raised by the Annual Conference query on Declining Church Membership has been with us for quite some time, but few have been asking why such a condition exists. I submit the following conditions which, in my opinion, point to our problem.

The assumption that church activity is equivalent to spiritual depth and changed lives. We surely are busy, but that very "busy work" makes us think we are getting something worthwhile done. We are so weighted down with organization and machinery that the Holy Spirit has no chance; so busy working for God that we do not allow God's mighty work to be done *through* us. The denomination has lost too much of its spiritual dynamic—its spiritual power. It is too anemic.

Uninspiring pastors. The pastor is the key person in a congregation, with an important responsibility. They have more than a job to do. They must be people who inspire. They need to be a symbol of God working in our midst, whose very presence lifts the souls of people. They need a divine motivation. As Lloyd Ogilvie said at the Seattle Conference, "God cannot do anything through you until he has done something to you."

Sermon content. Pastors these days give addresses rather than preach sermons. The member needs to leave the service saying, "That message did something to me." It has been said the pastor's job is twofold—to comfort the afflicted and to afflict the comfortable. We hardly make our church people aware of sin anymore. We need to. The prophets did, John the Baptist did, Jesus did. He began his ministry by saying "Repent." Too many present day sermons act as an anesthetic to the conscience, or lull church members to sleep spiritually. Occasionally have I had members compliment me by saying, "You stepped on my toes today." They need and want this.

There are at least three qualifications for a good sermon: a dedicated and Spirit-filled preacher, an intelligent message, and a message that is understandable.

Our lack of burning conviction. We hardly know what we believe. Not much is required for church membership. We haven't experienced the cost of discipleship. The teachings of Jesus make little impact in our lives.

Deism. A noted leader in the church says we have a Church of the Brethren brand of Deism: God created the world and got it going, giving us the power to think and plan and act. Then God stepped out of the picture leaving us to carry on with the power to think and act.

nembership, prison reform

Our shift to a scholarship theology. The shift to "scholarship theology" is evident at Bethany Seminary. The seminary is no longer spiritually dynamic. I am not here degrading scholarship, but it needs to be put in its proper place. (I admit here that, at present, I know little of the inner life of the seminary.)

We have had three "theological conferences" in the last dozen or so years, and now another, "Quest," is being planned. I got a taste of it from an issue of *Brethren Life and Thought* which was totally given to a report of one of these theological conferences. I read every word of it. When I had finished I said to myself, "If this is the kind of material that is supposed to filter through to our local congregations the church will tend to fold up with dry rot." I do respect our theologians for their intelligence and devotion but they need to keep in mind the people in our local churches.

Lack of spiritual momentum. For many, "joining" the church means little more than aligning themselves with the forces of righteousness without being born anew with the Spirit of God. It is not much different than joining a club which does "good works." We seem to get our patterns from the society around us. If a method seems to work in the world then we adopt it for the church, as, example, our money-raising methods. We fail to connect with the powerhouse of God.

A writer has said the church may be likened to a boat. The Christians are rowing, frantically, strained, panting, exhausted. But all the time the wind is blowing, and if only we would hoist the sail the boat would move much faster and by a power far greater than we can generate ourselves.

Brethren people like to sing, "Spirit of the Living God, fall afresh on me." We pray in that hymn that God will do four things—melt us, mold us, fill us, and use us, in that order. We pass over the first three and try to start with the fourth. Yes, we want to be used, are eager to get busy, can hardly wait to get organized and going, but going on our own human power. Hence, we largely fail. Then we try other techniques, much on our own ingenuity, and fail again. True kingdom work does not get done and we find a decrease in zeal, in spiritual power, and in church membership.

Too many Brethren are not concerned with things that are basic and vital. Yes, we need to do some real heart searching on issues such as are raised here. It would be much more productive than many things we are inclined to discuss in our formal programs.

The possibilities of new life in the church are infinite, but we need corporate thinking and probing and much prayer under the guidance of the Holy Spirit. ☐

George W. Phillips is a retired pastor after 52 years of pastoral service. He lives in New Paris, Ind. This article was developed more fully in Brethren Life and Thought, *Spring 1980.*

Wiley Benefield

Prisons: A view from the inside

I am forming what we call the Brotherhood of Concern, people coming together, to help others, like ourselves, in prison. Those "others" are the very young; the young adults and the so-called hardened older prisoners.

There are organizations set up to help prisoners. However, having worked with a few of them and been a vital part of one in particular, I know that many prisoners have not heard of these groups. Those who have heard of some of them believe, correctly, that such groups reach out to *certain* prisoners but not to others. Those we see being helped are usually those who don't need help. Having been a prisoner myself (as I am now), and more than once, I question the usefulness of such groups. One gets the impression from their press promotions that prisoners are *refusing* the help offered them. However this is not true.

Knowing this through personal experience and seeing those whose talents would benefit society lose out because the *non-productive* prisoners are the most visible, I felt an organization had to be founded which would search out those whose talents would otherwise be lost. Boys as young as 16 come into prisons for adults without anyone to urge them to seek whatever education the particular prison they are in offers, or, if there are no educational facilities, to learn on their own, with the assurance that there is a group which will help them. All they have to do is apply themselves and the help will be there with them, not only while they are in prison but when they are released.

Every prison has repeaters. No one asks why. Everyone takes it for granted that one who risks prison twice must be a "hardened criminal." No one hears the repeater say, "I hope no youth has to go through what I am going through."

I hear it myself because I am a prisoner and I also hear men cursing a society that writes them off. Every prisoner knows that businesses *state* that they will hire ex-cons, but this is mostly public relations talk. It is like prison administrators saying

THE CHURCHES OF
FLORIDA/
PUERTO RICO
Welcome You!

ARCADIA—E. Hickory St. & Mills Ave., 33821
BRADENTON, GOOD SHEPHERD—6323 13th St. CT E, 33507
CAPE CORAL, CHRIST THE SERVANT—1624 Cape Coral Parkway W., 33904
CASTAÑER—Insular Highway 135, KM 64, HM 4, Box 34, Castañer, 00631
CLAY COUNTY—Highway JCT of SR 220 & SR 209, Doctors Inlet, FL 32030
FORT MYERS—Pacific & San Bernadino Sts., Palmona Park, N. Ft. Myers, 33903
JACKSONVILLE—4554 Prunty Ave. 32205
LORIDA—On US Rte. 98, 11 miles E. of US Rte. 27
MIAMI COMMUNITY—10855 SW 26th St., 33165
MIAMI, FIRST—18200 NW 22nd Ave., Opa Locka, 33056
ORLANDO, FIRST—3839 Fern Creek Ave., 32806
POMPANO BEACH, MORNING STAR—665 NE 40th St., 33064
SAINT PETERSBURG—7040 38th Ave. N., 33710
SEBRING—Oak and Pine, 33870
TAMPA—18th Ave. & Cord St., 33605
WINTER PARK—Clay & Harmon, 32789
RIO PRIETO—Box 34, Castañer, Puerto Rico 00631

DISTRICT OFFICE—Executive, Phyllis Carter
837 Highland Ave. 1B
Orlando, FL 32803
305-423-9404

CLASSIFIED ADS

INVITATION—Peoria, Ill., becoming regional center for heart and other medical specialties. Brethren families and friends needing assistance in housing and transportation contact Peoria church, (309) 682-3980 or Dorothy Shively, (309) 676-6550, 1507 Columbia Terrace, Peoria, IL 61606.

WANTED—Dynamic young family practice group desires an additional Christian physician, board certified or eligible in family practice, to practice in rural S.E. Pennsylvania. Write: Family Practice, Box 89-G, Elizabethtown, PA 17022.

WANTED—Brethren who are moving or in locations where there are no Church of the Brethren congregations, call The Brethren Lifeline, WATS line no. 1-800-323-8039 and ask for Donna. In Illinois call 1-312-742-5100 "collect" to Brethren Lifeline.

FOR SALE—Tapes on Matthew—excellent preparation for all teachers and students using the Adult Quarterly for the 21 weeks, December through April. Spirited, warmly evangelical in approach: the Gospel of Matthew as God's Word for our needs. Part of a larger tape ministry covering biblical themes and eventually the whole New Testament. For information on the nine different tape albums now available, or for purchase of the Matthew tapes directly, write Chalmer E. Faw, P.O. Box 116, Quinter, KS 67752. If Matthew tapes are desired soon, send $31 for the two albums (8 one-hour cassettes in all).

SCHOOL—Second semester openings at Scattergood School, West Branch, IA 52358. Co-educational Quaker 4-year approved college-preparatory boarding high school with simple lifestyle. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call (319) 643-5636.

TRAVEL—Attend Annual Conference 1981. Bus transportation from Elizabethtown, Pa., to Indianapolis and room reservations near convention center. Write J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—See China with a Brethren group. Leaving San Francisco July 13, 1980. Tour includes 17 days in China, plus visits to Manila and Hong Kong. Write J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Tour by bus the Pacific Northwest, July 31 through Aug. 23, 1981. Banff, Lake Louise, Columbia Ice Fields, Jasper, Vancouver, Victoria, Seattle, Mt. Rainier, Yellowstone Nat. Park, Teton Nat. Park, Black Hills Passion Play, and much more. Write or call Ralph and Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686. Tel. (814) 684-1771.

prayer calendar

January 4-10: Ask God to bless renewed emphasis among Brethren for sharing their faith and renewed activity in Bible study and evangelism.

Pray for the World Ministries Commission staff retreat January 12-15.

January 11-17: Pray for the development and establishment of the Brethren World Peace Academy at New Windsor, and for the work of the On Earth Peace assembly. (See MESSENGER, October 1980, page 7.)

Remember in prayer Brethren staff persons Chuck Boyer, Lamar Gibble, Shantilal Bhagat, and Dale Ott in their involvement in Brethren peace ministries. (See MESSENGER, October 1980, pages 12-14.)

January 18-24: Give prayer support to Esther Frey as she works with the Adult Literacy Organization in Zimbabwe.

Give continued prayer support to Roger and Carolyn Schrock, working on a health improvement project in the Sudan.

January 25-31: Pray for Ron Hanft as director of the Washington Office, for Louise Denhem Bowman, assistant director, and for BVSer Reneé Baad.

Pray for the young people who are confronted with the necessity of making decisions related to current military trends.

February 1-7: Ask God to give strength and guidance to Robert Neff, general secretary of the Church of the Brethren General Board, and to other members of the Administrative Council, Ruby Rhoades, Ralph McFadden, and Robert Greiner, as they perform their official duties.

February 8-14: Remember in prayer the 16 Brethren participating in the Faith Sharing Study Tour in Cuba, Feb. 5-16, sponsored by Misión Mutua, and pray that God may give guidance in this cooperative effort with the Cuban church, Iglesia Cristiana Pentecostal.

that their prisons have the best vocational training facilities in the country. It just isn't true. No group seems to have gone into a prison and asked the prisoners themselves what they need to make them law-abiding citizens.

I see prisoners whose talents could help solve many of the problems which plague our society. There are writers, painters, poets, inventors—theorists in all fields—just waiting to be inspired to think positively. These are men and women whose desire is that no youth end up in prison.

I write a weekly column for an outside newspaper. I know there are fellows who are much better writers than I am, yet, I received the break and they didn't.

It has been said that prisons are schools where criminals learn to be *better* criminals. This is true, but it doesn't need to be. I attend college and am only 37 hours away from a bachelor's degree. The majority of those who have gone through the college program since I have been in it say they want to use their education to steer youths away from crime.

All have looked at their past. I have looked at mine. I know that millions of dollars are given to groups to aid prisoners in and out of prison. Most such money is wasted. A sincere, honest group is needed, staffed by ex-prisoners. This group must inspire growth of the inner and outer person. It must reach out to prisoners as soon as they enter prison, not after they have been locked up and grown bitter. It must reach into the juvenile detention centers because the juveniles are the adult criminals of tomorrow.

Prisoners know what they need to become law-abiding citizens. Brotherhood of Concern intends to give them the help needed while they are serving time and when they are released. This help will not be given freely because nothing free is really appreciated. Every person helped must pledge to inspire at least one youth to travel the right road.

The lack of success of other groups to put a dent in the number of repeaters is our major inspiration. Persons interested in our idea should write: Muriel E. Alperin, 30 Corchaug Ave., Port Washington, NY 11050. ☐

Wiley Benefield is a prisoner in Chillicothe, Ohio.

turning points

147th BVS Orientation Unit

(Orientation completed Oct. 11, 1980)

Anglemyer, Jewelene, of Sebring, Fla., to Friendship Day Care Center, Hutchinson, Kan.

Ashenfelter, Rhonda, of Cerro, Gordo, Ill., to Open Sesame Child Care Center, Dixon, Ill.

Bussiere, Jill and Merritt, of Shinhopple, N.Y., to Brethren Service Center, New Windsor, Md.

Carter, Mary, of Wenatchee, Wash., to World Neighbors, Oklahoma City, Okla.

Click, Emily and Rodney, of Santa Monica, Calif., to Plowshare Peace Center, Roanoke, Va.

Comunello, Umberto, of Trento, Italy, to Monroe County United Ministries, Bloomington, Ind.

Cox, Keith, of Garden City, Mich., to Gould Farm, Monterey, Mass.

Crossmore, Brad and Carol Wise, of Downington, Pa., to the United Faith Ministries, Denver, Colo.

Cummings, Sandra, of Warrenton, Va., to Kokokahi Hunger Model, Oahu, Hawaii

Dick, Mary, of Pittsburgh, Pa., to Camp Inspiration Hills, Burbank, Ohio

Eller, Jerel, of Oakton, Va., to Camp Woodland Altars, Peebles, Ohio

Engel, Joachim, of Bonn, West Germany, to Pathway House, Canton, Ohio

Fasnacht, Donna, of Reinholds, Pa., to Church of the Brethren General Offices, Elgin, Ill.

Gertsch, Carol, of Lexington, Ky., to Council of Southern Mountains, Clintwood, Va.

Hollen, James, of Bridgewater, Va., to Gould Farm, Monterey, Mass.

Kesselring, Dawn, of Sebring, Fla., to Camp Inspiration Hills, Burbank, Ohio

Mason, Judy, of Palmyra, Pa., to Community for Creative Non-Violence, Washington, D.C.

Mellinger, Ellen, of Carlisle, Pa., to Dundalk Church of the Brethren, Baltimore, Md.

Motley, Sheldon, of Broken Arrow, Okla., to Gould Farm, Monterey, Mass.

Patton, Emily and Mark, of Hamden, Conn., to Brothers Redevelopment, Denver, Colo.

Rotzell, Itis, of Limburgerhof, West Germany, to Community for Creative Non-Violence, Washington, D.C.

Siverts, Jon, of Nesttun, Norway, to Community for Creative Non-Violence, Washington, D.C.

Six, Sue, of Eatontown, N.J., to Dundalk Church of the Brethren, Baltimore, Md.

Vanlaningham, Amy, of Milford, Ind., to Brothers Redevelopment, Denver, Colo.

Wolf, Amos, of Daleville, Va., to Gould Farm, Monterey, Mass.

Licensing/ Ordination

Curry, Mitchell Lee, American Baptist ordination accepted at Imperial Heights, Pacific Southwest

Shaw, Teresa Marie, licensed Sept. 24, 1980, San Diego, Pacific Southwest

Sheltler, David D., ordained Sept. 14, 1980, Walnut Grove, Western Pennsylvania

Stern, Susan Irene, licensed San Diego, Pacific Southwest

Pastoral Placements

Eash, Ted, from other denomination, to Pleasant Valley, Northern Indiana

Hall, Mary Lou, from Dunnings Creek, Middle Pennsylvania, to Everett, Middle Pennsylvania

Hoover, William, from Natrona Heights, Western Pennsylvania, to Fairchance, Western Pennsylvania

Houts, Robert B. from other denomination, to Walkers Chapel, Shenandoah

Kerschensteiner, Edward L., from West Eel River, South/Central Indiana, to Rocky Ford, Western Plains

Thomas, Herbert, from Spring Branch, Missouri, to Panther Creek, Northern Plains

Tuomala, Jeff, from other denomination, to Danville, North Bend, Northern Ohio

Wedding Anniversaries

Anthony, Mr. and Mrs. Paul, Hagerstown, Pa., 63

Bookwalter, Mr. and Mrs. Don, Dayton, Ohio, 50

Bowers, Mr. and Mrs. Vincent, Lacey, Wash., 62

Brumbaugh, Mr. and Mrs. Wilfred, Curryville, Pa., 50

Buchanan, Mr. and Mrs. Howard, Hartman, Ohio, 50

Burket, Mr. and Mrs. Elvin R., Martinsburg, Pa., 54

Circle, Mr. and Mrs. Charles, Ft. Wayne, Ind., 67

Craver, Mr. and Mrs. Roy, York, Pa., 50

Fitz, Mr. and Mrs. Robert, Waynesboro, Pa., 60

Flora, Mr. and Mrs. Price, Roanoke, Va., 50

Guerin, Mr. and Mrs. Vincent, Kokomo, Ind., 50

Henry, Dr. and Mrs. Tobias, Martinsburg, Pa., 57

Kreider, Mr. and Mrs. Bard E., Lititz, Pa., 57

Lam, Mr. and Mrs. Cleveland, Astoria, Ill., 69

Lehigh, Mr. and Mrs. Earl, York, Pa., 60

Michael, Mr. and Mrs. Howard, Lacey, Wash., 70

Myers, Mr. and Mrs. Carl, Adel, Iowa, 60

Newman, Mr. and Mrs. Lee, Seattle, Wash., 55

Norford, Mr. and Mrs. Earl, Verona, Va., 60

Semprimoznik, Mr. and Mrs. Albert, Tonasket, Wash., 55

Shelly, Mr. and Mrs. Millard, Sacramento, Calif., 50

Snider, Mr. and Mrs. Frank, New Paris, Ind., 50

Thompson, Mr. and Mrs. Daniel, Harrisonburg, Va., 50

Trout, Mr. and Mrs. W. D., Roanoke, Va., 60

Wareham, Mr. and Mrs. Irvin, Martinsburg, Pa., 57

Wise, Mr. and Mrs. Walter, Dallas Center, Iowa, 60

Young, Mr. and Mrs. Walter, Wabash, Ind., 65

Deaths

Bachman, Sylvia, 82, Roanoke, Ill., May 30, 1980

Barnhart, Carrie, 87, La Verne, Calif., April 11, 1980

Berry, Agnes, 75, Lima, Ohio, July 5, 1980

Bingaman, Eldridge, 72, Fruitland, Idaho, Aug. 1, 1980

Blanchard, Fred, 64, Seattle, Wash., July 2, 1980

Blickenstaff, Clarence, 80, Norton, Kan., May 20, 1980

Bollinger, Phyllis, 48, Spring Grove, Pa., Sept. 2, 1980

Brand, John, 79, Ashley, Ohio, Aug. 25, 1980

Broadwater, Porter, 57, Preston, Minn., July 20, 1980

Brubaker, Bessie B., 80, Fostoria, Ohio, Sept. 16, 1980

Brumbaugh, Pearl S., 81, Martinsburg, Pa., Aug. 16, 1980

Bullard, Carrie, 84, Panora, Iowa, July 23, 1980

Carter, Richard, 65, Knoxville, Md., Aug. 9, 1980

Chapham, Robert Sr., 74, Hartland, Mich., Sept. 20, 1980

Cline, Mary Borden, 87, Waynesboro, Va., Aug. 15, 1980

Craum, Laura Evers, 87, Bridgewater, Va., July 25, 1980

Crook, Nora E., 87, Modesto, Calif., July 30, 1980

Dell, Evelyn, 36, Springfield, Ohio, Sept. 22, 1980

Detweiler, Annie, 91, Hatfield, Pa., Aug. 16, 1980

Detwiler, Pearl Bare, 82, Oaks, Pa., Sept. 10, 1980

Dickey, Rose, 75, La Verne, Calif., Jan. 25, 1980

Dilling, Ivan, 92, Hagerstown, Ind., July 29, 1980

Domer, LeRoy, 82, Louisville, Ohio, July 17, 1980

Fisher, Mattie, 90, Quincy, Pa., Oct. 9, 1980

Gibson, Emma, 79, La Verne, Calif., April 11, 1980

Gift, Nelson R., 64, Chambersburg, Pa., Aug. 9, 1980

Glissman, George, 79, South Bend, Ind., Dec. 29, 1979

Glissman, Nina, 77, South Bend, Ind., Jan. 28, 1980

Green, Robert, 45, Windber, Pa., June 18, 1980

Grove, Dorothy N., 77, South English, Iowa, Sept. 20, 1980

Haldeman, Max, 53, Manheim, Pa., Aug. 1, 1980

Hall, Annie, 73, Cumberland, Md., July 28, 1980

Harlacher, Martha L., 96, South English, Iowa, July 29, 1980

Harrison, John H., 76, Brownsville, Md., July 31, 1980

Helser, Thelma Morrow, 56, Waynesboro, Pa., Sept. 13, 1980

Hipsley, Charles, 75, Cumberland, Md., Aug. 8, 1980

Hirsch, Otto I., 86, La Place, Ill., June 11, 1980

Hoagland, Richard C., 65, East Canton, Ohio, Sept. 9, 1980

Hoover, Bertha, 75, Martinsburg, Pa., Aug. 21, 1980

Hylton, Zena H., 86, Manassas, Va., Aug. 30, 1980

Jackson, Opal, 70, Ashland, Ohio, Sept. 12, 1980

Kaetzel, Franklin C., 98, Gapland, Md., Aug. 9, 1980

Kappen, Marie, 89, La Verne, Calif., March 25, 1980

Kesser, Mary, 74, Bellwood, Pa., Aug. 12, 1980

Koontz, Aubrey, 61, Mt. Morris, Ill., Sept. 28, 1980

Kulp, Charles, 81, Ephrata, Pa., Aug. 4, 1980

Laeuffer, Inez, 80, Bluffton, Ohio, April 28, 1980

Lefeever, Edith, 59, Manheim, Pa., Aug. 12, 1980

Lewis, Roy, 57, Cumberland, Md., July 20, 1980

Lootens, Benard, 78, South Bend, Ind., April 11, 1980

McNett, Frances M., 83, Dayton, Va., March 30, 1980

Metzger, Sarah E., 80, Cerro Gordo, Ill., May 22, 1980

Meyer, August, 68, Granger, Ind., July 29, 1980

Miller, Carol, 28, Downers Grove, Ill., July 26, 1980

Nofsinger, Esther, 73, Roanoke, Ill., Dec. 26, 1979

Over, Eliza, 94, Martinsburg, Pa., Aug. 7, 1980

Overholsler, Elizabeth, 82, Springfield, Ohio, July 19, 1980

Paul, Emmett, 89, Windber, Pa., May 19, 1980

Plank, Aunilee, 68, Ashland, Ohio, Sept. 7, 1980

Poff, Nettie, 97, Leola, Pa., May 3, 1980

Renner, Mary, 62, Chambersburg, Pa., Aug. 18, 1980

Rhodes, Ralph R., 57, Bridgewater, Va., July 25, 1980

Roetman, Albert, 70, Reading, Minn., Sept. 30, 1980

Royer, John, 84, La Verne, Calif., Feb. 17, 1980

Rummel, Louise, 89, Windber, Pa., July 5, 1980

Rusmisel, Edith, 81, Lima, Ohio, Sept. 12, 1980

Seyler, Anna G., 83, La Verne, Calif., March 3, 1980

Seymour, Matilda, 98, La Verne, Calif., June 18, 1980

Shank, Mabel, 91, Fruitland, Idaho, Aug. 8, 1980

Shickel, Weldon S., 58, Dayton, Va., July 12, 1980

Showalter, Annie, 81, Martinsburg, Pa., July 29, 1980

Slabaugh, Paul, 65, Sheboygan, Mich., July 29, 1980

Slagle, Bertha, 80, Martinsburg, Pa., July 16, 1980

Smith, Walter H., 92, La Verne, Calif., Feb. 6, 1980

Snyder, Thomas, 94, Windber, Pa., July 5, 1980

Spacht, Verla, 82, Findlay, Ohio, July 16, 1980

Spaine, Mike, 76, Ashland, Ohio, Sept. 13, 1980

Stouffer, Mary K., 89, Chambersburg, Pa., Aug. 15, 1980

Sumner, Charles, 79, New Holland, Pa., June 7, 1980

Turner, Darien, 20, Fruitland, Idaho, Aug. 23, 1980

Underwood, Jean, 75, Martinsburg, Pa., Aug. 11, 1980

Warrenfeltz, Margaretta Kissinger, 65, Waynesboro, Pa., Sept. 24, 1980

Wenger, Elsie R., 91, Orlando, Fla., Aug 7, 1980

Wieand, Katherine, 96, La Verne, Calif., March 19, 1980

Wineland, James W., 66, Martinsburg, Pa., Sept. 21, 1980

The 'New Brethren': A life-giving gift

This past October, 300 Florida and Puerto Rico Brethren gathered for district conference in Bradenton's newly dedicated Good Shepherd Church of the Brethren. A year earlier that location was a brushy horse pasture. Four years earlier, no one in that city, or in the district either, was considering that there might some day be a Brethren congregation in Bradenton. Three-fourths of the membership of 150, most in their post-50 years, have not come from Brethren roots. They have been Lutheran, Presbyterian, Methodist, United Brethren, Quaker, and Baptist. Now, they are new Brethren. Their joy and their warm, generous welcome made the conference an unforgettable experience. Their story of stewardship and commitment to a common vision gave a challenge to all who participated.

This year the district is invited to another new church for conference, to Christ the Servant Church of the Brethren in Cape Coral, which was also chartered in 1977. At that conference the board report will be given by a chairman from Bradenton and the moderator to receive the gavel will be from Cape Coral. Camp counselors, campers, members of the retirement home board and of district committees and commissions are new Brethren who have joined those with life-long ties to the Brethren family. The district executive understands their experience and shares their contagious enthusiasm for she too has come into the church and its ministry out of another heritage.

This newness among us is a life-giving gift that the church needs. Newness is energizing. It gives hope and promise to those who have not shared drastic change and choice in their faith journey.

Important words for Christians are "revival" and "rebirth." New Brethren help remove blinders from our eyes and distortions from our perceptions. They help us view the faith as today's generation sees it and needs to receive it. They free us of obsolete language and restrictive attitudes that may be barriers for communicating Christ's word to the lonely and lost in our areas of mission. They prepare us to open our hearts and churches to people of other cultures, languages, races, and life-styles. They enable the church to become more of the whole body of Christ.

Some of us long-time Brethren—perhaps even some of the staunch defenders of old truths among us—are living off someone else's understanding of the truth. We may never have known the joy and reality of the new birth as given by the Author of life. It is not uncommon to be a defender of old wineskins, a fearer of new wine.

Where does newness come from? Ultimately, from God, the Creator of life. But its channel is often the venturesome, risk-taking *human being* who senses a call, a nudge to go beyond the usual, to break out of the track, and to walk on a fresh trail. Such people, through faith and because of hope, can see a sign that now is the time for breaking up the fallow ground, for sowing the seed, for rolling back the stone, for leaving kith and kin to go to a new land of promise.

Evangelism is a natural for people of hope. They have a story to tell, a life to share, love to give. They help the church, the community of faith, to receive God's gifts, to have charisma, faith, hope, love. New church development and evangelism that are grounded in these qualities will prosper and grow and open the door to new life for many, because these qualities are of God. They are part of the miracle of Christ.

New church development is seen by some as a means of conservation, of providing a church home for Brethren who have dispersed to areas where congregations of our tradition have not been located. It is true that this is one service provided by planting new churches. It is also true that this is a minor service and that to found new churches primarily by collecting the scattered Brethren in a new area is a high-risk approach. In those of us who are dispersed, there is too much variety and too low a commitment to being Brethren, because of past allegiances.

Experience indicates that it is more fruitful to choose an area with people who need a Brethren kind of ministry and then to invite all who wish, to be part of that ministry and its group life. Brethren values of simple living, community and caring, peace, and service to others are sought by persons and families of Catholic, Protestant, and even Jewish roots who are looking for an experience, not certain labels. Among them will be some of the dispersed Brethren, but not an overwhelming number. Also among them will be a growing number whose experience has never included any form of religious faith, who come out of modern American paganism and disorientation.

The new Brethren are an amazing mixture, They bring many good gifts. Their gifts and presence among us give assurance that God is active and present in our church.—Merle Crouse

Merle Crouse is Parish Ministries staff for church development and evangelism.

THE GIFT THAT BRINGS RETURNS...

- **can entitle** you to a charitable contribution deduction
- **can save** long-term capital gains tax if funded with appreciated property
- **can provide** an attractive income for life, with no management worries
- **can save** estate taxes for heirs
- **can increase** spendable income

Write or call today. I will gladly provide information based on individual circumstances. Stewart B. Kauffman, Consultant for Special Gifts.

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Ave., Elgin, IL 60120
Telephone 312-742-5100

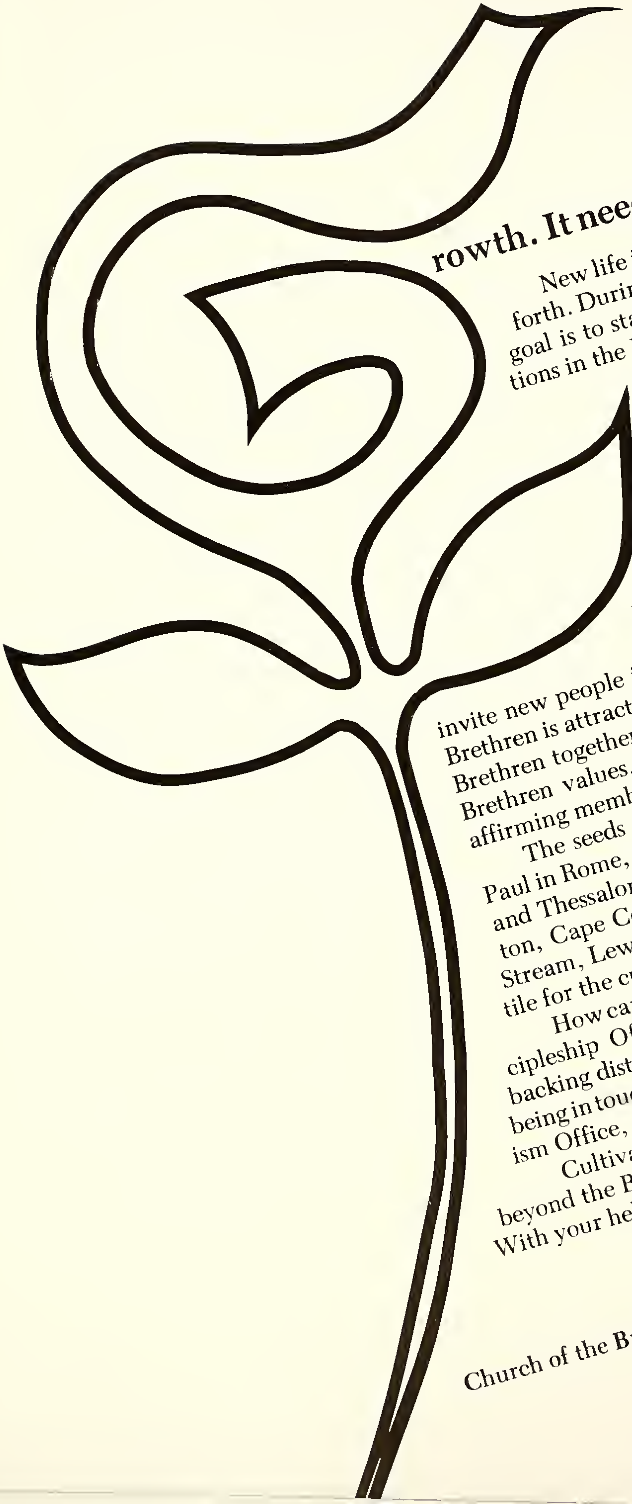
Please send me more information on the gift that brings results

Name age (mo. day yr.)

Address

City State Zip

#61 1/81



rowth. It needs your help to happen.

New life in the Church of the Brethren is breaking forth. During the next four years, the denominational goal is to start fifteen new fellowships and congregations in the United States and Puerto Rico.

Five new church plantings already have taken root: Bradenton and Cape Coral in Florida, Massillon in Ohio, Lampeter in Pennsylvania, and Blacksburg in Virginia. Three additional developments, Lewiston in Maine, Carol Stream in Illinois, and Ponce in Puerto Rico, are in the seedling stage. And there are stirrings of new church life in districts in another five states.

The aim of church extension in the '80s is to invite new people into the life of the church. The witness of the Brethren is attracting new followers as well as bringing scattered Brethren together. People once strangers are clustering around Brethren values, discerning a vision beyond themselves, and affirming membership in the household of God.

The seeds of new church life were sown by the Apostle Paul in Rome, Corinth, Galatia, Ephesus, Philippi, Colossae, and Thessalonica. For the Church of the Brethren, Bradenton, Cape Coral, Massillon, Lampeter, Blacksburg, Carol Stream, Lewiston and Ponce are places where the soil is fertile for the cultivation of Christian mission.

How can you be supportive? By contributing to the Discipleship Offering of the denomination February 1. By backing district and local church extension efforts. And by being in touch with the Church Development and Evangelism Office, 1451 Dundee Avenue, Elgin, IL 60120.

Cultivation, development, and growth among and beyond the Brethren are challenges for mission in the '80s. With your help new church life can and will happen.

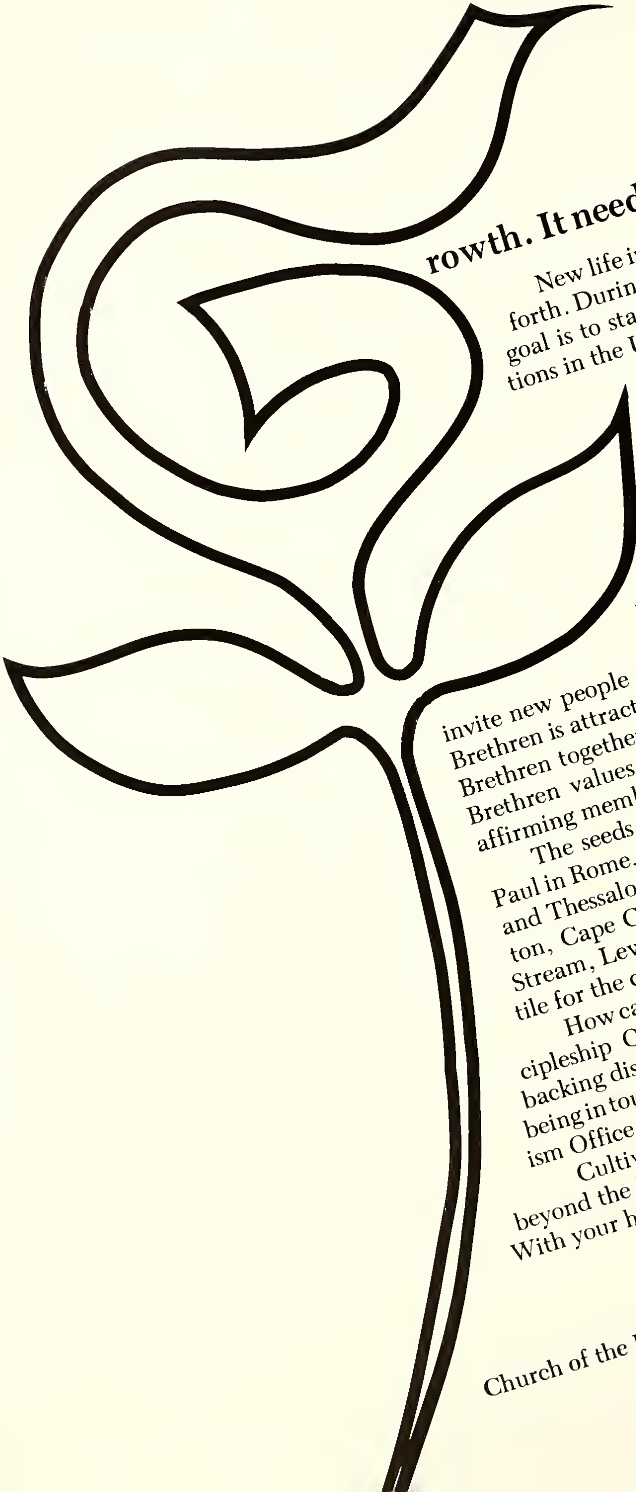
Church of the Brethren General Board

ssenger

RETHREN FEBRUARY 1981

in this issue:
study paper on
human sexuality

Conference Moderator
Duane Ramsey—
Dealing with diversity
in Indianapolis



rowth. It needs your help to happ

New life in the Church of the Brethren
forth. During the next four years, the den
goal is to start fifteen new fellowships a
tions in the United States and Puerto Ric
Five new church pla
have taken root: Braden
Coral in Florida, Massillo
peter in Pennsylvania, ar
Virginia. Three addition
Lewiston in Maine, Carol
and Ponce in Puerto Rico,
stage. And there are stirri
life in districts in another fiv
The aim of church extensi
invite new people into the life of the church.
Brethren is attracting new followers as well as
Brethren together. People once strangers are
Brethren values, discerning a vision beyond
affirming membership in the household of
The seeds of new church life were so
Paul in Rome, Corinth, Galatia, Ephesus,
and Thessalonica. For the Church of the
ton, Cape Coral, Massillon, Lampeter,
Stream, Lewiston and Ponce are places w
tile for the cultivation of Christian missi
How can you be supportive? By cont
cipleship Offering of the denominatio
backing district and local church extensi
being in touch with the Church Develop
ism Office, 1451 Dundee Avenue, Elgin
Cultivation, development, and g
beyond the Brethren are challenges for
With your help new church life can and

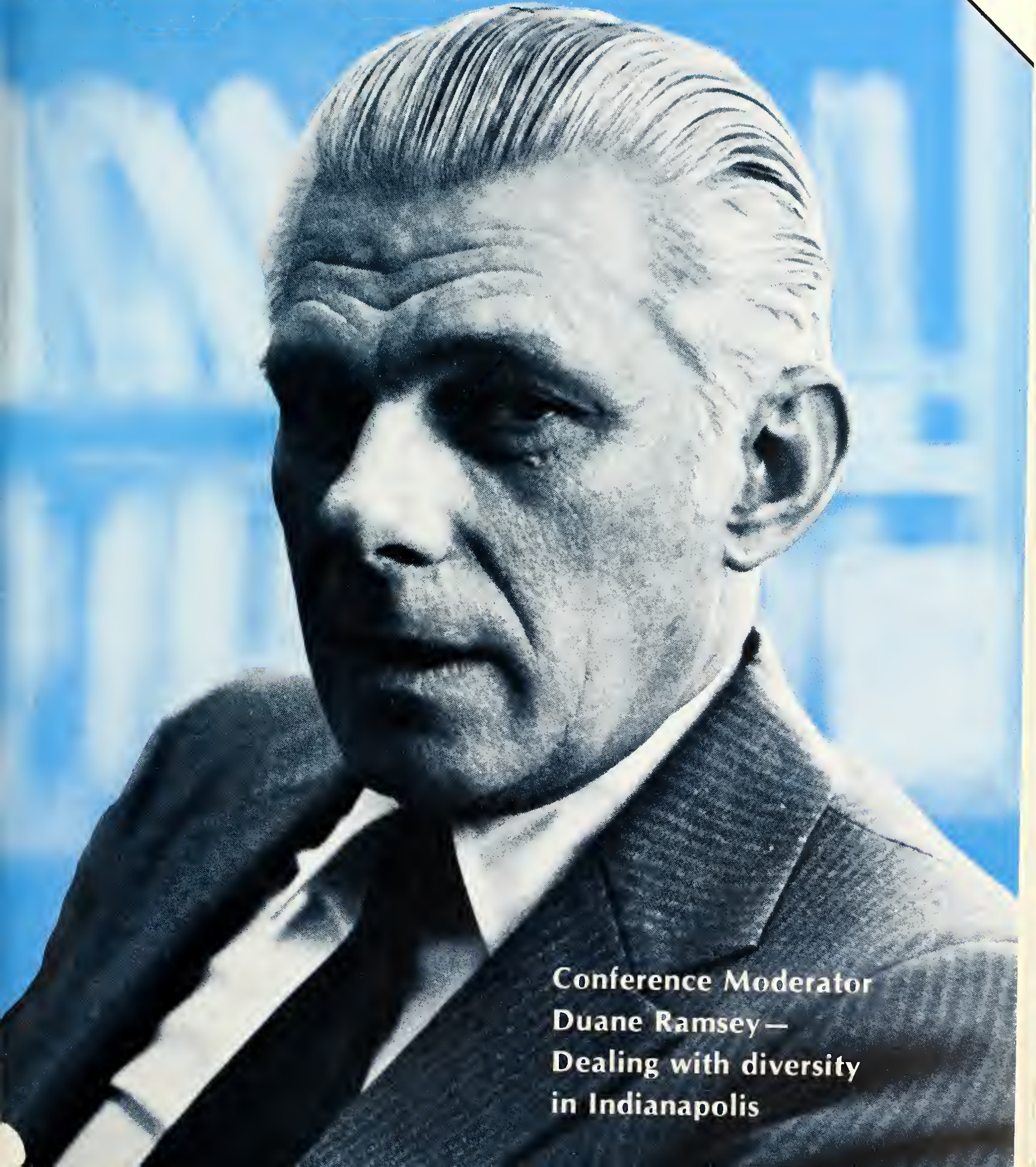
Church of the Brethren General Board

messenger

CHURCH OF THE BRETHREN

FEBRUARY 1981

In this issue: study paper on human sexuality



Conference Moderator Duane Ramsey— Dealing with diversity in Indianapolis

contents

10 **Sexuality: God's Good Gift.** The General Board has accepted and is sending to Annual Conference a study paper on human sexuality. Among the findings: Although Jesus never mentioned or alluded to homosexuality, he probably was accepting of homosexuals as persons. In a sidebar interview, MESSENGER talks to the committee that drafted the paper.

17 **Duane Ramsey: He'd Rather Be Pastor.** Steve Simmons talks to the 1981 Annual Conference moderator. Although Duane Ramsey accepts the challenge of his role, he feels the congregation—not Conference—is "where it's at." And he's quite at home as pastor of the Washington City Church of the Brethren.

20 **Letting God's People Go.** Estella Horning's Bible study discusses "liberation theology," a pertinent topic, considering the political state of affairs in Latin America in today's headlines.

22 **The Heroic Church in Central America.** Hugh McCullum reports from a tour of Central American countries, where the church champions the cause of that region's downtrodden masses.

25 **A Poem for Lives out of Tune.** Kermon Thomasson recalls how a poem published in the *Gospel Messenger* 60 years ago in February went on to become one of America's best loved poems.

26 **BVS in Fresno: Love Without Strings.** Bob and Mary Baucher tell of the impact BVS had in a Fresno community in what started as a one-shot summer recreation program.

In Touch profiles Sterling Kaetzel, Peoria, Ill.; Warren D. Bowman, Bridgewater, Va.; and Phil Stone, Linville, Va. (2) . . . **Outlook** reports on Annual Conference in '81. Arts at Conference. SERRV program. Ministry in apocalyptic times. Peace academy proposal. Italian earthquake relief. Metzlers to Sudan. Personnel changes. Nonsexist lectionary. World peace bookstore. Hospital ordination (start on 4) . . . **Underlines** (7) . . . **Special Report,** "Brethren Young Adults: Community at Thanksgiving," by Dorothy Ritchey (9) . . . **Resources,** "Human Sexuality," by Guy E. Wampler Jr. and Donald R. Jordan (16) . . . **Pilgrim's Pen** (19) . . . **Opinions** of Kerby Lauderdale and G. Calvin Tooker (28) . . . **Prayer Calendar** (30) . . . **Turning Points** (31) . . . **Editorial** (32)

EDITOR
Kermon Thomasson

MANAGING EDITOR
Harriet Z. Blake

EDITORIAL ASSISTANT
Mark Mitchell

FEATURES
Harriet Z. Blake, Fred W. Swartz

VOL. 130, NO. 2 FEBRUARY 1981

CREDITS: Cover, Steve Simmons. 3 left Fred W. Swartz. 4 upper row: center, courtesy Eastern Baptist Theological Seminary, right Nguyen Van Gia; lower row: right Wayne Book. 5 courtesy Indiana Convention Center. 6 courtesy Randy Gibson. 9 Merv Keeney. 7, 13, 16, 17 lower Nguyen Van Gia. 17 upper Randy Miller. 18 Kermon Thomasson. 21 art by Takeji Asano © 1980 Christian Conference of Asia. 23 Religious News Service. 24 Brethren Archives. 27 Bob Baucher.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1980. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years, $8 per year for Church Group Plan. $8 per year for gift subscriptions; School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Feb. 1981. Copyright 1981, Church of the Brethren General Board.

letters

FAITH AND KNOWLEDGE IMPROVE LIFE

Our experiences during our 1975-77 stay in Poland run counter to those of Rick Dinkel (November, Letters). The Polish Exchange is a program designed to benefit the Poles who, although rich in many ways, have fewer opportunities in their lives than we have. Our volunteer role as teachers of English benefitted our students personally as they sharpened their skills in today's "language of science" and enabled some selected student/scientists to further agricultural knowledge and practices through study abroad. How the students were selected would seem less important than the fact that the knowledge gained was used to improve agriculture in Poland. Events in Poland today seem to point even more sharply toward the need for improved farming techniques if Poland is to feed itself and maintain the independence it has carved out in the socialist world.

As Brethren, we tried to act as ambassadors for America, for our church, and for God. In our two years we had many opportunities to witness directly and indirectly to students, professors, artists, and scientists, some of whom were members of the Communist Party, most of whom were church-going Catholics, and all of whom were fellow humans. The lives we touched and those who touched our lives have not been forgotten; six of our friends and acquaintances have been able to come to America, two have gone to Nigeria, and several were in Scandinavia.

We did not go to Poland to help break down a socialist government but rather, as individuals, to reach out to other individuals through our common faith and humanity. And in this we have not been disappointed. Faith and knowledge shared can mean life improved, for Poles and for Americans.

RICK AND KATHLEEN ALLSTOT
Oroville, Wash.

EXCHANGE INCREASINGLY VALUABLE

Rick Dinkel's personal disillusionment with the BVS/Polish Agricultural exchange program (November, Letters) will not dampen the profound gratitude for its existence felt by the overwhelming majority of knowledgeable Brethren.

Many of us can accept the possible validity of certain aspects of his objections without rejecting the total program or its participants. If the scientists "appear to be wonderfully open and friendly . . . due to their success as opportunists" as Rick Dinkel observes, it would be unfair to make this judgment of them all, just as one would not expect his feelings of discouragement to be shared by all BVSers.

In fact, this points up the reason why our exchange programs are becoming increasingly valuable at this time. As international political tensions tend to rise and attitudes of confrontation "sift down" from government levels, opportunities for personal contact between peoples—never great at best—tend to diminish; while at the same time these contacts suffer an undermining of trust between people who have made progress in personal communication and good will.

The quality of the relationships between our people and those in communist countries must continue to be conducted with trusting, enlightened integrity despite the risks of disappointment. This is the way peacemaking can take place. In this is our hope for the future.

AILEEN P. THOMPSON
Gaithersburg, Md.

GOD'S UNFAILING LOVE

Joe Van Dyke's Bible study on Job in the October MESSENGER, "Don't Give Up on God," speaks deeply to me.

He writes that Job "had trusted God before; he could not give up on God now. God was all he had left." Those words find an echo in my life. When my world collapsed several years ago, I hardly knew how to continue. But that experience of suffering has helped strengthen my faith as perhaps nothing else could have. I found that God was there even when I was at the "rock bottom" of grief and despair.

I rejoice that when it seemed that God was all I had left to believe in, God's love did not fail. God's love reached out to me, and continues to reach out, in many ways, through the love and care of others, through worship, song, and scripture, at camp and Annual Conference and district conferences, as well as in my own congregation and in everyday life. It reaches out to me also through the pages of MESSENGER.

Thank you.

MARILYN SMITH NELSON
Denver, Col.

IF YOU LIKED THE REVIEW . . .

We enjoyed seeing our book, *Tell the American People: Perspectives on the Iranian Revolution,* by David Albert, reviewed in the November MESSENGER. James R. Lynch gave a fine and favorable review.

We would like to inform your readers that they can order our book from New Society Publishers/MNS, 4722 Baltimore Ave., Philadelphia, PA 19143. (It is $4.95 plus $1 postage and handling.)

NINA HUIZING
NEW SOCIETY PUBLISHERS
Philadelphia, Pa.

EFSM: PART OF THE ANSWER

Frank McKinney Hubbard once put these words in the mouth of Abe Martin, "No one can speak as fluently as the man who ain't hampered by facts and information."

Had I known about Education For a Shared Ministry (EFSM) I would not have written a letter I recently sent you.

My greatest regret for the 10 years I spent on the Elgin staff was that I could never get staff or anyone else interested in finding a solution for the small church. Everyone was adept at pulling money out of them for missions and colleges but no one seemed concerned about even working to insure their right to exist in a community.

EFSM may be part of the answer. I suspect a good many little churches will be disorganized before it becomes effective on a wide scale. In any case it shows that at long last someone has quit bemoaning their fate and is trying to do something about it.

CHAUNCEY SHAMBERGER
Fruitland, Idaho

PREACHING WHAT SHE PRACTICES

In answer to Rose A. Brown's letter on women as preachers, "Not Found in Scripture" (September), I suggest she study some passages in John's Gospel, looking for insight she may not have received before. John 4:16 reads, "'Go, call your husband and come here.'" John 4:29: "'Come, see a man who told me all that I ever did. Can this be the Christ?'" John 4:39 "'Many Samaritans from the city believed in him because of the woman's testimony.'" This woman was the first person to preach Jesus as the Christ, the Messiah, and that at his bidding. John 20:17b: "'Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.'" Jesus sent a woman, Mary Magdalene, to be the first person to proclaim (or preach) his resurrection,

As for Paul's statement in I Corinthians 14:34-36, saying that women should be silent in church, this was written for a particular situation in one local church. Anna Mow's Bible Study, "Women of Corinth" (MESSENGER, September 1977), tells why Paul needed to give this admonition: Greek women (Jewish too) were not educated and were restricted in many ways, looked upon as chattels. The new freedom given them in Christ went to these Corinthian women's heads. They did not know how to use it. They were noisy and disorderly in church.

I am 68 years old, have been a member of the Church of the Brethren for nearly 60 years, and became a layspeaker nearly three years ago. I believe I was called of God and have certainly received great joy, a fruit of the Holy Spirit in this calling. I disagree, in love, with Rose A. Brown.

LOIS MCGUFFIN
Roanoke, Va.

REWARDS OF GIVING

A congregation was discussing how to bring the 2.5 percent of income given to the church up to five percent. Talk of the uncertainty of incomes and whether to figure before or after tax is taken out seemed to me excuses, more than reasons, not to increase.

I believe what God said through Malachi (Mal. 3:10): "Bring the full tithes into the storehouse that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blesing." *Believe* this Bible promise enough to *test* God, as he here challenges all of us. I am thankful for grace enough to try it.

Hundreds of thousands of Christians around the world tithe 10 percent or more.

O.E. GIBSON
Westmont, Ill.

page one

The human sexuality study report did not make it into the February MESSENGER without effort. We felt such an important Annual Conference report needed to be before the denomination well in advance of the June gathering. But running it in February meant extending our deadline several days—to wait till the paper had been presented at the November 1980 General Board meeting.

Our difficulties only began at Board meeting. Just getting the busy human sexuality study committee together for an interview and photo was a triumph of logistics and time management. Then at the last minute the General Board hesitated about accepting the report at that meeting—maybe it should wait until the winter meeting. Our hearts stopped. At one point the editor groaned, "There goes the February MESSENGER!" But bolder heads prevailed and the report was passed as a "study report."

The last obstacle was a marathon Thanksgiving weekend (complicated by a bout with flu), editing the long report to bite size. Probably the riskiest cutting was the reporting of the exhaustive scripture study related to homosexuality done by the committee. We hope that our readers will not assume from our abridgement that the Scriptures were overlooked by the committee. But we are braced for heavy mail.

Be sure to give your name and address if you do write. Occasionally we receive *anonymous* letters . . . and nothing gravels our editor more. Like the letter that came recently from someone signed only "J. Miller, Md." (Postmarked Grantsville, Md.) "J. Miller" took exception to the photo of young Chuck Zellers on page 24 of the November MESSENGER, asking if I thought he " . . . would be more impressive in witnessing for peace if he didn't look so much like a hippie."

A *hippie?* If Chuck Zellers looks like a hippie, what in tarnation does the average young man in Grantsville wear on a hot summer day? And if that's our readers' idea of a hippie, what a blessing we don't run the editor's photo in MESSENGER.

On a more positive note, we were just charmed the other day to receive "local church news" from Mrs. Ocie Hamman of Corunna, Ind. What struck us was Mrs. Hamman's thrifty spirit exhibited in using a news form and return envelope supplied by the old *Gospel Messenger* to its local church agents some 30 or 40 years ago. Let's hear it for the good old Brethren principle of "Use it up, wear it out!" Thanks, Mrs. Hamman. You cheered weary spirits. —THE EDITOR.

in touch

Sterling Kaetzel: A discipleship of music

For Sterling Kaetzel, music is a passion; music is an emotion; music is an expression of worship. The Peoria, Ill., Church of the Brethren is a little more than a quarter of a century old, and that's how long he has been song leader, choir director, soloist, and whatever else is needed in music. Sterling is old-fashioned, sometimes stern, but always coaxing or pleading to get just the right emotion from the notes and words.

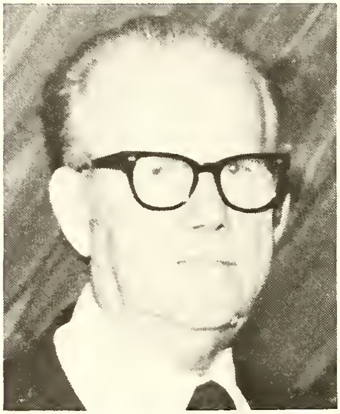
He emphasizes to the choir in rehearsal, "There's a message here. Let's get it right." At one rehearsal the song was the dramatic story of the lost sheep. The Master was in tears for the return of that weak little critter out in the stormy night. The choristers were just singing the words. Sterling stopped short and admonished them, "You are not unhappy. Think of this as if your child were lost out in the wilderness somewhere. When it says 'cry' I want you to c-r-r-r-y." And they did.

As the number was finished the next Sunday, the tears were still wet on his cheeks as he mouthed the words "thank you" to the choir. The audience sat in silence for a moment and some moisture was noted on their cheeks, too.

The point was that Jesus cares, and Sterling Kaetzel wanted everyone in the house to get the message. They did.

His flair for getting the most drama from songs may be why Sterling is a great humanitarian also. Simply put—he has great compassion for people.

Many years ago, before it was popular to have a cause or social action front, Sterling sought ways to make life easier for forgotten people in asylums, jails, and schools for the handicapped. He was an early volunteer for Meals on Wheels. He provided transportation for preschool disadvantaged children to Common Place, and also drove cancer patients to therapy sessions. The alcoholics rehabilitation program center had his support. Always an inspiration to others as a gentle, loving, caring Christian, Sterling has touched countless lives.



But music is Sterling's solace and relaxation. As a salesman, the pressure of the commercial world can be left behind as he listens to his favorite records. Working with quartets and special groups members is a joy for him.

Yes, Peoria is fortunate to have this man's dynamic leadership for a quarter of a century. Sterling Kaetzel has created a discipleship of music and service. Peoria church and the community have been the happy beneficiaries.—CHARLES W. HARSHBARGER

Charles W. Harshbarger is a retired truck driver, and a free-lance writer from the Peoria (Ill.) congregation.

Warren Bowman: The

Warren D. Bowman would like to be remembered as a pastor. The oldest living moderator of Annual Conference (he will be 86 on April 9), president of Bridgewater College for 15 years, and the author of two books on marriage and family life, Warren cites as his most satisfying achievement "my 12 years as pastor of the Washington City church."

To serve the church in whatever capacity he felt called by God has been Warren Bowman's lifetime ambition. He remembers that his parents, Benjamin Franklin Bowman and Mary Elizabeth Miller Bowman, "held up the vocation of the ministry as the best one a person could enter." His maternal grandfather and great-grandfather were ministers as were three of his great-uncles. From the descendants of one of those great-uncles, Daniel Miller, have come 42 ministers in the Church of the Brethren. Warren's own brother, Rufus, also a minister, will be remembered as one of the denomination's most articulate speakers and writers.

Warren now lives at the Bridgewater Home, only five miles from the farm on which he was born and reared. Olive Smith Bowman, his wife for more than 50 years, died last July. The Bowmans parented four children, Warren Jr., Helen, Ruth, and Jean. There are 11 living grandchildren.

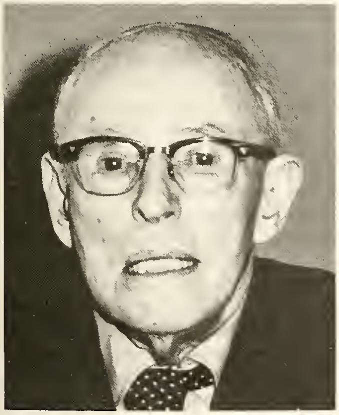
Reflecting on the changes in the Church of the Brethren he has seen from the beginning of his ministry, Warren termed today's church as "more liberal, not as fundamental as it used to be. That is not necessarily bad—it has its good points. For instance, the practice of recognizing the validity of other forms of baptism was a good change."

He is also pleased that the denomination continues to be engaged in

est vocation

service and ecumenical ministries. "The major issue the year I was moderator of Annual Conference (1945) was whether the Church of the Brethren should stay in the National Council of Churches. There was quite a debate, but the vote was by a large majority to stay in. I'm glad we did."

What issues should the church be giving attention to now? Warren replies: "Keep an active service program, initiating more significant ministries like Heifer Project. Maintain a strong pastoral development program and do everything possible to nurture the youth." And the former college head believes Brethren have a promising future in higher education, especially if the policies and leadership continue to reflect the Brethren faith perspective.



As to his view on the frequency of Conference: "I would hate to see it held less often than every year," he says. "It is the only gathering that brings large numbers of Brethren together. Its main value is for fellowship and inspiration."—F.W.S.

Phil Stone: Living with Lincoln

Another owner might have turned the place into a tourist trap. Phil Stone chose simply to preserve the historical site when he came into possession of the Lincoln farm near Linville, Va.

Phil's land is the core of a 600-acre tract that was patented to "Virginia John" Lincoln of Pennsylvania in 1767. This great-grandfather of President Abraham Lincoln died in 1788. His grave was the beginning of the Lincoln family burying ground which had Lincolns laid to rest in it as late as 1938.

"Virginia John's" son Abraham lived on the Lincoln farm also, and was a Revolutionary War captain. Still standing nearby is the "Lincoln Homestead," built by Captain Abraham's brother Jacob.

Phil, a history and genealogy buff, keeps alive the Lincoln story in a unique way. He shares responsibility with the Rockingham County Historical Society in caring for the Lincoln burying ground, near his house. There, on each anniversary of President Lincoln's birth, February 12, Phil or his son Kelly repeat for the interested persons who attend (up to 30 or more), the story of the Lincolns of the farm.

An aura of history pervades the Stone home, built in colonial style and furnished with antiques. Prints and photographs of President Lincoln are displayed on the walls. In his study Phil has a handsome desk that once belonged to the prominent Randolph family. The Brethren connection is made by a large mantel clock (converted to a "grandparent" clock somewhere in its history) which belonged to Brethren folk hero John Kline. Phil's wife, Cherrill, is a Kline descendant. The Stones call their farm "Springfield," for Springfield, Ky., where Captain Abraham Lincoln settled.

Since 1970, Phil, a Bridgewater College alumnus, has been a member of the Harrisonburg-based law firm of Wharton, Aldhizer, and Weaver. He is moderator of the Harrisonburg Church of the Brethren, where he also teaches Sunday school. He is currently chairman of the Annual Conference Standing Committee's Nominating Committee.

Phil not only appreciates history himself but hopes to endue his children with a sense of the heritage of their unique home. He is compiling a series of fictional stories for his children about life on the Lincoln farm in early days.

"I don't have plans for publication," Phil says, "It's just a way of sharing my interest in history with the family."—K.T.

Response to God's call focus of '81 Conference

Annual Conference 1981 will be more than the usual rounds of business, worship, and fellowship. Through a special program—*Quest*—Brethren will explore their personal response and the church's response to God's call for mission.

Meeting in Indianapolis June 23-28, Annual Conference will incorporate *Quest* into the usual Conference activities—Bible study, worship, and post-worship sessions. Some new events, however, will be *Quest* specials—journals for reflection for all conferencegoers, for instance, and an all-conference "Faith Fiesta" on Friday evening.

Conference and *Quest* planners hope that all conferencegoers will participate in *Quest* activities. As Brethren discuss their understanding of the Bible and of the contemporary world, planners hope participants will find renewed common ground for their sense of mission.

Quest I, as the Annual Conference event is called, is the first of two parts of the fourth theological study conference of the Church of the Brethren. The second event, for persons in set-apart ministries, will be Oct. 27-30.

Although *Quest* will be a new touch, the location of the 195th recorded Annual Conference is familiar. Matt Meyer and Doris Lasley, Annual Conference staff, say "most Brethren will remember from 1978 the fine facilities provided by the Indiana Convention Center in downtown Indianapolis and the many hotels within easy walking distance of the Center."

The Church of the Brethren Annual Conference will meet in the Convention Center under the theme "Go Now With God." Guiding the six days of business, inspiration, and fellowship activity will be Moderator Duane H. Ramsey, pastor of the Washington City Church of the Brethren. Ramsey will present the keynote speech at Tuesday evening's opening session.

Other speakers for the general worship sessions will be James Forbes, professor at Union Theological Seminary, New York, Wednesday evening; Orlando Costas, author and professor at Eastern Baptist Theological Seminary, Philadelphia, Thursday evening; Lauree Hersch Meyer, professor at Bethany Theological Seminary, and Jonathan C. Hunter, pastor at the Glade Valley church, Walkersville, Md., Friday evening; J. Wayne Judd, pastor at the Bridgewater (Va.) church, Saturday evening; and Leland Wilson, pastor at the La Verne (Calif.) church, Sunday morning.

Two speakers will respond to the Wednesday and Thursday evening preachers as part of *Quest.* Bill Hayes, General Board member and pastor at Baltimore (Md.) First church, and Alice Martin-Adkins, copastor at the Champaign (Ill.) church, will respond to James Forbes on Wednesday. Joseph Schechter, a La Verne physician, and Joyce Stoltzfus, associate pastor at the Sebring (Fla.) church, will respond to Orlando Costas on Thursday. The dialogue sermon by Lauree Hersch Meyer and Jonathan C. Hunter is also part of *Quest.*

Worship leaders for the general sessions are Moderator-elect Earle Fike, Jimmy Ross, Phyllis Carter, Harold Moyer, Willard Dulabaum, and Paul and Robin Risser Mundey. Coordinator of Conference music is Irene Noffsinger of Leola, Pa. Marlin Brightbill of North Manchester, Ind., will direct the Conference choir.

James Forbes

Orlando Costas

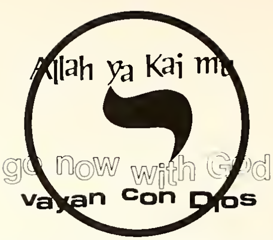
Lauree Meyer

Jonathan Hunter

Wayne Judd

Leland Wilson

As another part of *Quest,* Bible study will have a different format this year. Each morning, conference Bible study participants will look at one scripture from several different points of view. The studies are intended as times for sincere sharing of faith, not as debates. They will help participants understand the diversity of Brethren beliefs, but emphasis will be upon the common points of belief.



The 1980 Conference symbol, designed by Brethren artist Joyce Miller, expresses mutuality by giving the Conference theme in Hausa, English, and Spanish.

Most of the Bible study leaders are pastors, some from Latin America. The whole spectrum of Brethren theology is represented among the more than two dozen leaders, according to *Quest* planners. All Bible studies will meet in the Convention Center.

More than three dozen Insight Sessions are scheduled Wednesday, Thursday, and Saturday evenings. Among them is a *Quest* "talk-on" with the evening speakers following the Wednesday and Thursday worship services. Hearings on major business items are scheduled after worship Tuesday evening.

Friday night's "Faith Fiesta" is yet in the planning stages with the *Quest* committee. It will be an all-conference "happening" following the Friday service.

After a successful debut at Pittsburgh Annual Conference, music workshops are again scheduled Wednesday through Friday. Marlin Brightbill, William Eberly, and Brenda Eberly Bibbee will provide leadership. Interested persons should watch MESSENGER and other publications for more details.

The Convention Center will be the location for business and worship sessions as well as the many exhibits about Brethren life and denominational program. A coffee house is planned Wednesday through Saturday nights from 9 to 11:30 in the main floor ballroom. Junior high and senior high youth activities and drop-in center will meet at the Atkinson Hotel, two blocks from the Convention Center.

Child care will be located on the second floor of the Convention Center. Children's activities will begin each morning except Sunday at the Center. The Center will also provide food service and most meal events will be at the Center.

Preconference meetings are scheduled at the Hyatt Regency Hotel, just across the street from the Center. The General Board will meet there beginning Monday morning and end no later than Tuesday at noon. Standing Committee, too, will convene there Sunday afternoon and continue through Tuesday afternoon. The Ministers' Association will be meeting Monday evening and Tuesday all day at the Hyatt Regency.

Around 1,500 hotel and motel rooms—most within four blocks of the Center—will be available through the Convention Bureau. Information on hotels, university housing, private housing, and camping facilities, along with reservation forms, will be mailed from the Annual Conference office by the end of February to all registered delegates, local pastors, and others who request the materials.

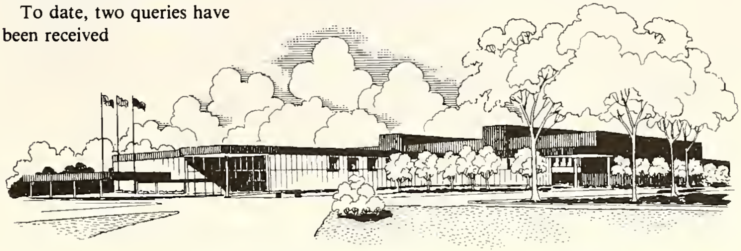
Items of business expected to come to the conference are:

- *Diminishing membership in the Church of the Brethren.* After making a preliminary report in 1980, the committee studying this query is expected to bring a final report with specific recommendations for dealing with the problem of diminishing church membership. On the committee are Dorotha Fry, Marilyn J. Koehler, Olden D. Mitchell, Owen G. Stultz, Cynthia Weber-Han, Lorele Yager, C. Wayne Zunkel, and staff liaison Merle Crouse.
- *Human sexuality from a Christian perspective.* On the urging of the 1977 Annual Conference, the General Board has studied this issue for several years. A paper was approved by the General Board in November and will be presented to Annual Conference as a study document. On the committee, appointed by the General Board, are Guy Wampler Jr., Doris Cline Egge, James F. Myer, Mary Sue Rosenberger, and Clyde R. Shallenberger.
- *Support systems for those called to set-apart ministries.* A report from the Salary and Benefits Plan Review Committee as part of its regular five-year study is expected.
- *World mission philosophy and program.* After receiving an additional year for study, the Annual Conference committee is expected to present its report. On the committee are Curtis W. Dubble, Elsa Zapata de Groff, Ira W. Moomaw, T. Wayne Rieman, Patti Bittinger Stern, and staff liaison Ruby Rhoades.
- *Affiliation with the National Council of Churches and World Council of Churches.* A committee appointed by Annual Conference, the General Board, and the Atlantic Northeast District Board of Administration will report on its evaluation of these affiliations. On the committee are Paul W. Brubaker, Phyllis Carter, Eloise Eberly, Paul M. Robinson, and David J. Wieand (appointed by Conference); Loren S. Bowman (appointed by the General Board); and Allen B. Hollinger (appointed by Atlantic Northeast).
- *Rotation of dates of Annual Conference.* Annual Conference Central Committee will respond to the query from Western Plains District.

To date, two queries have been received by Central Committee, both from the Southern Ohio District. One requests Conference action in support of the *World Peace Tax Fund.* The other is a query on the *presence of nuclear materials.*

Other new business facing the Conference is a request by the General Board to appoint a new committee to study the need for a new hymnal.

On location coordinator for the 1981 Annual Conference is Ernest Barr of Indianapolis.



The Indiana Convention Center in Indianapolis will house most of the Conference activities this year. Many will remember the spacious complex from the '78 Conference.

Arts Association marks 10th birthday at Indy

In addition to its usual Conference events, the Association for the Arts in the Church of the Brethren this year will celebrate its 10th anniversary. A breakfast on Friday will focus on the growth of this dream into a reality.

In addition to the breakfast, AACB plans a tour of the outstanding architecture of nearby Columbus, Ind. Traditional events planned include quilting and the quilt auction, the Art for Hunger exhibit, the AACB exhibit, and the AACB Insight Session.

Congregations are invited to contribute quilt blocks for the 1981 quilt. Blocks should be eight inches square plus a quarter-inch seam allowance on all sides. Any workable fabric suitable for quilting may be used. The design may be embroidered, appliqued, or pieced (no liquid embroidery). The church name may appear in the design.

Quilt blocks should be mailed to Mary Ann Hylton, San Diego Church of the Brethren, 3850 Westgate Pl., San Diego, CA 92105, no later than June 1, or may be delivered to the quilting area at Conference by Tuesday afternoon, June 23. Proceeds from auctioning the quilts will be divided between AACB and the ministry in Sudan.

This year's Art for Hunger exhibit will feature paintings, prints, sculpture, banners, ceramics, weavings, photographs, and other arts and crafts. Artists are to specify which of their entries are for sale. The proceeds of all sales will also go to the ministry in Sudan.

All entries are to be original in design and construction and all works must be framed or otherwise ready for display. Entry fee is $3 per person. For further information and registration, contact Patricia K. Helman, 1400 East St., North Manchester, IN 46962.

Before Conference, entries may be shipped to the Church of the Brethren, 5555 E. 36th St., Indianapolis, IN 46226. Packages should be marked Art Exhibit—Annual Conference. Entries may also be brought to the Art for Hunger exhibit by noon Tuesday. No entries will be accepted later. Entries will be displayed at the discretion of AACB.

The AACB exhibit this year will feature a number of artists including Dean Egge, woodcarver, and a special exhibit of traditional Brethren dress of the past. The Insight Session, "Moved by Simplicity, Awed by Grandeur: A Setting for Worship," will be led by a panel including Ken Morse, Pat Helman, and LeRoy Kennel.

SERRV in partnership with overseas artisans

Working with Third World artisans to make their products more marketable is a continuing goal of the SERRV staff. SERRV is a General Board program that works with organizations around the world to provide a market for self-help handcrafts. Randy Gibson, SERRV staff member for product evaluation, visited Ethiopia and Kenya last fall to meet with suppliers. Above, Gibson (left) talks with Samuel Mulinge, export manager of the Akamba Carvers Cooperative in Mombasa, Kenya. The 250 carvers who are members of the cooperative may work in the cooperative's shelter and have access to wood purchased by the cooperative. During his visit at the Akamba Cooperative, Gibson and Mulinge discussed quality control, new products, shipping, and other management issues. Mutual sharing of the goals and workings of each organization was also on the agenda. Workers in Kenya are among the most important suppliers for SERRV. In the US SERRV products are sold by church and community groups and in four International Gift Shops. Groups wanting to work with SERRV may write SERRV, PO Box 188, New Windsor, MD 21776.

Church needs new vision in "apocalyptic" age

What is the ministry of the church in an apocalyptic age—an age of radical change? That was the question confronting more than 200 church leaders who met in Toronto last fall to discuss the future of ministry in North America. Three Brethren—Anita Smith Buckwalter, Wilbur R. Hoover, and Robert G. Statler Mock—were among them.

The Brethren agreed that the most stimulating presentation among the three days of workshops and speeches was the speech by Herbert O'Driscoll, dean of Christ Church Anglican Cathedral in Vancouver, British Columbia. O'Driscoll characterized the present time as an age of apocalypse and examined the consequences for Christians and the churches.

"Apocalypse is a revealing time," he said, "a time of searing brilliant white light from which there is nowhere to run."

He warned of the frustration, depression, and immobilization born of the "shattering complexity" of the present age and said that the church can and must minister even in such a complex time.

In making recommendations from the consultation, the Brethren participants urged the Church of the Brethren to understand apocalyptic models for interpreting our times and the current state of the church; to identify biblical apocalyptic models—stories that show how the people of God deal with radical change; and to discern the shape of our faith community for these apocalyptic times.

Italy quake victims receive church aid

A Brethren Emergency and Disaster Fund grant of $10,000 has been approved to provide immediate relief to victims of the November earthquake in Italy. The funds, which are channeled through Church World Service, provide food, blankets, shelter, and clothing.

The quake was Italy's worst in 65 years, measuring 6.8 on the Richter scale. Long range assistance will also come through CWS in the form of additional shelter, household goods, and economic support. It may eventually include modest reconstruction and a school.

Immediately following the earthquakes, CWS, the international relief and development arm of the National Council of Churches, air-shipped 4,100 blankets and more than one million water purification tablets from the New Windsor Service Center to disaster victims.

Peace academy dream may be nearing reality

The establishment of a national peace academy is an idea whose time may be at hand. The dream has been around since the days of George Washington; now wheels appear to be rolling to present legislation to Congress that would actually create a national peace academy.

David C. Jehnsen, Brethren peace worker, is deputy director of the US Congressional Commission on Proposals for the National Academy of Peace and Conflict Resolution. Jehnsen foresees a shift from the original proposal to establish a school. He believes the academy will be established as a corporation instead.

One of the advantages, Jehnsen says, is that a corporation is almost sure to be approved by Congress whereas a school almost certainly will be rejected.

Further, Jehnsen believes a corporation can better meet the needs of more people. A school of nonviolent conflict resolution would reach only a small group. A corporation could coordinate existing efforts at peaceful conflict resolution.

This peace corporation would be similar to the National Science Foundation that reports to Congress and receives Congressional funding. As the umbrella organization over other groups dealing with conflict situations, the corporation would link government policymakers and diplomats with methods of nonviolent conflict resolution. Thus, such a corporation could not only save taxpayers billions of dollars each year in conflict-related costs, but also could reduce the level of violence internationally.

The idea of the peace academy as a corporation has broad support in Congress, says Jehnsen, as well as "among many influential, effective, and concerned organizations." In late January, the commission planned to present its proposal for the peace academy to President Reagan.

Metzlers join Sudan health care team

A second young Brethren couple is headed for the Sudan. Leaving this month, Steve and Karen Glick Metzler of Bridgewater, Va., will join Roger and Carolyn Schrock in their work in developing a primary health care system with the people of the Upper Nile Province. The Brethren were invited by the Sudan Council of Churches to work in developing this project.

Steve and Karen Metzler

The Metzlers, both in their mid-20s, are Bridgewater College graduates with a desire to "make a peaceful statement" in the face of the "frightening" things happening in the world today.

Steve, who holds a master's degree in mechanical engineering from Lehigh University, wants to "do something more significant than designing a better bomber." Bomber design is frequently a career direction for people in his field.

Instead of designing bombers, Steve will be working in well construction. The lack of clean water is at the root of many health problems in the Upper Nile Province so well construction is one part of a broad approach to improving health.

Karen, a specialist in sports medicine and health.education, intends to spend the first months in Sudan learning the tribal language and making a home. Later, she hopes her skills will be put to work as part of the total program.

underlines

A CORRECTION ... In the December 1980 MESSENGER special report on missions, three persons were unintentionally omitted from the list of volunteers in Europe: *Deborah Chappel* of Chalfont, Pa., in Federal Republic of Germany; *Kristin Flory* of Xenia, Ohio, also in FRG, and *Hans-Peter Hubmann* of Zurich, Switzerland, in Northern Ireland. MESSENGER regrets the error.

MEDICAL TOUR TO CHINA ... *Darlene Classen* of the Prince of Peace church in Denver, Colo., led a medical tour to the People's Republic of China in August. The highlight of the tour was a meeting with *Pastor Yin Ziehzeng* of Rice Market Street church in Beijing (Peking). Pastor Yin is the son of the first Brethren elder in China. The group, which included six Brethren, also visited a number of medical and historical sites.

BRETHREN TO MINNESOTA ... Members of the Worthington (Minn.) church want Brethren to know of three job openings at Southwestern Mental Health Clinic: one position in outpatient chemical dependency, one in the outpatient mental health clinic, and one as mental retardation specialist. For detailed information contact Allyson Ashley, Executive Director, Southwestern Mental Health Center, PO Box D, Luverne, MN 56156, tel. (507) 283-9511; or David Hendricks, Church of the Brethren, RR 1, Reading, MN 56165, tel. (507) 376-5301.

PEOPLE YOU KNOW ... *JoAnne Valentine*, member of Beacon Heights congregation in Fort Wayne, Ind., and a vice president of a Fort Wayne bank, has been elected vice chairperson of the board of directors for the Ecumenical Center for Stewardship Studies. The center, in Evanston, Ill., provides a central location for study, research, and training in areas of Christian stewardship for US and Canadian churches. . . . *Joyce Miller*, General Board member from Franklin Grove, Ill., displayed 30 of her paintings during November at Manchester College. . . . *Betty Berkey* of Johnstown, Pa., was elected the first woman moderator of Western Pennsylvania District in October. . . . *Dale* and *Ruth Aukerman* of Union Bridge, Md., are available to local congregations for peace emphasis workshops. Dale is a former General Board member and Ruth is an artist and an art teacher. . . . *L. Mitchell Hill*, professor of biology at Bridgewater College, received a $10,800 grant from the National Science Foundation to assist in his aster research. . . . *Jim Wallis*, editor of *Sojourners*, and *Joe Roos*, the magazine publisher, spoke at Manchester College's "Focus on Faith Week," Nov. 9-11. . . . Manchester president *A. Blair Helman* is currently observing his 25th anniversary as president. . . . University of La Verne's student newspaper, under editor *Richard Keeler*, received five marks of distinction from the Associated Collegiate Press. . . . *Edward K. Ziegler*, former editor of *Brethren Life and Thought*, spoke at the annual President's Dinner at Bridgewater College Nov. 7.

MILESTONES ... *Brethren Hillcrest Homes* in La Verne, Calif., celebrated the opening of the new Personal Services Wing attached to Woods Memorial Convalescent Hospital on Dec. 7, with a special dedicatory program. The new wing adds 11 single and three couple's accomodations to the existing 70 personal service units at Hillcrest.

General Board, seminary announce staff shifts

During their meetings in November, the Pension Board and the General Board approved a number of staff changes and program adjustments.

Anne Booth Bowman, interim executive secretary of the Church of the Brethren Pension Board since July 1, 1980, was employed by that Board as its first full-time executive.

In her position, Bowman administers the pension and insurance programs of all persons enrolled in the Brethren pension plan and in the group insurance plan. She is one of a very few women heading a denominational pension plan.

Wilfred E. Nolen, director of the General Board's SHARE program since its beginning in 1974, was named coordinator of development ministries/director of SERRV in the World Ministries Commission beginning Jan. 1. Nolen will continue to live in Elgin while working with the New Windsor-based SERRV program. The SHARE program continues, although its funding has been reduced, as part of the World Ministries Commission's development ministries.

William P. Nyce, who had been director of SERRV, resigned that position in the fall to accept a new position as director of purchasing for SERRV.

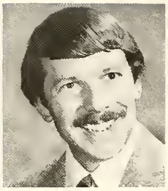
In a restructuring of The Brethren Press, finance, editing, production, and marketing have been placed under the direction of one manager reportable to the General Services Commission executive. Among the activities now centralized under The Brethren Press are books and pamphlets; all Brethren Press sales; printing, mailing, and other operations of the plant; and financial management.

Named to the general manager position is James S. Replogle who has been with The Brethren Press since December 1978, first as production manager, later as plant manager.

In a related shift, responsibility for promotion and circulation for MESSENGER has been moved from the marketing department of The Brethren Press to the MESSENGER office.

Shirley Brubaker, part-time promotion staff for MESSENGER the past three years, ended her work with the magazine when her contract expired at the end of December. The position will not be filled because of budget cutbacks. Promotion of the magazine will be handled by the editorial staff.

Shirley Brubaker



Duane Steiner

At Bethany Seminary, Duane L. Steiner begins the first of this month as director of church relations.

A graduate of Manchester College, Steiner served as business manager-treasurer of Hospital Castañer while doing his alternative service and was assistant treasurer of the General Board 1966-68. For the past 12 years, he has been president and manager of a family business in Wooster, Ohio. He and his wife, Jeannine Stutzman Steiner, have four children.

Non-sexist lectionary gets NCC approval

A division of the National Council of Churches has decided to prepare a lectionary—a collection of biblical passages for use in public worship—that minimizes language that excludes women.

A task force of writers and biblical scholars will prepare the lectionary, adapting passages of the Revised Standard Version of the Bible. The language is to be inclusive of both women and men and is to help the church go beyond the masculine in its images of God.

The inclusive language worship materials are *not* to be confused with the Revised Standard Version of the Bible. The NCC also holds the copyright for the RSV. It has voted to continue the RSV as a literal translation of the original Greek, Hebrew, and Aramaic manuscripts. Inclusive language will be used in new editions of the RSV only when it is consistent with the original texts.

Peace bookstore opens at New Windsor Center

The Brethren World Peace Bookstore opened for business at the New Windsor Service Center Nov. 1. The bookstore is sponsored by the On Earth Peace Assembly and the Center. It is located in a room off the reception area of Zigler Hall.

The bookstore does not provide a large number of titles but presents selected publications applicable to peace. In choosing items, bookstore staff interpret peace "as interaction free of negative physical conflict between individuals, organizations, communities, and nations; and as a state of mind that allows one to work through life's experiences without being overwhelmed."

Brethren woman ordained in hospital chapel

Ministers are not typically ordained in the hospital. But Harriet Finney of the Northern Colorado church in Windsor, Col., paid tradition no heed and was ordained in a hospital chapel two days after having an emergency appendectomy (right).

Participants in the summer ordination service were already on their way to Windsor when the surgery became imminent. Rather than postpone the service and make another long journey, they decided to have the service in the hospital chapel after church Sunday morning. As part of their Sunday worship, the Northern Colorado congregation heard the vows Harriet was to take, made the congregational responses, and supported her in prayer.

As soon as she was able, Harriet, her husband, Ron, and their family left for her new call as associate pastor of the Plymouth (Ind.) church.

Brethren young adults: Community at Thanksgiving

by Dorothy Ritchey

When 60 Brethren young adults gather for three days of study, play, talk, and enjoyment, the days are full of emotion, excitement, and struggle. In the three days of this November's Student/Young Adult Conference, we formed a community, a family, of diverse people from across the denomination. We came from California, Virginia, and places between and beyond to create with brothers and sisters a community of faith and trust where we could accept and learn from our diversity.

Recall times at camp or Annual Conference, the joy and excitement of meeting friends you never knew before. Feel the renewed strength to return to an old life as a new person. Know that it is good to be together as children of God and as Brethren. That is what we experienced during "Parables at Thanksgiving."

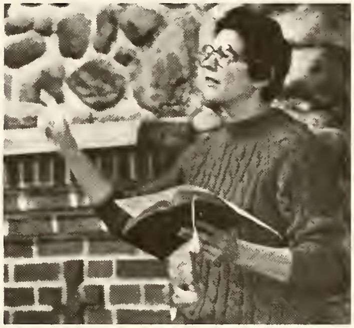
Outside Sarah Major Lodge at Camp Mack in northern Indiana, the snow fell steadily. Inside, the group sat, comfortably warm, among new friends and old, while Bethany Seminary professor Lauree Hersch Meyer urged a new look at old parables. The study focused on three parables: the Good Samaritan (Luke 10:25-37), the Vineyard Workers (Matt. 20:1-15), and the Wicked Tenants (Matt. 21:33-46). Lauree helped the group pick them apart to gain a clearer understanding of the message for Christians in these secular stories. These parables, she said, would upset our world if they were taken seriously.

Later, small groups worked at putting the parables together again. Members tried to see themselves as one (or many) of the characters in each parable. It was valuable—not always easy or fun, but a good experience.

Each small group consisted of seven to nine young adults and one "older adult" leader. Within those groups, deeper relationships and a level of trust developed that is not possible when one must always rehearse superficial information and make family connections.

The Brethren name game was only one possibility during free time. The group was resourceful and spontaneous in filling the open spaces in the schedule. There were always four-square and table tennis. Don Horn of Mt. Solon, Va., with his hammer dulcimer accompanied folk dancing. One piano, numerous guitars, and even more good voices kept music ringing from early morning to late night.

It was indeed a musical group. Singing was an integral part of the weekend. In song we gathered for morning worship led by General Board staff member Bob Faus and in song we shared our gifts and talents. For those not musically inclined, a talent show showcased other gifts. "Talent" displays included Bethany staff member John Cassel catching grapes in his mouth, four "clucking" vocalists, impromptu skits led by Dave Eastis from California.



Snow only added to the fun of a conference enlivened by musicians such as Dave Eastis, and by study leader Lauree Hersch Meyer.

Evaluation of the conference showed that more than half of the young adults (people aged 18-25) heard about it through the Brethren grapevine rather than from information sent to pastors or from direct mail from the General Board, the sponsor of the event. About half the participants attend college and less than a fourth attend a Brethren college. A large percentage of the young adults went to Bethany Seminary on Wednesday for a visitation day before coming to the conference.

Does the group want to meet again next year? Yes! It was good to be together. Although we feel a lack of communication among people of this age group across the denomination, we will continue to look for ways to overcome that problem. The group was encouraged that General Board staff Ralph and Mary Cline Detrick will be increasing their work with youth and young adults.

We left Camp Mack to return to the points beyond and between. We left different persons, remolded, even if slightly, by the experience we had shared. ☐

Dorothy Ritchey is a senior at Manchester College and calls the Mexico (Ind.) congregation home.

SEXUALITY
God's good gift

"God's grace is real. Sexuality remains for us, as it was for the first being in Eden, God's antidote for human loneliness and the answer to the human need to have a counterpart, to be one with someone and to be in love."

A study of "Human Sexuality From a Christian Perspective" was a recommendation in the 1977 Annual Conference paper on "Marriage and Divorce." MESSENGER presents here a heavily abridged version of the final study report, written by a General Board committee (Guy E. Wampler Jr., chairman; Doris Cline Egge; James F. Myer; Mary Sue Rosenberger; and Clyde R. Shallenberger), and to be presented at the 1981 Annual Conference. Persons wanting a complete copy of the report may contact the General Secretary's Office, 1451 Dundee Ave., Elgin, IL 60120. The complete report also will appear in the Annual Conference Booklet, available in May.

* * *

Sexuality is God's good gift. It is elemental in human beings. It encompasses all that we are when we say, "I am female" or "I am male." Physical attributes, including genitals, are an integral part of our sexual identity; however, sexuality is not just physical. It includes all thinking, feeling, acting, and interacting that is derived from our maleness and femaleness.

The significance of sexuality is evident in scripture. In the Genesis I account of creation, sexuality is one of the first human attributes to be identified: Male and female God created them. Other distinguishing characteristics—race, stature, intelligence—are omitted. The lifting up of sexuality in this concise account of human origin suggests how basic sexual identity is.

Later in Genesis, dual sexuality accentuates the discordant, testing, rebellious nature of man and woman. Adam and Eve allowed themselves to be seduced by the serpent and its offer of forbidden fruit. The freedom they exerted in choosing evil rather than good resulted in their separation from each other and from God. Immediately, they "knew" they were naked and they were ashamed. They were thrust into a world of conflict with all of creation, even with each other.

Human experience substantiates and vitalizes these biblical revelations about sexuality. We rejoice in God's creation of two sexes. Despite "the fall" and the conflict we experience, we do not prefer an absence of sexuality. Brokenness can be healed. By God's grace we discover anew that femaleness and maleness enrich and complete our personhood.

Yet while sexuality is an important component of our being, it is not paramount. Paul urged his readers to keep perspective. His emphasis was on the new life in Christ, not on sexuality.

Sexuality, likewise, was not central for Jesus. Although he briefly addressed a few issues related to sexuality—adultery, marriage, divorce, and celibacy—these were not the emphases of his teaching. Asked to identify the greatest commandment, Jesus named two: Love God and love neighbor. For Jesus, love was primary in all human relationships; sexuality was secondary.

Our society is preoccupied with sexuality. The repression of sex in earlier generations has been replaced now by an obsession with sex. One result is that increasing numbers of people expect too much of sexual intercourse. Performance is stressed over relationship, resulting in personal frustration and interpersonal strain. Christian values are ignored. Sex rather than God becomes the center of life.

Even the church loses perspective, although in a different way. It becomes overwrought. To prepare and to consider a denominational study on human sexuality creates anxiety. Such studies are called "monumental" by some and "the most controversial issue the church has faced in a generation" by others. If these appraisals are true, the church has overreacted. Alarmists fail to remember that generations come and generations go, but the Lord remains forever (Ps. 90:1-2). Sexual misuses and abuses are serious sins; they are not, however, the only sins. There is no reason to become tense and condemnatory about sexual abuses out of proportion with numerous other sins that are equally serious. For the sake of the world, for the unity of the church, and for the benefit of our personal health, this is a timely moment in history to keep sexuality in perspective.

Essential ingredients of human sexuality. Two key biblical words relating to the morality of sexual experiences are *love* and *covenant.*

Love: The English word "love" has two antecedents in the Greek language, *eros* and *agape,* which are crucial to the understanding of sexual morality. *Eros* is the love that grows out of *one's own need* to love and to be loved. It is the love that fulfills one's dreams and desires. It is the impulse toward life, union, creativity, and productivity. It is the self-actualizing drive affirmed in Genesis 1 where God created male and female and told them to be fruitful and multiply. It is the satisfying union affirmed in Genesis 2: The two shall become one flesh.

Agape is an equally significant dimension of love. *Agape* is unrestrained compassion for another person. It is selfless giving. It is a generous responsiveness to another's needs beyond any gain for oneself. It is the love of 1 Corinthians 13, which is patient and kind, not jealous or boastful, nor arrogant or rude, which does not insist on its own way, is not irritable or resentful, and does not rejoice in the wrong but rejoices in the right. The ultimate expression of *agape* is to lay down one's life for the sake of another person. The prototype of *agape* is Jesus' giving of his own life on the cross.

Although some have considered *agape* more selfless and therefore more virtuous than *eros,* in truth, both *eros* and *agape* are complementary dimensions of our English word "love." *Eros* keeps us in contact with our needs; *agape* puts us in touch with the needs of others. In unison, *eros* is a spark which keeps *agape* glowing, and *agape* is the sensitivity that keeps *eros* responsible and self-transcending. *Eros* and *agape:* Behold, they are very good!

Covenant: Covenant means a solemn promise or agreement between two persons. Christians need an understanding of covenant as well as of love to guide them in decision making. We should be guided by the biblical covenants which reflect Christian commitment, revelation, and the time-tested wisdom of the faith community. Whether the covenant is between God and persons or between persons under God, its purpose is to bind together the participants in a continuing relationship. The terms of the covenant regulate and nurture this special relationship.

To apply biblical covenant to sexuality in the modern world is not an easy task. Effective contraception, overpopulation, changing male and female roles, differing family patterns, seductive fashions, and the science dealing with human sexual behavior are among the phenomena which present new dilemmas and choices profoundly affecting sexual relationships.

Does this mean that the church must formulate a comprehensive code to cover all aspects of sexuality in the modern world? Are contraceptives permissible? When and when not? Are today's swimming suits sufficiently modest? Which styles? Under what circumstances should a girl and boy embrace? At what age? Is holding hands by persons of the same sex a homosexual act? When? Countless volumes would be needed to regulate sexuality in our complex and changing world. A repressive legalism would result. A preoccupation with minutia would overmatch the weightier matters of the law—justice, mercy, and faith.

The church's guidance. The church can forcefully address these realities of our day without undercutting individual discretion and insight, without eliminating personal responsibility for decision making and growth, and without stifling the Spirit moving among us today. There can be general guidelines, Bible study, and frank conversations within the covenant community without heavy legalism.

In a society in which people are purported to "have sex more, but enjoy it less," the time has come to reconsider the importance of a two-fold love and covenant. There are no easy answers about how to apply love and covenant to some of the real-life situations in which people find themselves in the modern world. Is the church willing to struggle with these issues even when answers are not always clear? The struggle will be unsettling and difficult at places along the way, but the outcome may enhance morality, not diminish it, and contribute to a fuller, more humane life for all persons.

Some special concerns related to human sexuality have been dealt with in recent Annual Conferences. Others have not: Premarital sexual intercourse, adultery, homosexuality.

Our differing views of biblical inspiration and authority will profoundly affect our attitudes and beliefs on these issues, as the committee has discovered in its own deliberations. A variety of views about the Bible have been officially noted and recognized by the church ("Biblical Inspiration and Authority," Annual Conference, 1979). As a consequence of these diverse interpretations, there are diverse opinions about certain expressions of human sexuality.

Some in the church stress biblical inerrancy, believing that "statements of scripture are without error of any kind, whether factual, historical, or doctrinal." They believe that biblical inspiration is a finished process: "The present role of the Spirit is entirely one of illumining what the Bible says." In light of this understanding of scripture, they are more likely to oppose *all* extramarital intercourse and homosexual expression.

Others in the community of faith believe that biblical statements are historically conditioned. Scriptures relating to these issues are interpreted as God's guidance written from a historical context different from our own. These persons believe that "new understandings sometimes correct and supersede older ones." Modern psychological, medical, and biblical research sheds additional light on these issues faced by the contemporary church.

Because of these fundamental differences among us, consensus does not seem possible at this time. We can stand together, however, and speak with one voice where we agree and we can stand side by side in continuing dialog where we cannot agree. *(To record these stances where we agree, our observations appear across the full column; on points where understandings differ significantly, our observations are in parallel half-columns.)*

Biblical and contemporary implications for human sexuality. In our contemporary society, much study and research is being done on human sexuality by the physical and social sciences. For the church, however, scriptural guidance and biblical scholarship must be brought to bear upon that scientific information in order to come to an adequate understanding of the implications of human sexuality for our day.

Single persons and sexuality

More than one-third of the adults in our society are single—unmarried, divorced, or widowed. Our biblical faith affirms singleness as a meaningful lifestyle. The lifestyle and teaching of both Jesus and Paul are models of singleness. Jesus placed celibacy on a par with marriage. Paul felt that in terms of an undivided allegiance to Christ, celibacy had some advantages.

People, whether married or unmarried, need a primary relationship in which personhood is fostered, loneliness is diminished, and closeness and belonging are experienced. Furthermore, every adult needs significant friends of the opposite sex.

Premarital sexual intercourse. The requirement of celibacy for singles is a thorny issue. Our current social circumstances heighten the difficulties. Physical maturation has accelerated three years within one generation. A girl now reaches puberty at 11 or 12 years of age, and a boy at 13 or 14 years. Moreover, the median age at first marriage is later than ever before—23 years for men and 21 years for women. The 10-year span between sexual maturity and marriage creates a difficult situation in which to preserve chastity, a situation different from the biblical era.

Premarital sexual relationships, especially among teenagers, are creating many problems in our society. Sexually active adolescents experience conflict in determining their values. Emotional and psychological development is impaired, at times irreversibly. Suicide is sometimes a factor. Teenage pregnancy, venereal disease, and permanent sterilization are occurring in epidemic proportions. Often these problems are the inevitable result of a society which is seductive and permissive and promotes freedom and pleasure above responsibility and long-term satisfactions. This society, and all too often a negligent church, have failed to provide moral support to those many youth who do have values and seek to live by them.

The teenage years ordinarily should be used to mature socially and emotionally, to learn the skills of communication and problem-solving, and to express sexual identity in nongenital ways. These experiences contribute to the maturity that is necessary in order to learn what love really is, to find a compatible partner, and to establish a covenant which is sound and lasting.

Even between engaged persons, premarital intercourse can undermine the future marriage covenant and the trust on which it must be built. The engagement period should be a time for the couple to share about families, dreams, goals, habits, likes, dislikes, past experiences. It is the time to develop common interests and good communication patterns. Christian persons in dating relationships should reserve sexual intercourse for marriage, resisting the strong desire for full sexual expression and the pressures of sexual exploitation by the media and culture.

Biblical insights into premarital sex. Throughout the Scriptures, careful boundaries are placed around the expression of sexuality. Brethren are not, however, in total agreement regarding the extent and interpretation of the biblical guidance on the issue of premarital sexual intercourse.

Some Brethren say the biblical guidance is that sexual intercourse be confined to monogamous marriage, excluding not only extramarital coitus, but premarital coitus as well. Throughout scripture *all* sexual relations outside marriage are viewed as destructive to the family and the rest of the social order and a violation of God's will.

Other Brethren believe that the deduction that premarital sexual intercourse should be avoided is drawn from the biblical teaching that the intention of the sex act is to inseparably join two persons. Sexual relations, however, between unmarried, consenting adults are not *explicitly* prohibited in the Bible.

What should the church counsel? Our views of what counsel the church should give to singles also vary:

God's standard for sexual purity is chastity before marriage and loyalty during marriage. The celebration of the joys of sexual intercourse (ordained by God out of love for human beings) should always be reserved strictly for the marital relationship.

Despite the teaching of the church, some persons will still engage in premarital sexual intercourse. While the church ought not compromise its teaching, still it is called not to be judgmental of persons nor to suggest that sexual sins are worse than other sins.

The church, as covenant community, should encourage single people as well as married people to speak of their needs and concerns, including sexuality. In the continuing interchange of ideas and feelings, the church should be more evangelical and caring than condemnatory. Christians should care primarily about what happens to men and women and youth and their life in the dominion of God.

Married persons and sexuality

The Christian faith affirms that sexual intercourse, the most intimate of human relationships, belongs within heterosexual marriage. Within the covenant of life-long fidelity, married couples learn to enjoy this full-bodied, full-spirited union. Furthermore, it is this loving, loyal partnership which is most conducive to the responsible conception of children.

Adultery. Adultery—sex outside of marriage—is one of the most serious temptations faced by married persons.

Biblical insights into adultery. The old covenant forbids adultery. The seventh commandment in the Decalog is concise: "You shall not commit adultery." The exact nature of adultery, however, is somewhat obscure in the old covenant. For men, adultery was often narrowly defined as sexual intercourse with the wife of a fellow Israelite. Polygamy, concubinage, and perhaps secular harlotry were allowed the married male but not the married female. The double standard was evident. The rights of the male were paramount and the restraints against his sexual relationships were primarily to protect the rights of other Israelite men: the father, the betrothed, or the husband of the woman.

In the new covenant, this double standard for adultery disappears. For Jesus, moreover, adultery was a matter of attitude as well as action. And Paul taught that sexual relationships are not just physical acts but deeply interpersonal experiences.

Although adultery is a sin, neither Jesus nor Paul suggests that it is unforgivable. Quite clearly, adultery was perceived by

A few questions for the study committee

What was the task given you by Annual Conference?
Guy Wampler: Our task was to study, in a comprehensive way, human sexuality from a Christian perspective. In the beginning, the issue related primarily to marriage and family. But in the three years of the study the climate in the church has changed. New issues, such as homosexuality, have come to the fore. We felt the church expected us to deal with those.

Have you produced a study paper or a position paper?
Clyde Shallenberger: Annual Conference asked for a study to be made. The General Board is sending this to Indianapolis as a study paper, not a position paper.

Do the divided columns in your study paper format represent two polarized positions within your committee?
Jim Myer: As we discovered our individual differences of opinion, the "column" approach seemed the best way to go. At times, if each one of the committee members had expressed oneself firmly, we would have had *five* columns!
Mary Sue Rosenberger: I see the columns defining the limits within which the church is still in search of truth—a process of narrowing the search, rather than showing rigidly opposing viewpoints.

Are the same committee members lined up each time in the same column?
All: No!

Would you say one column represents "what the Bible says" and the other represents "what we think today"?
Jim Myer: I personally feel the one column is more faithful to scripture than the other.
Guy Wampler: The one column allows for insights of contemporary biblical and scientific research and for situations and conditions unique to our time, but no way does that column ignore scripture.

The study paper on human sexuality was written by five General Board members: Mary Sue Rosenberger (on cushion) is a nurse and homemaker from Louisville, Ohio. James F. Myer (seated left) is in the free ministry of the White Oak congregation, Manheim, Pa., and former chairman of the Brethren Revival Fellowship. Doris Cline Egge (seated center) is a high school guidance coordinator in Roanoke, Va. Clyde R. Shallenberger (seated right) is chaplain and director of chaplaincy service at Johns Hopkins Hospital, Baltimore, Md. Guy E. Wampler Jr. (standing), chairman of the committee, is pastor of the Beacon Heights congregation, Fort Wayne, Ind.

How would you answer critics who will charge that this paper simply encourages young people to set their standards of sexual morality according to whatever is socially acceptable among their peers?
Doris Egge: It's unfortunate, but I expect 90 percent of our young people aren't going to even notice this Conference report or have any instruction related to it, unless there should be some kind of planned study program in the church.
Jim Myer: I don't accept the process of situation ethics to determine right and wrong. I am uncomfortable with the breadth of what is acceptable and unacceptable in the paper.
Guy Wampler: The problem is, in the first place, most young people are in complex situations. In the second place, I would ask: Must the church always judge and be legalistic—coerce people to a particular point of view without allowing them to exercise their own judgment to some extent? I know it's risky, but the church needs to present the dangers, present its biblical understanding, and then allow people to apply all that to their individual situations.
Mary Sue Rosenberger: Between the columns of this study we see the age-old struggle between law and grace. Both have their place. Law is necessary for those who have not yet internalized grace. Grace is necessary for those who have grown beyond the law.
Clyde Shallenberger: The best we can do is to give helpful guidelines in which people can function. But I don't think the paper will either encourage or discourage promiscuity. I doubt that anyone's sexuality was ever determined by a paper produced by a church. ☐

Jesus never mentioned nor alluded t
of heterosexual marriage give a clu
Surely we can infer from Jesus
especially with outcasts, that h

them to be a violation of the marital union. But by God's grace, sex, though defiled, can be again what it was intended to be.

What should the church counsel? Amidst changing values and relaxed morality, the church should continue to speak out against adultery as well as other threats to the marriage covenant. Casual acceptance of sexual relationships outside of marriage is a part of our society and is reflected to us by our media. The church, however, should continue to hold up in its teachings the image of marriage as the permanent, mystical, physical, and emotional union between a man and a woman modeled upon God's everlasting covenant with all people and Christ's eternal union with the church.

Homosexual persons and sexuality

The Church of the Brethren never has dealt officially with the issue of homosexuality. The time is here to examine openly this matter that profoundly affects the lives of millions of homosexual people and their families.

Biblical insights into homosexuality. There are several direct references to homosexuality in the Old Testament. In most instances the references are in the context of rape, idolatry, or lust without love. Such homosexuality is firmly damned. Brethren are not in agreement, however, whether it is homosexuality *per se* that is denounced or whether it is homosexual rape, homosexual idolatry, and homosexual lust without love which are denounced.

In the New Testament, Jesus never mentioned nor alluded to homosexuality. Some will infer that Jesus' strong affirmation of heterosexual marriage gives his stand on homosexuality. All would probably infer from Jesus' relationship with persons of both sexes, especially with the outcasts, that he *would* accept homosexuals as persons.

Passages in Romans, Corinthians, and Timothy that refer to homosexuality are difficult to agree upon. There are those who accept them as biblical proof that homosexuality is sin. For others, the meaning is obscured by the various shades of meaning in the Greek and Hebrew words, not easily translated into English.

All agree the Bible forcefully denounces a variety of homosexual behavior (as it does a variety of heterosexual behavior): rape, adultery, cultic prostitution, and lust. There is not general agreement that the Bible excludes from denunciation sex acts between homosexual persons for whom genital contact is an expression of intimacy and fidelity, not lust.

Misunderstandings about homosexuality. Misunderstandings and unnecessary fears about homosexuality abound. Contrary to popular opinion, most homosexuals are not flagrantly promiscuous and do not engage in offensive public behavior. Male homosexuals are not identifiably "feminine," and lesbians are not characteristically "masculine." Teachers with homosexual orientation are often suspected of influencing pupils toward homosexual behavior but most reported teacher/pupil sexual offenses are heterosexual in nature. For most practicing homosexuals, sexual activity is a proportionate part of their lives, and they engage in pursuits common to all.

Causes of homosexuality. The causes of homosexuality are not definitely known. Is it inborn or learned? No one has a definitive answer. What *is* known is that people do not simply decide to become homosexual; it is more complex than that. Some research suggests that certain types of family pathology produce a higher incidence of homosexuality. However, this research has not been sufficiently extensive or scientific to be conclusive. It is known that the homosexual orientation usually is formed early in life, long before puberty.

A significant percentage of people have occasional homosexual interests and/or experience but are not exclusively homosexual. Perhaps the majority of people are somewhere on the continuum between exclusive homosexuality and exclusive heterosexuality.

Lifestyle options of homosexual persons. From five to 10 percent of the population is said to be primarily homosexual in orientation, some of whom claim Christ as Lord and who are actively involved in the life of the church. What lifestyle options are available to them?

Celibacy: Celibacy is one alternative which homosexuals may choose. The emphasis is not on converting to heterosexuality, but on refraining from sexual activities. Scriptural teachings on celibacy for heterosexuals provide a model for this lifestyle. Celibacy ought to be voluntary and not a requirement. If celibacy is imposed rather than freely chosen, sexuality often goes underground and manifests itself in neurotic, destructive ways. Those for whom celibacy is a gift and a special calling are to be honored and supported.

Conversion: Conversion to a heterosexual orientation might be sought. The help of prayer, church, and health professionals may be solicited. Some homosexuals, by a miracle, or because they were only marginal in the beginning, will change.

The church should endeavor with Christian love and with gentle (but informed) evangelistic skill to offer redemptive help. Homosexuality is a forgivable sin and a curable problem. It is likely one of the most difficult and complex sexual problems to overcome. We must guard against oversimplifying the methods of deliverance.

A full-scale adult orientation is as difficult for homosexuals to change as it would be for heterosexuals. Homosexuals may abstain from sex acts with the same sex or may be able to perform sex acts with the opposite sex, but their orientation (feelings of romance for persons of the same sex) is seldom changed. Heterosexual marriage does not reverse homosexual orientation.

Covenant: Covenant between two persons who are exclusively homosexual is a third choice.

The Bible does not make a distinction between homosexual lust and homosexual love.

Homosexual expression should occur only within a loving, loyal, life-long part-

iomosexuality. Does his affirmation
o his feelings on homosexuality?
elationship with persons of both sexes,
vould accept homosexuals as persons.

No distinction between a permanent covenanted relationship and a lustful, promiscuous relationship can be found in the Scriptures. All homosexual conduct is contrary to the sound teaching found in the Word of God.

nership. Before beginning such a relationship, partners should be sure their orientation is exclusively homosexual. In reacting to such relationships, some in the church prefer, if they err, to err on the side of acceptance.

What should the church counsel? On the basis of scripture and nature, homosexuality is an irregularity. Heterosexuality is the culmination of creation as revealed in Genesis. The functional compatibility of male and female genitalia confirm this revelation that males and females were meant for each other.

Homosexuality dishonors the body and is a deviation from God's intended norm. Christian compassion should be shown for those who deviate from God's standard whether the departure is homosexual or heterosexual. Compassion, however, does not mean endorsement.

The sinfulness of the homosexual *act* is either clearly stated or strongly implied in the Scriptures. Scripture, however, does not condemn the homosexual *desire.* The act, not the bent, is the sin. The choice, then, to let the desire become an act is a responsibility which each must bear. Yielding to *homosexual* desire is just as sinful as yielding to any other wrong desire.

Homosexuality is a variance from the intended norm, yet homosexuals should not be indicted. If one's basic sexual predisposition is not a free choice then that fact must be taken into account with regard to morality. To indict homosexuals, therefore, is as unfair as to condemn persons with other variances. Homosexuals must learn to accept themselves and to utilize even their differences in positive, self-affirming ways.

Personal differences do not excuse immoral behavior. Many persons have impulses they must sublimate. The point is, if homosexuality is a deep-seated, unchangeable orientation, that fact should not destroy one's sense of self-worth.

Hope for homosexuals. The church should offer hope to homosexual persons by

—intensifying its efforts to understand the relationship of complex patterns of early experiences and deviant influences upon the development of homosexual behavior.

—seeking ways to effectively present the saving gospel of Jesus Christ and to offer help to homosexual persons as it does to others.

—accepting, nurturing, and showing respect for repentant, nonpracticing homosexuals. As a profound witness that the gospel has the power to free the church from homophobia and to deliver the homosexuals from bondage to sin, such persons should not be excluded from leadership positions.

—recognizing that homosexuals, like everyone else, need parents, friends, and the church. In fact, it is in the context of covenant community—belonging, utilizing talents, study, encounter, and encouragement—that homosexuals will discover appropriate self-expression in covenant with God.

Many forms of homosexual expression are clearly unacceptable to Christians. All antisocial, promiscuous acts are excluded by Christian morality.

Homophobia (irrational fear of, or condemnation of, homosexuals), likewise, is destructive of persons whom God loves. Homosexuals are human beings. Each is unique. They ought not be stigmatized as a group and attacked en masse. Hostile attitudes in society and in the church create irrational fears, contempt, injustice, and discrimination. Homosexuals are entitled to jobs, housing, and other human rights. Sexual conduct in private between consenting adults does not justify police action.

Homosexual extremists, on the other hand, should also exercise restraint. Modesty in the public display of sexual conduct is a reasonable legal requirement for homosexuals and heterosexuals alike.

It is our hope that individuals and congregations will have the opportunity for open, forthright conversation with male and female homosexuals. When we stop alienating one another and, instead, venture toward understanding, some fears disappear and interpersonal relationships become more honest.

Family life education

Quality education is needed to attain an understanding of sexuality and a competence in family relationships. This education begins in the home, where parents teach their children not only by word but also by conduct and expression of feeling. This is the proper forum for teaching morality. It is in the home in daily contact with nurturing, caring adults that the teaching of confining sexual intercourse to marriage takes root.

Given the severe stresses and strains on the family in our society, however, parents need the church's support and assistance as well. Appropriately monitored education for family life within the public school is likewise appropriate.

Family life education will not solve all sex, marriage, and family problems. However, it is a task which requires the coordinated efforts of home, church, and school.

Conclusion

Sexuality is God's good gift. It is a spoilable gift. Who of us does not regularly need God's grace to restore this gift which we have abused so that it again beautifies and deepens human relationships? These problems that arise for ourselves and our generation are to be faced and confessed, but this need not turn our attitude toward sexuality into a tangle of negatives. God's grace is real. Sexuality remains for us, as it was for the first being in Eden, God's antidote for human loneliness and the answer to the human need to have a counterpart, to be one with someone and to be in love. ☐

HUMAN SEXUALITY

The Bible is open and unashamed in dealing with human sexuality. The church, on the other hand, is often uneasy and fearful. People in the church are left pretty much on their own in making choices about sexuality. They also get signals from the congregation that talking about sexuality is unacceptable.

Discussing Sexuality

These are obstacles to be overcome as the church approaches the topic of human sexuality. But the experiences of the General Board study committee on human sexuality and of the Beacon Heights church in the past year have proved that if people want to consider their sexuality in the context of the church, they can do so.

Despite their diversity, members of the study committee learned to talk openly about sexuality. The committee found several books particularly helpful. (Like others mentioned, these may be ordered from The Brethren Press.) *Embodiment* by James Nelson (Augsburg Publishing, $5.95) examines the theology and ethics of sexuality. *Is the Homosexual My Neighbor* by Letha Scanzoni and Virginia Mollenkott (Harper and Row, $4.95) is a first rate book about homosexuality. It can be read in combination with the more conservative book, *Homosexuality and the Church* by Richard Lovelace (Fleming Revell Co., $6.95).

The experience at Beacon Heights also verifies that Christians are ready to deal with sexuality. Over a year ago the education commission established as a goal the development of a sex education program. They wanted to help people of all ages with their sexuality. Yet they wondered how the church would respond.

To deal with their anxieties and still work toward their goal, the commission appointed a task force of people who were well respected by the congregation and relaxed with the topic.

The task force subdivided for different age levels from kindergarten to senior highs, set goals, and investigated materials for each age level, then reported their findings.

Teaching about Sexuality

The struggle was to find material that combined a Christian perspective and respect for scientific knowledge. The task force appointed by the commission wanted to affirm some changes occurring in our society and yet preserve sexuality as a gift of God to be used responsibly. It examined various materials and talked with persons experienced in sex education.

Finally, decisions were made. Three classes will use Methodist publications supplemented by filmstrips and records: *God Made Us: About Sex and Growing Up,* (Undated Elective Units, Cokesbury, student resource $.85, leader's guide $4.95); *Sexually Speaking, Who Am I?* (Graded Press, student resource $1.60, course design for leaders $2.60). Youth materials were from the Youth Elect Series, a Brethren publication (Living the Word curriculum, *Growing Up to Love,* $1.75). The teacher of the kindergarten and first grade has decided to create her own curriculum with materials from the library.

HUMAN SEXUALITY
A PRELIMINARY STUDY
THE UNITED CHURCH OF CHRIST
Is The Homosexual My Neighbor?
Another Christian View
embodiment
AN APPROACH TO SEXUALITY AND CHRISTIAN THEOLOGY
JAMES B. NELSON
growing up to love
YES

The meeting for parents was reassuring. The task force presented the goals of the program, and teachers presented the contents of the lessons for the children. There was give and take between parents and teachers. The warmth of the teachers and their attitudes toward sexuality were impressive.

The children's classes will meet for three church school periods, junior high for four, and senior highs from eight to ten. We expect to repeat the course every two years.

We also have had one class for adults on human sexuality. The leaders, a male and female team, were skilled in group process, could elicit the personal concerns of the class and build trust within the group. This proved more important than having authorities on sexuality; consultants with expertise were invited for selected topics.

The United Church of Christ's study, *Human Sexuality—A Preliminary Study* (United Church Press, $5.95) and its study guide, were helpful resources for the teachers. Issues were gender identity, biblical insights, homosexuality, rape, the impact of television, sexual development, and adolescent sexuality.

Two helpful books for sex education include *A Joyful Meeting—Sexuality in Marriage* by Drs. Mike and Joyce Grace (available from National Marriage Encounter, Inc., 955 Lake Dr., St. Paul, MN 55120, $3 plus $1.25 postage and handling), highly recommended for marriage enrichment; *How Babies Are Made* by Andrew Andry and Steven Schepp (Time Life Book, $5.95) helps parents open the subject in a low key way with their children—Guy Wampler and Don Jordan

Guy E. Wampler Jr. is pastor and Donald R. Jordan is pastor for nurture at the Beacon Heights Church of the Brethren in Fort Wayne, Ind. Wampler chaired the General Board's study committee on human sexuality.

"What happens at Annual Conference is not nearly as important as what happens in congregations. That's where it's at, where lives are changed."

Silver-maned Duane Ramsey strikes an imposing figure as the denomination's moderator, but he relishes more being a pastor. **Below:** *Moderator Ramsey ponders a sticky wicket during a business session at the Pittsburgh Annual Conference.*

Duane Ramsey: He'd rather be pastor

by Steve Simmons

Two words that crop up often in Duane Ramsey's speech are "pastor" and "pastoral." As this year's Annual Conference moderator, he hasn't lost sight of where the real work of the church is done. His high regard for what happens in the congregations undoubtedly affect his work as moderator as it always has his work as pastor.

"What happens at Annual Conference is not nearly as important as what happens in congregations. I see administrative units—Conference, the General Board, the national staff, and district personnel—as parts that exist to help us as congregations be what we can be. That's where it's at, where lives are changed."

He speaks from experience. In his 28 years as pastor of the Washington City congregation in Washington, D.C., he has seen the neighborhood change from lower-to-middle-income whites to lower-to-middle-income blacks to affluent whites. The church has forged there a program of outreach that works.

A key to successful inner-city ministry, he says, "is to care about people—the dirty, the poor. You have to care so much that they feel you care. You have to realize that growth comes by mixing with all kinds of people on real life issues."

Ramsey recalls when four of those street people, alcoholics, came into the church during a service and sat in a pew near the front. During sharing time they

As pastor in Washington, D. C., Duane Ramsey often plays unusual roles. In 1976 when he hosted Russia's Metropolitan Nikodim, the two ran a gauntlet of right wing hecklers.

got up and talked. "And the congregation welcomed them. Whoever shows up at the door, we try to take in as family."

Ramsey strives to carry this philosophy to the larger church. "The church, 'folks of God,' ought to be open to meeting the needs of those outside it. I want the church to join society—to talk about and deal with things, to meet people where they're really hurting."

Each year Ramsey's church has a "sidewalk celebration" and invites people off the street to eat ice cream, play with helium balloons, have fun, and just talk. "We've had to meet in meaningful ways. We knock on doors and say, 'We'd like to know who you are.' We want to respond to the needs of people. We want them to feel that we want them to be our brothers and sisters."

Ramsey believes the foundation is a strong pastoral program for members young and old, short- and long-term. "Members want to be nurtured. There is a great need for pastoral things. Congregational concerns are my priorities—pastoral things with persons.

"My ideal is a community committed to God and Christ, to pray, support, and serve; one that is open to loving and caring for anyone who comes in."

He sees teaching and preaching as the ways he fulfills the pastoral role. Basic to him is the idea that "we see birth as a miracle, life is breathed in. No matter what, God does not stop. There is the miracle of God's sustaining love. God takes back that life, but we don't lose who we are. There is a chance for growth in life beyond death."

With teaching comes learning and Ramsey is learning the role of moderator. "Once you're elected, you're supposed to know a lot more than you did. It's a level of church life I've not been involved in, but it's rewarding and challenging. I do think the roles need to be clearly defined. I'm never sure what my responsibilities are."

He never expected to be moderator. "I thought my contribution would be to run against the first woman moderator (Ramsey defeated Patricia Kennedy Helman at the 1979 Seattle Conference). If the church was open to the election of a woman I wouldn't be moderator now. Even if it's unpopular, it's an issue we need to address. The church discriminates against women and we must stop. We've structured ballots before and the kingdom didn't fall apart. The church needs to force itself to do what is obviously right."

While working on the job's role and function, Ramsey has been impressed "with the respect and honor people attribute to the Annual Conference moderator. But I'm a parish pastor. I'm not sure I have a definite style."

Although he wants to be responsive to the whole church, Ramsey also feels the need to stay in Washington where he can contribute more as a pastor. His ministry causes him to say no to some job he's called on to do just because he is moderator. But he finds the demands broaden one's scope of study to understand the history, positions, and attitudes of the church.

Talking after Conference last year, Ramsey admitted, "There's more pressure on the moderator during Conference than I anticipated. It's not simple to keep track of speakers at the microphones and you wouldn't believe how many people give advice on parliamentary procedure."

He views Annual Conference as a response to the churches—costly and time-consuming enough to hold maybe every other year, but central in terms of business. "Biblical spirituality always calls us to question our institutions. Reforms are always in order. Nothing, not even Conference, is sacred."

Human sexuality, evangelism, and ecumenical ties are some of the issues that are coming to the fore during Ramsey's term. After helping to moderate some of the lengthy debate on the India church question last year, he has some idea of what it's going to take to get all the business accomplished.

"We need to determine when it's time to talk about papers as a whole. Delegates become weary and ready to move on. Delegates should study the issues and communicate questions and concerns with study committees before Conference. Officers have to be firm and push for decisions. Minds are not always changed by speeches. We have a lot of diversity."

In discussing this diversity, he says, "I think there is room for many viewpoints. 'We and they' should belong without agreeing with the total program. It's imperative to belong to each other. All Brethren don't agree with each other but we're still Brethren—we can share basic beliefs. I'm not at all sure that denominationalism is part of God's plan. The larger church needs to be as effective as it can possibly be."

This summer in Indianapolis Ramsey wants "business to move, people to speak, and things to move forward. We must use procedure to get business done. I'm really concerned about the 'sense of the meeting,' knowing when delegates are ready to move on."

If this were 1982, Ramsey could preside over Conference in his own hometown.

Born and raised in Wichita, Kan., Ramsey graduated from McPherson College in 1949. While in college, he preached at a rural church where more people were in worship than were members—a contrast to city church attendance patterns.

Ramsey left Kansas for Chicago and entered Bethany Seminary. After graduation in 1952, Ramsey went to the Washington church as assistant to DeWitt L. Miller. "I felt here I could get a good internship in the pastoral ministry."

He and his wife, Jane, have raised five children. Daughter Kathy Melhorn is a medical student at Kansas University where her husband is in his first year residency. Barbara, 23, works for Mingenbach Family Life Center in Kansas. Michael, 19, is a student at Prince George's Community College. Nancy, 17, is in a high school lab techniques program, and Brian, 15, is in ninth grade. The family also is home to an exchange student from Finland.

"All our children went to city schools. They know what it's like to be minorities. The system is okay, but we've had to be selective about schools and teachers. They've had the benefit of close black friends. They've not wanted to move."

Though his family is sometimes exasperated at his commitments and time away from home, the Ramseys do make time to travel to mountains and the ocean, and to fish in the Chesapeake Bay.

Following sports is his hobby. As an "American League guy" he's followed many teams, but professes a devotion for the Yankees. But, he adds, "The church has been most of my time, study, relaxation, and pleasure."

Ramsey plans to stay in Washington for the time being. "Being in Washington has been a growth experience. As long as pastor and people are growing, there's no reason to change. I have no desire to begin all over again. And there's so much that needs to be done here yet."

Duane Ramsey is happy to be a pastor. The words he uses to describe the job reveal his joy—"exciting, fun, interesting, challenging." When he's away, he's always eager to get back and dig in. "The church enriches itself as pastor and people grow together." ☐

Steve Simmons, former editorial assistant on the MESSENGER staff, is now city editor of the San Marino Tribune, *San Marino, Calif.*

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• Pilgrim is grateful for January, February, and March, the three months when life is slightly less complex for me. The lovely bustling busyness of December is behind me, the ends of the old year are finally drawn together. By February the Christmas bills have stopped coming and the seed catalogs are arriving. The birds gather at the feeder and make a joyful noise unto the Lord. Their vibrancy of color, of song, of action mesmerizes me, and I'm grateful for time to be quiet—to look out into the snowy woods—to ponder—to reflect.

What I really am trying to do is get centered again. I'm like the clay pot that has slipped from the control of the potter's hands, and wobbles and swerves across the wheel as everything moves toward the periphery. I am pulled in different directions, and the time to gather in the forces, to center in quietness is of extreme value. The metaphor of the potter and the marred clay comes to us in the words of Jeremiah: God assures Jeremiah that "Like the clay in the potter's hand, so are you in my hand, O house of Israel" (Jer. 18:6b).

As the deep winter is a waiting time for bulbs, for seedlings, for the trusting little animals of the woods, it is a waiting time for me. A time to put myself into the hands of the Potter and let Him bring me to perfect centeredness in the Source of all life.

If memory serves me well, the disciples asked Christ to teach them only one of his many skills: "Lord, teach us to pray, as John taught his disciples." In silence, in meditation, in abandonment to God we find the center. "In returning [to me] . . . you shall be saved; in quietness and in trust shall be your strength" (Isa. 30:15). The waiting of winter brings us to wholeness, to integrity, to the very center which defines our life in God.

• Color February red and white, red for hearts and cherry pies and white for old lace and new snow. And revel in an opportunity to send expressions of love to those "significant others" in your life.

• I received a postcard from an acquaintance some months ago; it was a beige card with a large band of red across the top on which the words I LOVE YOU were printed boldly. In small type the following message was printed: "This card is sent to you as a part of a 'Tell Someone You Love Them' Campaign. It is meant to counteract some of the hatred in the world that is so often expressed in bitter words and acts of violence. Why should we deny our fellow pilgrims the love they crave so deeply. Let us learn to give love generously, to express love honestly and to receive love graciously. The condition of the world may very well be the sum total of the love and hatred that exists in it. I am expressing my love for you to help change the balance to a more loving world."

I wish the answers to the problems of brokenness, alienation, violence, and hunger in our mangled world were so simple that a postcard campaign would be the solution. For all of that, I appreciate being the recipient of the little missive.

• STOP SIGNS: From the bulletin board of a Lutheran church in northern Indiana: "You may be the only Bible that some people ever read."

• Some favorite books of two favorite sisters: **Inez Long**—the Book of Job, *The BhagaVad-Gita* (Hindu scriptures), *Moby Dick* by Herman Melville, *Cry the Beloved Country* by Alan Paton. **Doris Cline Egge**—*Gift From the Sea* by Anne Morrow Lindbergh, *The Prophet* by Kahlil Gibran, *The Journal* by Henry David Thoreau, *Cry the Beloved Country* by Alan Paton.

• From another Pilgrim's Pen: "O God, draw us from the periphery of life, where we have been living, into the center. Draw us from our preoccupation with self-pleasing into thy presence where we long only to be faithful to thee. Draw us from our claimful selves and give us thyself. For in thy presence we find the complex becoming simple and the compulsive activities giving way to a willingness to live a life so simple that a little suffices. Amen."—Douglas Steere

• See you on the journey.—P.K.H.

Bible study

Letting God's people go

Read: Exodus 6-14. Luke 4:16-21. John 8:32-36. Romans 6:18. 1 Corinthians 3:17; 5-13.

Liberation theology has been in vogue for only about 15 years. Like other understandings of God, liberation theology has arisen out of a particular situation. This is always the case. The legitimate task of theology is to reinterpret the word of God for a particular time and situation.

In Latin America, liberation theologies began with the experience of being poor, oppressed, and treated unjustly both by rich nations of the world and unsympathetic power structures within Latin America.

Black liberation theology began with the black experience of being poor, despised, and oppressed, and of living in a culture that indentifies everything ugly and evil as black.

Among women, liberation theology began with a similar search for a positive identity. Being feminine is defined as being weak, fickle, mindless, illogical, superficial, sentimental, and seductive. Even feminine virtues are negative: self-abnegation and submission. (Any man with these traits would be considered sick.) What does it mean to be a whole person in a female body?

Many persons subscribe to theologies of liberation. But is liberation theology really biblical and Christian? If it is biblical, why is it just being discovered in the 20th century? Have liberation theologians distorted the word of God for their own purposes?

Without doubt, the Bible reveals that God's will and purpose for people is freedom or, the currently popular term, liberation.

In the Old Testament the principal image of liberation theology is the Exodus. In Exodus 3:7, God says to Moses, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them . . . " and in 3:17, "I promise that I will bring you up out of the affliction of Egypt . . . " And in 6:6-7, "'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment, and I will take you for my people, and I will be your God; and you shall know that I am the Lord your God, who has brought you out from under the burden of the Egyptians.'"

In Exodus 9:1-2, Moses is sent to Pharaoh with this word from the Lord, "Let my people go that they may serve me. For if you refuse to let them go and still hold them, behold, the hand of the Lord will fall with a very severe plague . . . " Repeatedly the word of the Lord to the oppressor is, "Let my people go that they may serve me." Pharaoh led the Egyptians to disaster at the Red Sea because he refused to acknowledge the will of God for the liberation of God's people.

It is right that oppressed peoples should identify the Exodus story as their own. It surely reveals that the God of the Bible hears and identifies with the pain and suffering of his people. God's power clearly is placed on the side of the poor and oppressed and God's will is for their freedom from bondage and suffering.

Unfortunately most liberation theologies stop at this point in their use of the Exodus model, and draw some unwarranted conclusions about the nature of liberation and how it is brought about. Moses did not draw up strategies to deceive or defeat the Egyptians. He simply proclaimed God's intention and prepared the people to quietly carry out that intention when God's time was right. The people had to be willing to venture forth and trust in God. It was a risk to walk out of Egypt into the wildernesss. But it was God who brought freedom to the Israelites, because they were walking in God's will and by God's guidance and power.

In the Exodus story, the Israelites were not released from bondage in Egypt in order to serve themselves, much less in order to lord it over the Egyptians. Repeatedly the word of the Lord was, Let my people go that they may serve *Me*. The Exodus from slavery leads them to the Covenant of Sinai, which could well be entitled "How to Be Free."

Israel understood that the Covenant was as much a part of the gift as the Exodus. The Covenant (the Ten Commandments) sets limits to help God's free people avoid falling into new forms of slavery and becoming subject to new masters. Their obedience was to be only to God, an obedience that required respect and concern for other people. Thus, liberation always includes not only freedom "from," but also freedom "for."

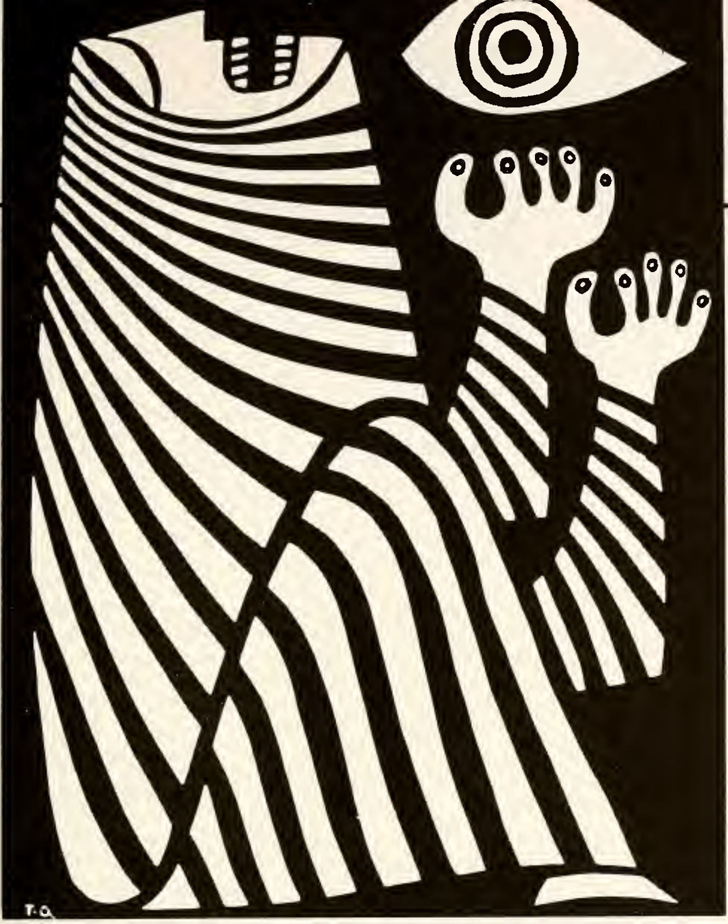
The New Testament does not sidestep liberation. In Luke 4:16-19, Jesus defines his mission as bringing good news to the poor, release to the captives, sight to the blind, and liberty to those who are oppressed. In other New Testament accounts, Jesus releases people from bondage to demons and to physical illness. In John 8:32-36, Jesus proclaims that the Son brings truth and, therefore, freedom to those who heed his word. John then describes encounters with Jesus in which persons are offered freedom from bondage to poverty, to prestige, to sin, to paralysis, to law, to pride, to blindness. Some accept and some reject the gift.

Paul proclaims freedom from condemnation, from sin, from the law, and from death. But for Paul, freedom meant acknowledging a new master: "Having been set free from sin, you have become slaves of righteousness . . . " (Rom. 6:18).

In 2 Corinthians 3:17, Paul reminds the church, "Where the Spirit of the Lord is, there is freedom." Likewise, James speaks of the "perfect law of freedom" in Christ, and the epistles of Peter exhort Christians to "live as free persons, as servants of God." So we find that liberation is one of the basic understandings of the gospel of Jesus Christ.

The incarnation, and the death and res-

All the oppressed are God's



"Cry of the Oppressed," by Takeji Asano

urrection of Jesus Christ are New Testament models with special significance in James Cone's *Black Theology*. Christians, Cone points out, believe that God is revealed in the man Jesus. In his life on earth Jesus consistently identified himself with the poor, the sinners, the outcasts, and the oppressed. This identification is shown by his birth in a stable, his baptism by John as a repentant sinner, his temptation and his rejection of earthly power and glory, his custom of eating with "tax collectors and sinners," his friendship with Mary Magdalene, his acceptance of homage from a "sinful woman," and finally his death on a cross as a criminal.

Jesus' life and death reveal that God is at one with the poor, the oppressed, the outcasts. God has set himself on their side, and those who do not do likewise set themselves against God and risk God's wrath.

But death on the cross was not God's final word for the poor and the oppressed. The final word was resurrection, victory, and new life. People who know God's final intention will not live as slaves to earthly oppressors. Regardless of circumstances, they will live and walk in the glorious freedom of children and heirs of God, in the knowledge that God's will is for freedom and dignity, love and community.

James Cone is convinced that God is black and Jesus Christ is black, because black people are the oppressed of the earth. Likewise, some feminist theologians see the need for a Mother God and a female or neuter Messiah, so that woman may experience identity and liberty and dignity. These concepts may be acceptable as metaphors, but they verge on the same error and idolatry inherent in insisting on a white male God.

The significant characteristics of Jesus Christ were neither his whiteness nor his maleness, and no conclusions about God can be drawn from those incidental circumstances. It is more important to emphasize Jesus' humility, his servanthood, his submissiveness to God, his rejection of titles, political status, praise, and possessions, his love and concern for children, his willingness to use power only in the service of others and for the glory of God. It is possible to find in Jesus the ideal of femininity. Indeed, detractors of Christianity have noted this and have despised the Christ who was willing to be "counted with the transgressors" and crucified.

What has remained out of focus in Christendom itself is that in this weak, "effeminate" Christ is the mighty power of the eternal God. Jesus Christ has revealed that in this way the God of the Bible expresses and uses his Omnipotence.

Most of Christendom also has failed to notice that this poor, suffering Jesus was present to believers, not just as a model for women and slaves, but as a model for the heavenly heirarchy, and the right use of *all* forms of human, earthly authority and power. God's will and power is always for others and for their good.

Our freedom from every bondage has as its seal and surety our single-minded love and service to God and Christ. Liberation, in biblical terms, means the freedom of knowing that there is only one power over us: the Holy Spirit; that we obey only one master: God; that we have only one Lord: Jesus Christ.

We have freedom in Christ because we have been given a vision of God's dominion and the assurance that God's love and good will for fullness of life are ultimately victorious. ☐

Estella Horning, a former missionary, is an adjunct faculty member at Bethany Theological Seminary.

people. / by Estella Horning

The Heroic Church in Central America

"What you do not understand in North America is that people here are prepared to die for the simple freedoms you take for granted—like the freedom to live." Throughout the tinderbox that is Central America, Hugh McCullum heard how people are finally—and violently—overthrowing 150 years of repression. The struggle there for justice is irreversible. The church is deeply involved.

by Hugh McCullum

"Even at the risk of being persecuted or misunderstood, the church cannot avoid raising her voice when injustice has taken hold of society. She cannot remain silent when human rights are trampled upon, whether in institutionalized form or in concrete cases. . . . "—From a pastoral letter of the Salvadorean Episcopal Conference, March 5, 1977.

One week after this was written Fr. Rutilio Grande was driving along a dusty country road about 60 kilometers north of San Salvador.

He was a Jesuit priest, an outspoken defender of peasant rights. He spent many hours visiting his widespread congregation in 22 tiny cantons of 20 or so families.

He had two young boys and an old man, a lay assistant, in his car.

Hidden behind the thick sugar cane on both sides of the rough road were men in campesino's rough work clothes. As he passed machine guns stuttered, riddling the priest and his friends with bullets. Fr. Grande died, the old man died and so did one of the boys.

In a nation accustomed to daily reports of violence, people were stunned and angered by his murder. Archbishop Oscar Romero, himself to be felled by an assassin's bullet three years later, placed responsibility directly on the government.

Since Fr. Grande's death there have been nine priests killed. The most recent, a rather quiet Italian, Fr. Cosmo Spessoto, 60, died of multiple wounds to his head and chest suffered as he celebrated Mass. He had served his people in El Salvador for 27 years.

In Guatemala the story is similar. Five priests have been killed or kidnapped and never found. Many more have been expelled or threatened with expulsion; the entire Jesuit order in both El Salvador and Guatemala lives under the threat of death.

In Nicaragua, just south of Guatemala and El Salvador, priests and some bishops were deeply involved in the revolution. Two, Fr. Ernesto Cardenal and Fr. Miguel D'Escoto are cabinet ministers. At least ten others hold senior positions in the government.

While the Protestant pastors are numerically small in Central America, some of them, too, have suffered their share of threats and persecution.

In more than 20 interviews I had with bishops, priests, nuns, and Protestant pastors, the amazing and deeply moving aspect of their story is their conversion to The Church of the Poor.

Many of them came to the countryside as traditional men and women who saw their ministry as saying Mass, hearing confessions, preaching obedience and acceptance, and occasionally doing social service work.

But, while statistics of murdered and kidnaped clergy are shocking, the people who bear the brunt of the oppression are also the church. The people who farm and work in the factories, the students and teachers, the bank clerks and the unemployed. In Central America the church, the Heroic Church, is made up of the vast majority of the people, particularly those who are organized into the popular movements.

On Sunday I went to Aguilares with a Jesuit and a sister to spend a day in Fr. Grande's former parish. Neither the people nor the canton can be identified further. Since the first of the year, more than 500 people in that area have been killed, almost all of them peasants.

"The people are our evangelists," the Salvadorean sister told me. "They have taught me that once people taste liberation, no gun can ever kill it."

It's a lush green countryside. We lurched along in a four-wheel drive vehicle, a rough track along the edge of a river. It was such a peaceful rural scene. But after a while I realized that the small plots of land are hopelessly inadequate to feed the campesinos and their families and that the cattle belong to a landowner hidden away in Miami, far from the fighting.

A young boy traveled with us as a guide. We wound our way deeper into the hills. The road ended, and we faced a rickety bridge—two cables stretched about 50 feet above a swollen brown river at least 250 feet across. The boy ran across like a monkey along the fragile cane slats. The nun was tight-lipped: it was her first trip across. Fr. Pedro, a volatile Spaniard, wasn't going to be out done by any ten-year-old. I went last. Salvadoreans are much smaller than North Americans . . . on the other side we all realized we'd have to do it over again to go home.

The canton was a few adobe huts clustered around a small clearing in the bush. Near the edge a table had been set with a cloth and some wild flowers on it and nearby a couple of men were strumming two ancient guitars. Fr. Pedro was going to say Mass. Slowly people from nearby arrived, many with babies. They were very poor and had suffered greatly.

Violence, repression, and flaunting of justice are a way of life today in Central America.

ORDEN (the paramilitary peasant group) and the soldiers had come often because the people in the canton all belonged to the Christian Federation of Salvadorean Peasants.

When they couldn't find guns, the peasants said, the soldiers killed people, stole their meager stores of corn and beans, beat the women and children and sometimes even burned the houses. Now when the lookouts see soldiers or strangers the men flee to hills until all is clear.

Fr. Pedro, dressed in jeans, with a homespun stole over his shoulders, began the Mass, the guitars still strumming gently. He dedicated the Eucharist to all the people who have died. "They have given their lives and their blood, the best they had to give, to God for justice in this land."

Fr. Pedro's homily was about suffering and injustice. He reminded them that Fr. Grande used to tell them how to "put feet on the gospel," how to make the gospel more than just words.

"Putting feet on the gospel is putting Christ at the center of our movement to liberation. We have to be involved in the struggle with Christ and this work of liberation here is a struggle to gain more justice, more peace, more liberty."

The sermon was in terms of the people's struggle. He cautioned them that when they captured the people who had stolen their land and massacred their families, and when they had finally won the revolution, that they should punish them—"but with justice, not with revenge."

"Putting feet on the gospel was a new kind of thinking for us. In the old days when the priests came to your canton, they only talked about God in an unreal way, as though he was in heaven doing everything and our job was to pray and accept whatever happened to us," the people told me.

"Putting feet on the gospel means we are sinning if we allow ourselves to be mistreated just because someone is rich or powerful. Rooting out the cause of suffering and injustice is putting feet on the gospel."

It was here that a growing feeling of mine was confirmed. That the struggle for freedom in Central America is a profoundly Christian one.

"We got organized in FECCA (The Christian Federation of Peasants) after we heard from Fr. Grande and others that God was a God of justice. We began to understand that we had to reflect on the teachings of the gospel. That was about 1975 or 1976. We began to come awake as a people."

The people described how they began to find their faith more than just a ritual or a superstition. As their faith changed, they also began to organize themselves.

"We began to understand why our health was bad and why there were no clinics or hospitals for us. We knew that there were no schools and why the water and the food were no good. So we began to think about ways to improve our lives."

They began to organize and discovered that peasants had no rights and no protection.

"We learned that the poor are the loved ones of God. This meant we had to be organized as a class of people who were all the same, all over El Salvador. We were all oppressed and we all had to stick together and support each other."

The repression grew the more they got organized. "After a while, we also understood that the rich and the military and the informers in ORDEN were working together because they didn't want any change. They didn't want the campesinos and their families to have any better life because it would cost them money and power.

"Though they went to Mass every Sunday and said their prayers, they wanted us to stay oppressed. That's when we realized that we could not win peacefully."

They were very calm about their decision to start an insurrection. The system they were under was based on violence being committed against the poor and it would have to be changed the same way.

"We tried legal ways and everything else but they won't change so we must start an armed insurrection against the military and the oligarchy."

These peasants believe they will win against the soldiers because they are right. They have begun to put feet on their gospel.

The church in Central America at many levels is breaking its overlong silence "in the face of the cry being raised by millions of impoverished brothers and sisters in Guatemala," as a statement by the Jesuits expresses it.

They are taking an enormous risk by standing against the powerful and with The Church of the Poor.

"We know that declarations like this displease the powerful and bring repression on us. But we are followers of Jesus Christ and he himself foretold persecution for those who would follow in his footsteps. We should not fear those that kill the body but rather the God of life who will judge us all. This God is present in the struggles of our peoples in favor of justice," says the Jesuit statement.

The Latin American church has been aligned with the oppressive regimes, the curse of this troubled continent since the time of the Spanish conquistadors.

In some places the church is still in the dark ages. In Guatemala, for example, Cardinal Mario Casareigo is closely tied with the military dictatorship and refuses to support his bishops, priests and religious who are involved with peasant movements.

In reality there are two churches in Central America. There is the official church represented by conservative priests and bishops who are close to the oligarchies and the wealthy classes. They see the role of the church as saying Mass and defending the status quo.

The other is the popular church, the base church, the Church of the Poor. "We have another role. We must announce that the whole weight of the gospel is with the poor. We are called to be with the poor, to place all our energies, resources and concerns on the side of the poor," said Bishop Mario Enrique Rios Mont of Escuintla in Guatemala.

"We must also denounce. We must denounce this old myth of private property. We must denounce the violence of the army and the government. They have all the troops and all the weapons to control the violence but they never bring anyone to trial."

Bishop Rios Mont has had two of his priests killed recently.

"As Christians we are all called to speak the truth without exception. If I don't speak the truth then I am no longer a Christian and I am no longer a bishop. But I am not alone. I have God and I have the community. I will never desert the people."

The popular church in Latin America is now being accused of Marxist and communist infiltration. Its enemies charge that it has caused the peasants and workers to rebel against their lot in life and, in doing so, incited revolution.

In a statement, the Jesuits argue that they are simply following the gospel and ending their ties to the social, political and economic establishment.

"Peace—as Pope John Paul II reminded us only this year—is not built on lies but on truth. And the anguishing truth of the pain of Guatemala comes to meet us in the faces of our Guatemalan brothers and sisters who are exploited, oppressed, discriminated against and repressed; in them it is Jesus Christ who comes to meet us.

"To close our eyes before this truth under the pretext of anti-communism is to use the fear of Marxism to keep many from facing up to the oppressive reality of liberal capitalism. But above all it helps us not to respond to the cry of God . . . 'Where is your brother? The blood of your brother cries out to me from the ground'."

Protestant churches, too, tend to be of two kinds. There are the fundamentalist, largely American churches, which are working closely with governments, who are fearful of any change because it smacks of atheistic communism. And there are those who are ecumenical, working closely with the majority Roman Catholic Church, in El Salvador, Guatemala, and Nicaragua, who are often in the forefront of the refugee and reconstruction programs.

On Oct. 5, 1979, 500 pastors and evangelical leaders of Nicaragua, only six months after the revolution, "exhorted all of our evangelical churches in this hour of deep significance, to live the Christian commitment of evangelism, that is to be the nutriment and light of the world.

"We understand that the highest aim of (Nicaragua's) revolutionary process is the formation of a new man, of a just and brotherly society. That inspiration has its real and complete fulfillment in Jesus Christ."

One cannot write about the Heroic Church, The Church of the Poor, without describing the impact on the people of El Salvador, and indeed of Central America, of Archbishop Romero who was killed at the altar of a small hospital where he lived (he refused to live in the palace of his predecessors) March 24, 1980.

He was its martyr.

The day before, in his regular Sunday homily at the altar of the decrepit old Metropolitan Cathedral in downtown San Salvador, he had ordered the Salvadorean troops "in the name of God" to end the repressions of the peasants. It was probably his death warrant.

He was 62, he had been archbishop since 1977, and only last year had been nominated for a Nobel Peace Prize.

When he became archbishop it was generally assumed he got the post because of his conservative and tradtional views that the church should stay out of anything that smacked of politics.

But he steadily became disillusioned by the repression and the killing of priests, nuns, and Christian peasants.

He became one of Latin America's most outspoken critics as he regularly condemned the tyranny and terrorism.

His concern for the poor made him a beloved figure in the barrios and among the campesinos.

He knew he was marked for death, yet when offered asylum abroad, he calmly replied: "As a pastor, I cannot cease to accompany my people: the people give me strength and encourage me considerably to accept with them the risks of the moment."

His views on violence must be carefully considered by those in the church who condemn violence under any circumstances.

He said that the church's position was above all "an evangelical inspiration to seek peace, but the peace sought by the church must be the product of justice."

The church must condemn violence, so he condemned the structural or institutional violence in which the majority of people are deprived of the necessities of life in a country like El Salvador.

He also condemned the violence of the state which represses any form of dissent against the existing order.

"We know that the majority of peasants, workers and shanty town dwellers who have organized themselves in order to promote their interests and bring about the structural changes are simply labeled terrorists and subversives. They are kidnaped, tortured and murdered without being able to count on the laws to protect them. Faced with this unequal and unjust situation, they have often been forced to defend themselves to the point of violence."

He maintained to the end that a just insurrection using violent means, if necessary, to overthrow an unjust government was legitimate for a Christian.

"These are insurrectional times (in El Salvador). The morality of Christianity permits insurrection when all other paths have been exhausted.

"In the case of prolonged and unjust tyranny that seriously threatens the rights of the human person and dangerously harms the common welfare of the nation, whether in the case of one person or of clearly unjust structures an insurrection is legitimate."

High above the cathedral altar, on the day of his funeral, a banner fluttered:

"Monsenor Romero: you did not die. You live in the struggle of the people."

This article is an excerpt from The Observer, *the magazine of the United Church of Canada. Hugh McCullum, the editor of* The Observer, *spent three weeks in Central America researching this and several other articles that appeared in the October 1980 issue.*

A poem for lives out of tune

by Kermon Thomasson

It appeared inconspicuously in the upper left corner of page 130 of the February 26, 1921, *Gospel Messenger.* Only the poet's byline and her hometown, La Verne, Calif., added information to the poem itself. But that was the beginning of the saga of the most famous poem ever written by a Brethren poet—"The Touch of the Master's Hand."

Hearing a speaker tell how ordinary things can be made into something better by the touch of a master's hand, Myra Brooks Welch—herself disabled by arthritis—in a burst of genius whipped off her poem in a half hour's time and sent it to *The Gospel Messenger.* Its popularity began at once.

By the early 1930s, the poem was widespread and was being printed in magazines and books across the country, appearing as "author unknown." In 1941 The Brethren Publishing House (forerunner of today's Brethren Press) published a collection of Myra Brooks Welch's poetry, including the famous poem, and titled the book (advisedly) *The Touch of the Master's Hand.* Editor Harry Brandt said in a foreword, "How tragic when the singer gets separated from his or her song!" That book seemed to stem the tide of anonymity that had engulfed the poet, although her poem still is run occasionally without her byline.

"The Touch of the Master's Hand" continues to be as popular today as it was in those days 60 years ago when more sentimental poetry was in fashion. Clearly it carries a message whose meaning transcends time. The Brethren Press regularly receives requests for permission to use the poem, now copyrighted. The top letter in the fat file labled, "Touch of the Master's Hand, The," is dated Oct. 28, 1980, and gives permission to Sammy Fain (composer of the song "Three Coins in the Fountain") to set the poem to music.

Setting "The Touch of the Master's Hand" to music is nothing new. It has been done probably several times. A 1980 record album by Wayne Watson, "Working in the Final Hour," features the poem as a song.

An Aug. 5, 1980, letter from Norman Vincent Peale asked permission to include the poem in a book to be published this spring by Revell. *God's Goodness,* by Franklin Atkinson (Broadman Press, October 1980), carries the poem.

So on and on: Jan. 19, 1980, an artist asks permission to hand letter the poem and sell prints. Sept. 1, 1979, an author wants the poem for a poetry compilation. Abingdon Press, *Ideals* magazine . . . even columnist Ann Landers quotes the poem. Speakers and preachers use it countless times.

Probably no other piece of Brethren writing has enjoyed such popularity beyond Brethren circles, or become such a part of the public domain. Myra Brooks Welch lived until 1959 and wrote many other poems, printed in MESSENGER and in two collections by The Brethren Press. But few people can quote any of those other poems. Obviously that unique stroke of genius in 1921 experienced the touch of the Master's hand. And it has spoken to and inspired many a one "with life out of tune" ever since. ☐

MYRA BROOKS WELCH

The Touch of the Master's Hand

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile.
"What am I bidden, good folks," he cried,
"Who'll start the bidding for me?"
"A dollar, a dollar"; then, "Two! Only two?
Two dollars, and who'll make it three?
Three dollars, once; three dollars, twice;
Going for three—" But no,
From the room, far back, a gray-haired man
Came forward and picked up the bow;
Then, wiping the dust from the old violin,
And tightening the loose strings,
He played a melody pure and sweet
As a caroling angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said: "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two?
Two thousand! And who'll make it three?
Three thousand, once; three thousand, twice,
And going, and gone," said he.
The people cheered, but some of them cried,
"We do not quite understand
What changed its worth." Swift came the reply:
"The touch of a master's hand."

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap to the thoughtless crowd,
Much like the old violin.
A "mess of pottage," a glass of wine;
A game — and he travels on.
He is "going" once, and "going" twice,
He's "going" and almost "gone."
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul and the change that's wrought
By the touch of the Master's hand.

BVS in Fresno:
Love without strings

What started as a one-shot summer recreation program continues on today in a 30-year-old community program and in the lives of those who were touched by a freeing sort of love.

by Bob and Mary Baucher

Do Brethren Volunteer Service projects change lives? For many black youth who grew up in the 1950s in a section of West Fresno, Calif., the answer is an unequivocal yes.

Four of those youth—now grown men in their 40s—recently told their unusual story of human compassion and response to Robert Knechel, pastor of the Fresno Church of the Brethren, Harry Hoff, a member of that church, and us.

The story began in 1950 with a summer recreation program started by the Fresno Church of the Brethren with the cooperation of the Brethren Service Commission. The program was for the children and youth of the community, one of the poorest in Fresno. Most of the children's parents were poorly educated farm laborers and most of them were black.

The recreation program grew into the North Avenue Community Center and was housed in a building on Harry Hoff's land. Workers for the project were Brethren Volunteer Service workers, most of them white, who received $7.50 a month in addition to their room and board.

The program the center offered was long on personal contact and attention. Counseling about personal and family troubles, a tutoring program developed in cooperation with the schools, athletics, a newsletter to keep the entire neighborhood informed about the progress of youngsters who left the area to go to college—all were part of the North Avenue program.

Developing pride and self-respect in the youngsters and pride in the community was a goal of the center. Youth earned trips and special activities by performing community service projects such as caring for empty lots, homes of the elderly, and the general appearance of the area.

The director and the volunteers lived right in the community. Thus, help was available to youth at any time they needed it. The volunteers knew the children's families and visited in their homes.

The effects of the center's program were apparently far-reaching. One indication is that a significantly higher percentage of youth from that neighborhood went to college than from other comparable Fresno neighborhoods.

In a *Fresno Bee* newspaper article in August, one "alumnus" of the center, James Tucker, a former West Fresno School Board member, gave credit to the leaders at the center.

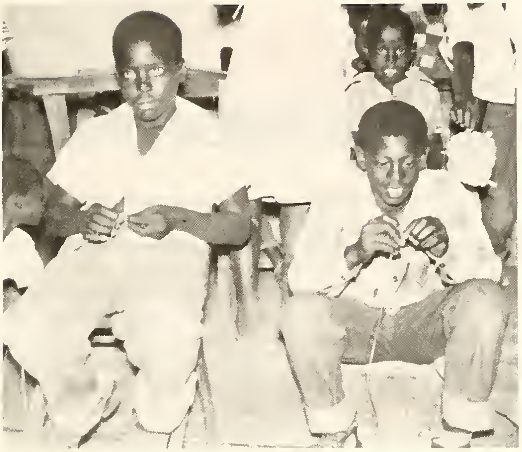
"We didn't know black people went to college," he said. "In school, we had never been encouraged to think about college. We were being told about getting jobs in the fields as migrant laborers. However, when the center opened, the counselors told us about getting grades and thinking about college."

Bob Lee, another alumnus and one of the men who talked with our group, also praised the counselors of the North Avenue Community Center. It was their availability, he said, to listen, lend a hand, teach game fundamentals, exact discipline, and most important, show a genuine interest in the children as persons that was the motivating factor in enabling them to believe in themselves and seek fulfillment in creative ways.

But it wasn't just inspiration to achieve in the worlds of academics and athletics that the youth received at the community center. All four men pointed to the Christian ethics that were portrayed and taught by the staff members who offered love and understanding "without any strings."

The men agreed that a strong and solid base of their childhood was laid by the workers at the center through words of encouragement, prayer at meetings and meals, persistent teaching of God's love and of tolerance, appreciation, caring, and concern for others.

For Jim Henry, a professional photographer, these values surfaced during a crisis several years ago. Jim was working in Los Angeles. He went to a bank during business hours to make a deposit and found the doors locked. Observing a car parked nearby, he asked the occupant if he knew why the bank was closed.



Upper left: *North Avenue veterans Jim Henry (left) and Joe Lee (right) reminisce with Harry Hoff about the shooting of Jim as a bank robbery suspect. Hoff, a member of the Fresno Church of the Brethren, provided the building for the 1950 program.* **Above:** *Joe Lee, Dolphus Trotter (shown in* **upper** *photo, left, in crafts in 1950), and Bob Lee, community leaders today, are examples of what the BVS project meant for its participants.*

He was answered dramatically. Shots rang as Jim was hit seven times by police who later claimed they thought he was one of the gang members involved in the holdup taking place inside the bank. The car he had seen parked nearby was the getaway car.

As the first bullet struck, Jim cursed. Although he was badly wounded, he remembers that his thoughts flashed to the idol of his youth, Claire Stine, project director at the community center from 1952 to 1957. Stine, by word and example, had instructed him not to swear. Jim says that after the second shot, his words were, "Oh, my God!" But he believes that expression was not an oath but a prayer.

Joe Lee, assistant superintendent for personnel in the Fresno schools and Jim's longtime friend, picked up the story. He recalled his anger at the police for shooting his friend.

But when Joe visited Jim at the hospital, he found that Jim did not hate. In fact, Jim admonished Joe to go home and tell his friends and family that he loved them. Both men confirmed that the Christian influence of the center had paid dividends for them years later as they dealt with an episode that could have culminated in tragedy and hate.

Several years ago the Church of the Brethren relinquished its leadership role in the North Avenue Community Center to the residents themselves with assistance from local government. The old building was closed and, with the help of federal funds, the city established the Ivy Community Center several blocks from the original center.

Last July, the *Fresno Bee* carried a short editorial called "Memories of North Avenue" that summed up the wider effects of the project. The editorial recounted briefly the history of the project, noting, "We thought then that it was one of the purest examples of the social gospel in action we had ever seen.

"Now North Avenue has been replaced by the Ivy Community Center," the editorial continued. "Those youthful Church of the Brethren volunteers who came to southwest Fresno from places like Free Union, Pa., Towson, Md., and North Liberty, Ind., are well into middle age, their period of 'Christian service' long behind them . . . .

"The purpose of this little exercise in recall is not nostalgia . . . But in these cynical times it's important, we think, to be aware of how community consciousness first stirred in west Fresno—in a spirit of selflessness and idealism and racial amity." ☐

Bob and Mary Baucher are members of the Modesto Church. Mary Bowman Baucher was a volunteer in Fresno during the 1950 summer recreation program.

Opinions on accepting the validity

G. Calvin Tooker

Feeling anger and sorrow

I was born and raised the son of a Church of the Brethren minister. From that heritage there are two legacies of which I am deeply and rightly proud: All of us are God's children and thereby brothers and sisters; and, we have no creed other than the entire New Testament. With these roots, I am appalled that so many persons who profess to follow Jesus, the personification of love, can harbor and express such harsh feelings on the subject of the homosexual.

Strong's Exhaustive Concordance of the Bible (King James and Revised Versions) does not list the word "homosexual" in any of its grammatical forms. Homosexuality, as presently known to be an orientation or psychological state, was unidentified by the ancient Hebrews and Greeks. Biblical references to same-sex sexual relationships refer to *actions,* as opposed to a *state of mind,* by persons who are outside of a true God-man relationship.

The same-sex sex act can be, and sometimes has been, *chosen* by persons throughout history. However, the Christian church has never understood nor addressed itself to those millions whose sexual orientation, from the very fiber of their beings, is toward persons of their own biological sex. These are the "true" homosexuals.

True homosexuality is an unalterable psychological and emotional state. All people simply become aware of their sexuality, with no thought or choice process involved. Scientific research by Dr. John Money (Johns Hopkins University) and others has proved that the sexual orientation pattern is so firmly established in individuals by the age of three that it is virtually unchangeable.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that Opinions are invited from readers.

God's truth is unquestionably revealed in the Bible. However, the words were spoken by ancient peoples and were intended to convey those truths in ways that were significant to them. It is not always possible to know the intent and meaning of specific words and phrases when translating the scriptures several hundred years later. Cultural and religious differences, as well as personal biases of the translators, have influenced the selection of English words. Therefore, choosing specific, isolated scriptures, separating them from the biblical context, and using them to substantiate a contemporary belief can be misleading and hurtful.

Sometime between the Old Testament and New Testament periods, the homosexual interpretation of the Sodom story began to emerge in the writings of the Jewish Diaspora. From 50 to 96 A.D., it appeared in the writings of the early church fathers Philo and Josephus. Between 500 and 600 A.D. antihomosexuality was introduced into civil law and church council edicts. Subsequently, the church has had the dubious distinction of imprisoning, torturing, killing, and psychologically abusing homosexuals in the name of the God of love.

Having been reared in 20th century American culture and in the church, I deeply empathized with the Study Committee on Human Sexuality in the difficulty and magnitude of its task. I salute their sincere effort to delineate the difference between homosexual acts and the homosexual "attitude," i.e., orientation. I pray that they will be able to come to a full understanding of this difference and will make it clear to the entire church body.

Promiscuity, be it homosexual or heterosexual, is not condoned by the true Christian homosexual. However, the hostility of the church, the state, and society in general has made any other path virtually impossible. (And please spare us the "old saw" of celibacy. The heterosexual church community rarely employs that path for achieving grace—and the need for human love, fulfillment, and God's love is equally strong for the homosexual.)

When Grady Snyder says ("Homosexuality and the Covenant Community," June 1978 MESSENGER) that " . . . persons who are homosexually oriented but do not act promiscuously . . . are not included in the Biblical prohibitions," he is hinting at a means of dodging the real issues and problems that face both the true Christian homosexual and the church.

Every true homosexual has the full capacity for partnership in the "covenant community"; hundreds of thousands of Christian homosexuals yearn to participate. The need is so powerful that 90 percent of the Metropolitan Community Church membership is composed of homosexuals. It is the historic Christian church that has locked out the homosexuals and thereby created the need for this special community of believers.

The homosexually-oriented children of God possess as much potential for creativity, productivity, responsiblity, feeling, and loving as do the heterosexually-oriented. The only difference is that, with absolutely no choice in the matter, the desired sex partner is a person of one's own biological sex. Regardless of the power and importance of the sex drive, it does not consume a greater proportion of the true homosexual's life activities than of the heterosexual's.

Eight years of psychotherapy, three years of loving counseling with two Brethren ministers, drawing upon every ounce of energy that I could muster to effect a change in my sexual orientation during those 11 years brought no such result. Finally I sought help through studying the Bible. I knew what the church said and I felt guilty. At the core of my being I could not feel heterosexual attraction, but I was intellectually convinced I had to change. I felt hopelessly trapped.

Then there came a six-week period of intense prayer: "Father, get me off the fence. I don't care which way; I am just sick and tired of straddling this fence.

# of homosexual orientation

Just get me off onto one side or the other!" The answer came unexpectedly: "There's no problem. You have always been the problem. God loves you the way you are. It makes no difference what others think nor what the (civil) law says. God loves you. Period." I was skeptical. I continued to search, question, and analyze, but the message refused to go away. Throughout the intervening seven years, God has continued to demonstrate love and to lead me.

Unlike some others who have written in MESSENGER, I no longer ask the church to accept me. I am making a statement, not a request or a plea. That acceptance could add a beautiful dimension to my life, but for me the vertical relationship to God has been firmly established in spite of all my failings and falterings.

Those who categorize me with rapists, dope peddlers, pornographers, and thieves (a partial list from "Letters" and "Opinions" in MESSENGER) claim that I am asking the church to "demote" its standards. It seems that it has never occurred to these detractors that loving and accepting homosexually-oriented persons just might be a giant step on the part of the church toward *achieving* its standards. I have yet to hear someone accuse Jesus of demoting his standards by accepting and loving the tax collector, the adulteress, or the Samaritan woman at the well.

I have wondered at what has happened to "brotherly love" and Christlike compassion in the Church of the Brethren. When did Jesus' second commandment, "Love your neighbor as yourself," disappear from God's word? Do members of the Church of the Brethren feel it incumbent upon themselves to completely disregard Jesus' command, "Judge not, and you will not be judged" (Luke 6:37; Matt. 7:1-2)?

Along with the anger that I have felt, I have also experienced great sorrow for these writers to the MESSENGER who are so unloving. With minds that are so closed to the exploration of the possibility of new insights and truths, these writers are robbing themselves of their full potential in the person-to-God relationship.

There is a book that discusses the scriptural and traditional theology of homosexuality. It is written by a Jesuit whose speciality is moral theology: *The Church and the Homosexual,* by Fr. John J. McNeill. (Published by Andrews and McMeel, available from The Brethren Press, $10 plus 85¢ postage and handling.) It is important reading for those who truly seek the possibility of new insights and truths, who are willing to have centuries of tradition microscopically examined, who are not afraid to have their cherished views challenged. Do you dare risk the challenge? ☐

G. Calvin Tooker is a member of the Valley View Community congregation, Whittier, Calif.

Kerby Lauderdale

Accept what we cannot change

A certain man had cancer. It was diagnosed terminal. He was despondent and despairing. He was also a Christian, so he depended upon his faith. His faith offered the hope of a cure through the power of God. God could heal him even in his terminal condition. It took only faith . . . absolute belief that God would heal him . . . belief without a doubt.

He lived a few more years, believing he would be cured, and refusing to believe he might die. But he died from the cancer. It was sad that he died. But it was more sad that he never allowed himself or his family to acknowledge the possibility that he might die. He never allowed himself or his family to face the truth of his life. Therefore, they could not live his final years in honesty, in hope and in freedom from fear and illusion.

So it is with any condition of our lives which cannot be changed. And one of the most important elements of human wisdom is the ability to know those aspects of our lives which *can* be changed and those aspects which *cannot.* We must come to terms with those elements of our lives which cannot be changed. We must come to accept them and make the necessary adjustments to learn to live with them. But we need not come to terms with those elements of our lives which can be changed. If we desire to do so we can change them rather than adjusting to them or trying to live with them.

For example, we *can* change our level of education; we can change certain aspects of our behavior. However, we *cannot* change our basic talents; we cannot change our mental capacity; and we cannot change our sexual orientation (which is the point to which I am leading).

None of us chooses our sexual orienta-

THE CHURCHES OF
FLORIDA/
PUERTO RICO
Welcome You!

ARCADIA—E. Hickory St. & Mills Ave., 33821
BRADENTON, GOOD SHEPHERD—6323 13th St. CT E, 33507
CAPE CORAL, CHRIST THE SERVANT—1624 Cape Coral Parkway W., 33904
CASTAÑER—Insular Highway 135, KM 64, HM 4, Box 34, Castañer, 00631
CLAY COUNTY—Highway JCT of SR 220 & SR 209, Doctors Inlet, FL 32030
FORT MYERS—Pacific & San Bernadino Sts., Palmona Park, N. Ft. Myers, 33903
JACKSONVILLE—4554 Prunty Ave. 32205
LORIDA—On US Rte. 98, 11 miles E. of US Rte. 27
MIAMI COMMUNITY—10855 SW 26th St., 33165
MIAMI, FIRST—18200 NW 22nd Ave., Opa Locka, 33056
ORLANDO, FIRST—3839 Fern Creek Ave., 32806
POMPANO BEACH, MORNING STAR—665 NE 40th St., 33064
SAINT PETERSBURG—7040 38th Ave. N., 33710
SEBRING—Oak and Pine, 33870
TAMPA—18th Ave. & Cord St., 33605
WINTER PARK—Clay & Harmon, 32789
RIO PRIETO—Box 34, Castañer, Puerto Rico 00631

DISTRICT OFFICE—Executive, Phyllis Carter
837 Highland Ave. 1B
Orlando, FL 32803
305-423-9404

CLASSIFIED ADS

WANTED—Dynamic young family practice group desires an additional Christian physician, board certified or eligible in family practice, to practice in rural S.E. Pennsylvania. Write: Family Practice, Box 89-G, Elizabethtown, PA 17022.

WANTED—Brethren Network being formed to share ideas and support for persons with disabilities—developmental, mental, physical, emotional or learning disabilities, blind or visually impaired, deaf or hard of hearing. Will consist of persons with disabilities and/or those who work with persons with disabilities. Contact Jim Fryman, 206½ Chestnut Ave., Winona Lake, IN 46590, Tel. (219) 269-9646. Inc. name, address, relationship with disabled persons, interests.

FOR SALE—For your personal use or your church library: "A History of the West Goshen Church 1830-1980," by Dean L. Henry. 160 pages; over 50 pictures; 150 year history of the original congregation in Northern Indiana. $5 plus $1.50 shipping charge. Order from West Goshen Church of the Brethren, 1200 Berkey Ave., Goshen, IN 46526.

FOR SALE—A Farmer's Handbook, by Eldon S. Heckman. Farmboy reminisces of Polo, Ill., community. $2.50 plus 59¢ p & h. (15¢ sales tax in Calif.; 16¢ in San Francisco.) Order from San Francisco Lighthouse for the Blind, 1155 Market St., San Francisco, CA 94102.

FOR SALE—Biblical and inspirational tapes by well-known Brethren Bible teacher and missionary. Ideal for personal or group use to NURTURE THE SPIRITUAL LIFE as well as provide sound, inspiring biblical instruction. There is still time to get the two albums on MATTHEW, paralleling the current International Sunday School Lessons, and also the widely-sought basic course in INNER HEALING, for spiritual life renewal and transformation. Six other albums also available, each of four cassettes, retailing for $16 (or two for $31). For early delivery send check, or write for further details to Chalmer E. Faw, Bethany Theological Seminary, Butterfield and Meyers, Oak Brook, IL 60521.

TRAVEL—Christmas holidays in the Holy Land. Travel with Edward K. Ziegler, Dec. 23-Jan. 2. Good discount if deposit made in March. Box 4842, New Windsor, MD 21776.

TRAVEL—Travel with a purpose: Egypt, Nile Cruise, Aug. 6, 1981. 14 days in Israel and Egypt with Wendell and Joan Bohrer, and Anna Mow. ($2,099). For information write Pastor Wendell Bohrer, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 266-2629 or (814) 536-1811.

TRAVEL OPPORTUNITIES—Pastors, teachers and persons desiring to host tours all over the world. Let us assist you in your travel arrangements. Write to Pastor Wendell Bohrer, wife, Joan, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 266-2629 or (814) 536-1811.

TRAVEL—See China with a Brethren group. Leaving San Francisco July 13, 1981. Tour includes 17 days in China, plus visits to Manila and Hong Kong. Write J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022

TRAVEL—Juniata College Tours 1981-82: Pre-Conference 1981: Cradle of Christianity (Greece, Turkey, and 7-day Greek Isles Cruise incl. Ephesus, Corinth, Patmos, Athens) June 9-June 23. 1982, April: Repeating successful China tour. Harold B. Brumbaugh, Host Conductor. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—Circle Pacific, 81. Meet neighbors on the other side of the world. Fly to Tahiti, New Zealand, Australia, Bali, Bangkok, Hong Kong, Taiwan with Desmond Bittingers and Irven Sterns as hosts, May 20-June 8. Religiously and socially oriented; back before Annual Conference. Write for brochure: Pattie Stern, 4519 Larch, San Diego, CA 92105.

TRAVEL—Enjoy a fiesta in Spain and Portugal this summer. Travel with McPherson College under the direction of Drs. Corinne and Monroe Hughbanks, fluent in Spanish and experienced guides. June 11-27. $1695 from N.Y. Paris option. Write Summer School, McPherson College, McPherson, KS 67460.

prayer calendar

February 15-21: Give prayer support to Linda C. Johnson in her recently accepted position of associate district executive in the Mid-Atlantic District.

Pray for the Christian Citizenship Seminar to be held in Washington, D.C., February 22-26, planned for Brethren from Pennsylvania and Southeastern regions.

February 22-28: Give prayer support to Jan Thompson as he fulfills his duties in a newly-created position on the World Ministries Commission, combining disaster response and refugee work, and to Miller Davis, who has become the director of the New Windsor Service Center operations.

Pray for the meetings of the Church of the Brethren General Board, scheduled for February 25-28.

March 1-7: Pray for the effective continuation of ecumenical relief efforts in Kampuchea (Cambodia).

Remember the district of Idaho gathered March 6-8 in Bible study.

March 8-14: Give prayer support to Parish Ministries Commission staff members Merle Crouse, Matthew Meyer, Tom Wilson, and Ralph and Mary Cline Detrick, who have assumed new responsibilities in their work assignments.

Pray for the effective ministry of Brethren Lifeline in ongoing service to moving and scattered Brethren. Pray for its director in Elgin, Donna Fasnacht.

---

opinions

tion. We simply discover our sexuality and our sexual orientation as we grow through adolescent years. I acknowledge, however, that considerable debate exists regarding the possibilities of *changing* our sexual orientation. But, increasingly, the evidence among sociologists, psychologists and individuals concerned lies in the direction of its permanence. Whether our sexual orientation is heterosexual or homosexual, it is likely to remain so throughout our lives. And further, having either heterosexual or homosexual experiences is not likely to change the basic sexual orientation of the persons involved.

In addition to its permanence, homosexuality is not a pathologic condition, nor is it emotionally or psychologically crippling. The Bell & Weinberg study on homosexuality (Bell, Alan P., and Martin S. Weinberg. 1978. *Homosexualities: A Study of Diversity Among Men and Women.* New York: Simon and Schuster. pages 230-231) says: "As for homosexuals' social and psychological adjustment, we have found that much depends upon the type of homosexual being considered. Many could very well serve as models of social comportment and psychological maturity. . . . Perhaps the least ambiguous finding of our investigation is that homosexuality is not necessarily related to pathology. Thus decisions about homosexual men and women, whether they have to do with employment or child custody or counseling, should never be made on the basis of sexual orientation alone."

Since it increasingly appears that our sexual orientation does not change during our lifetime, and in and of itself does not lead to emotional or psychological disease, then we are who the church must come to accept homosexuality as an aspect of human life with which we can live in peace. We must cease looking upon it as something which must be eliminated from human experience. We who are the church must come to accept homosexual men and women as people with whom we can live in peace. We must cease looking upon them as people who either must be "cured," or must forever abstain from the "natural" expression of their sexuality.

It is sad for the church to perpetuate a mindset of "change" or "cure" toward homosexuals, because it denies them all life long the possibility of accepting themselves as they were created. And it is sad because it denies them the wisdom to know and accept one basic thing in their lives which cannot be changed among the many things which can. Living constantly under the illusion of the possibility of change does not allow people to deal with the truth of their situation when that situation is unchangeable. Therefore the church should cease its concern for changing homosexuals into heterosexuals and rather express the same concern for the sexuality of homosexuals as it does for heterosexuals. The church should stress the importance for all people of sexuality expressed in faithfulness.

Jesus realized our sexuality was potentially too powerful for all of us to deny (Matt. 19:10ff). In speaking of celibacy, he said it was only for those "to whom it is given." And then self-denial of sexual expression was only for the purpose of committing oneself totally to the work of the kingdom; it was not for the purpose of denying sexual expression in and of itself. Those who could not "receive this" teaching should express their sexuality faithfully. It cannot be any different for that significant number who discover they are homosexual.

Look at it this way: We who are the church realize today that in spite of the implication of a few biblical passages, women are equal human beings with men. This realization has come from women refusing to live under the traditional understanding of these few passages. And men now realize that as men they are not in a position to say what women should feel and desire and be. We who are the church have come to accept the equal participation of women in the life of the church—and in life.

So should we who are the church realize today that in spite of the implication of a few biblical passages, homosexual men and women are equal human beings with heterosexual men and women. This realization is coming about from homosexuals who are refusing to live under the traditional understanding of these passages. And heterosexuals must realize they are not in a position to say what homosexuals should feel and desire and be. We who are the church must come to accept the equal participation of homosexual men and women in the life of the church—and in life. The living spirit of Christ compels it. ☐

Kerby Lauderdale is a member of the Eel River congregation, North Manchester, Ind.

Thinking about relocating to a warmer climate?

Then, consider Cape Coral/Fort Myers, Florida, located 125 miles south of Tampa, on the Gulf coast, in Lee County, which has been the fastest growing area in the Nation for the past two years. This beautiful area of Southwest Florida offers you:

- —excellent retirement living
- —affordable homes and homesites
- —annual average temperature 70°-75°
- —year-round fishing, boating, golf, tennis

AND

Best of All—an opportunity to share in the vision and mission of:

CHRIST THE SERVANT
CHURCH OF THE BRETHREN

located in CAPE CORAL
Why not come and join us?

For information, write or call collect:
Don Shank, Pastor
P.O. Box 1615
Cape Coral, FL 33904
813-549-1037

turning points

Licensing/ Ordination

Bauer, Gary W., ordained Oct. 26, 1980, Dryton Plains, Michigan
Porter, Terry Nolan ordained Nov. 9, 1980, Dupont, Northern Ohio
Smith, Thomas H. licensed Oct. 4, 1980, Fairchance, Western Pennsylvania
Sollenberger, Beth licensed Dec. 30, 1979, currently attending Bethany Seminary
Steele, Jay H. licensed Sept. 7, 1980, Martinsburg, Middle Pennsylvania

Pastoral Placements

Attaway, John F., fron Antelope Valley, Southern Plains, to Jackson Park, Southeastern
Brown, Claron, from Morning Star, Florida/Puerto Rico, to Stanley, Wisc., Illinois/Wisconsin
Eikenberry, James O., from Bethel, Neb., Western Plains, to Springfield, Good Shepherd, Southern Missouri and Arkansas
Harsh, Norman L., from E. Fairview, Atlantic Northeast, to Blacksburg, Virginia
Johnson, Lewis N., from secular, other denomination, to Clovis, N.M., Southern Plains
King, Gregory D., from other denomination, to Defiance, Northern Ohio
Leavenworth, Lynn, from other denomination, to Ambler, Atlantic Northeast
Lehman, Dallas D., from (Lower Conewago) Bermudian, Wolgamuth, Southern Pennsylvania, to (Lower Conewago) Bermudian, Southern Pennsylvania
Long, John D., from retirement, to Drexel Hill, Atlantic Northeast
McCaman, Sam, from Dallas Center, Northern Plains, to Salamonie, South/Central Indiana
Simmons, Ben J., from secular, to Assoc. Pastor, Elizabethtown, Atlantic Northeast
Steele, Randy L., from New Fairview, Yorkana-FM, to Lower Conewago, Wolgemuth, Southern Pennsylvania
Wills, Douglas, from Fairview, Rocky Mount, Virlina, to Saunders Grove, Virlina
Wilson, Leland, from La Verne, Pacific Southwest, to York, First, Southern Pa.
Wine, Jacob C., to Pottstown, Atlantic Northeast
Zumbrun, Brent, from Woodgrove Parish, Michigan, to Sunfield, Michigan

Wedding Anniversaries

Anthony, Mr. and Mrs. Paul, Hagerstown, Md., 63
Bailey, Mr. and Mrs. Cleoy, Adel, Iowa, 54
Brubaker, Mr. and Mrs. Vernon, Adel, Iowa, 59
Custer, Mr. and Mrs. Leonard, North Manchester, Ind., 50
Dively, Mr. and Mrs. Harry, Friedens, Pa., 51
Garst, Mr. and Mrs. Oakel, Girard, Ill., 50
Goughnour, Mr. and Mrs. Earl, McPherson, Kan., 65
Grossnickle, Mr. and Mrs. Cyrus, Myersville, Md., 50
Hess, Mr. and Mrs. Chester, Quarryville, Pa., 63
Hottle, Mr. and Mrs. Robert, Friedens, Pa., 51
Kauffman, Mr. and Mrs. Charles, Hutchinson, Kan., 64
Lehman, Mr. and Mrs. Sam, Johnstown, Pa., 58
Lloyd, Mr. and Mrs. Homer, Windber, Pa., 50
Messamer, Mr. and Mrs. Burton, Dallas Center, Iowa, 56
Miller, Mr. and Mrs. David, Arcanum, Ohio, 50
Miller, Mr. and Mrs. William S., Bridgewater, Va., 65
Myers, Mr. and Mrs. Carl, Adel, Iowa, 60
Myers, Mr. and Mrs. Lee, Adel, Iowa, 63
Picking, Mr. and Mrs. John, Chambersburg, Pa., 50
Plunkett, Mr. and Mrs. Herman, Eaton, Ohio, 50
Priser, Mr. and Mrs. Clarence, New Lebanon, Ohio, 51
Reisle, Mr. and Mrs. Ed, Dallas Center, Iowa, 57
Rinehart, Mr. and Mrs. Frank, Richmond, Ind., 64
Rinehart, Mr. and Mrs. George, Richmond, Ind., 66
Root, Mr. and Mrs. Harvey, New Lebanon, Ohio, 52
Royer, Mr. and Mrs. Merlin, Perry, Iowa, 52
Rust, Mr. and Mrs. Glenn C., Eaton, Ohio, 50
Snider, Mr. and Mrs. Frank, New Paris, Ind., 50
Stine, Mr. and Mrs. Martin, Adel, Iowa, 53
Swank, Mr. and Mrs. Emerson, West Milton, Ohio, 50
Taylor, Mr. and Mrs. Russell, Elkhart, Ind., 50
Ward, Mr. and Mrs. Howard, Shawnee, Kan., 50
Weaver, Mr. and Mrs. Clyde, Lancaster, Pa., 60
Weaver, Mr. and Mrs. Ortha, Johnstown, Pa., 57
Weaver, Mr. and Mrs. Warren, Johnstown, Pa., 57
Worley, Mr. and Mrs. Ralph, Hanover, Pa., 64

Deaths

Anderson, Helen M., 55, Waterloo, Ind., May 23, 1980
Baldwin, Frank, 86, Sebring, Fla., April 28, 1980
Bitner, Charles L., 59, Chambersburg, Pa., Oct. 20, 1980
Brightbill, George, 82, Harrisburg, Pa., Aug. 24, 1980
Brubaker, Roxie M., 76, Huntsville, Ohio, Oct. 2, 1980
Cabbage, Florence, 63, Prairie City, Iowa, Nov. 3, 1980
Cherry, Mary Ziegler, 89, Ridgely, Md., Nov. 3, 1980
Coffman, John, 86, Boonesboro, Md., July 21, 1980
Dell, Joseph Carlyle Jr., 78, Mt. Sidney, Va., Oct. 14, 1980
Fishack, Russell H., 71, Waynesboro, Pa., Oct. 13, 1980

editorial

More things you dreaded knowing . . .

Last July I wrote an editorial, a "self-interview," titled "Everything You Dreaded Knowing. . . . " Despite that title, I couldn't include "everything," and subsequent letters to the editor have prompted me to do a followup. So, pencil in hand, and tongue in cheek, here goes again:

How did you ever get to be editor of MESSENGER?

By happening to be standing around when they were desperate. Some people consider this "being called."

Why do Elgin staff come across as a bunch of stuffed shirts?

A table of us at coffee break one day took a poll. Every one of us had grown up on a farm where cows were still milked by hand. So look again, there'd be hayseed sifting from our pants cuffs . . . except that designer jeans don't have cuffs.

I hear MESSENGER is in trouble. Is that true?

You're confusing the magazine with its editor. Subscriptions have been climbing for several months now — as healthy a sign as I know. We do share the "trouble" that all General Board program currently is in — giving to the Brotherhood Fund isn't keeping pace with inflation, so we're cutting corners wherever we can.

You mean MESSENGER subscriptions don't pay for the magazine's expenses?

Not by a long shot. A General Board subsidy makes up the difference. (Now you're talking — if you've got to help pay for it anyway, you might as well subscribe to it!)

Isn't family life coming apart at the seams?

Not if the fabric is strong and wears well. Family life is certainly being changed by a whole new set of social circumstances. But families have never been a mere whim of society. They will survive because they are vital — we all have the need to belong to others.

But what about divorce? It's so common, even among our pastors.

More people feel free to get divorces than before. It's not that more Brethren marriages are failing — it's just that more Brethren are unwilling to struggle along after their marriage has failed.

Do you agree that "handguns don't kill; people do"?

Absolutely. That's why I say, let's keep handguns away from them.

Why doesn't MESSENGER give space for statements by Brethren special interest groups, such as the Brethren Revival Fellowship or the Womaen's Caucus?

Do you have any idea how many such groups there are? And how varied (or at odds) are all those "special interests"? If all those groups would be content to see each other's statements on a facing page of MESSENGER, they wouldn't need to be a "special interest" group in the first place.

Okay. But how come you have so little poetry in MESSENGER?

There isn't more than a handful of Brethren who can write poetry. It amazes me that all the people who can make two words rhyme think they are poets, and send me their "poetry."

You mean, like persons who can write a glib sentence think they can be an editor?

Time's up! — K.T.

GOOD SHEPHERD
CHURCH of the BRETHREN
WORSHIP 10:00 A.M. & 6:00 P.M.
SUNDAY SCHOOL 9:00 A.M.
DON E. WHITE · EDWIN W. SMITH PASTORS

Good Shepherd Church of the Brethren, Bradenton, Florida

STEWARDSHIP INCLUDES WISE INVESTMENTS

At the present time 379 church organizations and individuals are investing $2,036,115 in the Church Extension Loan Fund operated by the Church of the Brethren General Board.

Forty-six congregations are now benefiting from loans made possible by this fund. $2,002,000 are loaned to districts and congregations assisting them to:

- purchase church sites
- establish new congregations
- build new church structures
- remodel existing buildings.

Seven percent interest is paid to the investors annually. Investors are given notes guaranteed by the assets and integrity of the General Board.

Investors know that they could be earning more on their funds by investing commercially. But that wouldn't help to build churches.

Think about it. Consider joining with other persons, congregations, district boards, cemetery associations—in a dimension of stewardship that serves you and the church through dollars you cannot afford to give away, but can invest.

Investments are received from $500 to $10,000 or more.

Church of the Brethren General Board
1451 Dundee Avenue
Elgin, Illinois 60120

I desire to put some money to work in church development through the Church Extension Loan Fund.

Enclosed is my (check) (money order) for $__________.

Please issue the following investment note:

$_____ at 7% interest for five years.

Please make note payable:

In my name as written below.

Jointly in my name and __________

__________________ who is my

________________________ .
(insert relationship)

Name ____________________

St.; R.F.D. __________________

City _______ State & Zip _______

Date ____________________

1981 ANNUAL CONFERENCE

June 23-28, Indianapolis, Indiana

Allah ya Kai mu
go now with God
Vayan Con Dios

We're happy to be returning to Indianapolis. The Indiana Convention-Exposition Center will be the site of the Conference and will be the location of most of the planned programs: Worship services Tuesday through Saturday evenings and Sunday morning; Bible Study sessions Wednesday through Saturday mornings; Business sessions Wednesday through Saturday; Insights Sessions Wednesday, Thursday, and Saturday evenings; and meal events catered by the Center staff. A buffet meal service arrangement will be available for most meals at the Center. About 1000 hotel/motel rooms are available within easy walking distance.

Incorporated into this year's Conference program will be Biblical/Theological Quest I. Quest II for those in set-apart ministries will be held October 27-30, 1981.

Please indicate your willingness to serve as a volunteer in one of the many program areas listed below. Also use the forms below for registering children, and securing Program booklets. (Registration forms for other age groups will be included in the Information Packets to be mailed to local congregations and church delegates.)

Annual Conference Manager

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on June ______.

______ Registration (type badges, collect fees, sort cards)
______ Ushers (business and general sessions)
______ Child care services
______ Children's activities (age 6-11)
______ Messengers (Standing Committee and conference business sessions)
______ Tellers (Standing Committee and conference business sessions)
______ Information desk
______ Ticket sales
______ Mail distribution
______ Annual Conference office

Please circle approximate age:	16-22	22-30	30-40
	40-50	50-60	60-70

Name ______________________

St./RFD ______________________

City ______________ State ______ Zip ______

Additional volunteers may indicate on a separate sheet their interest in serving.

CHILDREN'S ACTIVITIES

For school age children, 1st-5th grades
Please enroll my child (children) for the following days at Annual Conference:

______Wednesday ______Friday
______Thursday ______Saturday

Parent: ______________________

St./RFD ______________________

City ______________ State ______ Zip ______

Children	Grade completed

Estimated fee $6 per day per child (inc. lunch). Forenoon and afternoon sessions. Total fee to be paid when child attends first session. Only children preregistered will be accepted. Six-year olds must have completed first grade. Pre-registration deadline, May 16.

PROGRAM BOOKLET

Please send ________ copies at $4.00 each of the 1981 Annual Conference Booklet. (Available early in May.)

Name ______________________

St./RFD ______________________

City ______________ State ______ Zip ______

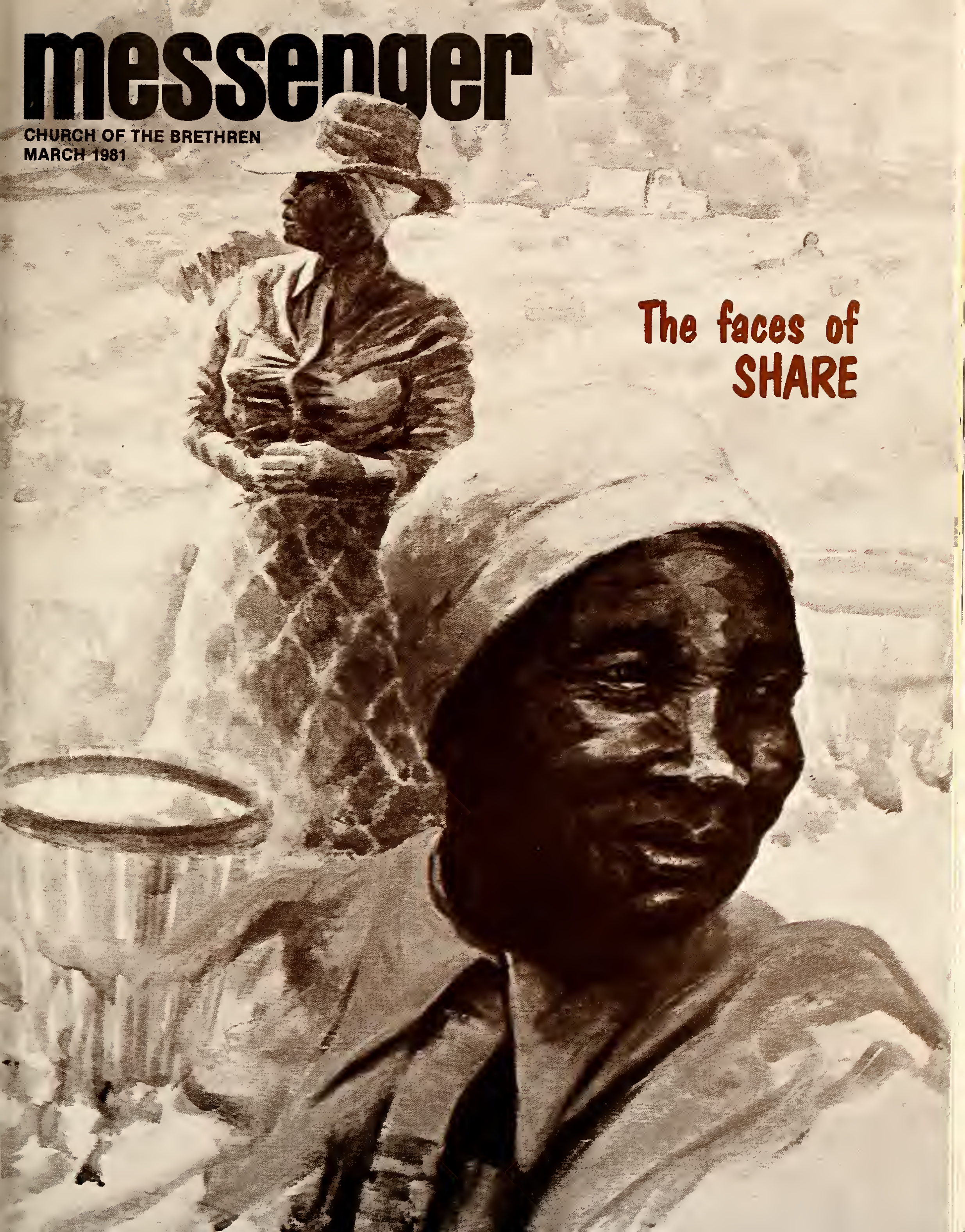
Amount remitted $ __________
(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

No pre-registration of non-delegates.

For lodging information contact your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

messenger
CHURCH OF THE BRETHREN
MARCH 1981



The faces of SHARE

contents

10 **God's Everlasting Love.** L. Gene Bucher's Bible study on Isaiah 54 affirms, "There is a love in the universe that will not let us go. This powerful love is released in our lives when we respond to God with the unconditioned gift of ourselves."

13 **The Faces of SHARE.** A special color portfolio celebrates some of the people involved at "the other end" of the Brethren SHARE program. Compiler/writer Howard E. Royer says in his introduction, "The foremost faces of SHARE are not the contributors or enablers from the Church of the Brethren, important as they are. Rather, they are the poor themselves, those who stand as the advocates and instruments of change in the very midst of poverty." Art by Joyce Miller and Mary Anne Hylton.

21 **Lord, When Did We See You?** Says Dale E. Minnich, "Jesus lays it out clearly for us—if we would show love to him we must reach out to the world's poor and downtrodden." What Brethren are doing and donating is substantiated with vignettes of 14 service projects.

22 **Water and Women.** Janine Katonah explains how the Global Women's Project in Kenya is more than another service project. If it works, we'll understand better what our lifestyle does to others.

24 **The Brethren Approach to Designer Genes.** Controversy rages between "scientific creationism" and the observational model created by natural scientists. "Can we find a way," asks Frank Ramirez, "to reconcile God's story and the scientific vision that comes from legitimate use of God-given talents?"

In Touch profiles Esther Frey of Zimbabwe; Bryce Miller of Topeka, Kan.; and Rebecca Fike of Elkhart, Ind. (2) . . . **Outlook** reports on Theologian's challenge. Chinese agricultural exchange. New BVS director. Brethren radio spots. 1980 giving. Africa agribusiness. Amnesty International report. Request for El Salvador peace. Dorothy Day death. Discipleship group. Ploughshare Fund. Haitian refugee resettlement. Devalued persons. Camp leadership development. Nominating Committee. 1980 news roundup (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Resources,** "Draft Counseling" (12) . . . **Book Review,** "Death: Life Is the Answer," (27) . . . **Opinions** of Patricia M. Seaver and Don Rowe (29) . . . **Prayer Calendar** (30) . . . **Pilgrim's Pen** (31) . . . **Editorial** (32).

EDITOR
Kermon Thomasson

MANAGING EDITOR
Harriet Ziegler Blake

EDITORIAL ASSISTANT
Mark Mitchell

FEATURES
Harriet Ziegler Blake, Fred W. Swartz

VOL. 130, NO. 3 MARCH 1981

CREDITS: Cover, 1 art by Joyce Miller. 13-19 art by Joyce Miller and Mary Ann Hylton, as noted. 4 Kermon Thomasson. 5, 12 Nguyen Van Gia. 6 Religious News Service. 10 Three Lions. 22-23 Lois Schmidt.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1980. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years. $8 per year for Church Group Plan. $8 per year for gift subscriptions. School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Mar. 1981. Copyright 1981, Church of the Brethren General Board.

letters

PROCLAIM CHRIST TO THE WORLD

I had to study the December MESSENGER cover a while before I could accept it, for to put it crudely, the basin and the towel come out of Christ, not Christ out of the basin and towel. A deeper study of the picture has given me the real meaning, and I am so grateful for it. (*The overturned tub symbolized "turning over old ideas of mission; gaining new insights."—Ed.)*

The entire issue was helpful to our prayer group, but the article which really made my heart sing was the editorial, "The education of a missionary." I certainly can identify with that. I join with you wholeheartily in saying, ". . . if I had it to do all over again (and I often, so very often wish I could go to India again), I would speed away with a different spirit." But I praise God he gave me the wonderful opportunity to serve 35 years in India, in spite of my many mistakes, and that yet we have the wonderful privilege of prayer for all who are serving God now, and for the spread of the gospel, not only in India, but in all the world. I look forward to the day when the Church of the Brethren will have a part, other than the privilege of prayer, in proclaiming Christ, the only hope of the world, in every nation to all peoples.

KATHRYN KIRACOFF
Bridgewater, Va.

WHAT IS A CHRISTIAN WITNESS?

What does it mean "to witness"? When, for some years, I was a member of a small prayer group, I found it necessary to ask for prayers or get well cards for certain people. I was continually confronted with remarks such as, "How do I know he's really sick?" "She can certainly get well without me," or, "I think you're just carrying tales." Often I would end up sending the cards by myself. What is a Christian witness? I'd really like to know.

MARY JO CARSON
Riverdale, Ill.

COMMUNION HAS LOST A LOT

The November editorial on the "common cup" reminded me of my experience at LIFE Lab this past summer at Juniata College.

For our communion service, the whole group gathered in a circle in a conference room, with bread, juice and lit candles on a low table in the center. Instructions were given, then after music and scripture, we entered into the service. A loaf of bread was passed and each person broke off a piece and gave to the next person, silently, or with whatever comment seemed right. Next, juice was poured from a pitcher into a goblet and this was passed also, from person to person in the same manner, each taking a sip from the common cup. (Not one word did I ever hear on the subject of sanitation.)

Next we arranged ourselves into three smaller circles, according to Lab groupings and proceeded with feetwashing. We were not segregated as to sex and the brotherly/sisterly handshake and kiss on the cheek was exchanged after each person's feet were washed.

Not only was it a beautiful, fully cooperative Christian ceremony, but the inspiration and deeply-felt humility of service to others was a binding force the likes of which I have never felt before. Over the years we have lost a lot, just going through the motions with little meaning and I am sure the absence of the common cup, with its deep symbolic significance, is a factor.

Don Snyder
Waynesboro, Va.

GROWING STRONGER IN CHRIST

Having just moved to Virginia, my family has had a most heart-warming experience: the relationship we have begun with Rufus and Irene Smith of Pound River Church of the Brethren (cover story, November). The love, understanding, fellowship, and teaching we have received from Rufus and Irene are indicative of their commitment to Christ, to the Church of the Brethren, and especially to their local congregation. Pound River and the Church of the Brethren are fortunate to have such people for as long as we do, we can only grow stronger in Christ.

Tim Strawn
Clintwood, Va.

LET'S HAVE CHILDREN STORIES

I liked the Christmas story in the December Messenger called "The Gift." I liked it because we have a SERRV nativity set and "trouble dolls." We got our nativity set from Jordan and it's made of olivewood.

I wish that you would put children's stories in Messenger more often. I am nine years old.

Amy Mitchell
Fostoria, Ohio

SAYING IT FOR ALL

"Home for Christmas" (December) was a superb article. My own dad has been gone nearly eight years now; he died of cancer. The last Christmas we spent as a family with him was marked by many of the feelings you so beautifully expressed in what you wrote. Others I have talked to were equally moved by your honesty, your caring, your accuracy in speaking about the unique mixture of sorrow and joy that are part of the grief we feel at the loss of someone special to us. You said it for all of us.

Ken Gibble
Harrisburg, Pa.

LIFE MUST GO ON

As an avid reader of Messenger, occasionally I find material with which I don't agree; usually I find informative material which makes me happy to be a part of the Church of the Brethren; and once in a while there is an article which really seems to relate to me in a special way. Such was the case with two recent pieces.

In "It Really Is All in the Family," (Editorial, September) you said about visiting your father's grave, "Life must and does go on and grief, like a grave, is gradually covered with new growth." How true that is. Having come through the loss of my husband, there were times when I groped for ways to help me make that adjustment. So often when we lose someone very close, we forget that our own purpose in life continues. How we react to this loss affects everyone with whom we come in contact.

"Home for Christmas" (December) will help many people who are going through similar experiences of loss of loved ones.

Muriel Hostetler
Penn Run, Pa.

MORE THAN A BRAND OF RELIGION

"The Education of a Missionary" (Editorial, December) brought back the blessings given to me by the people of Ghana. A missionary/teacher has much more to share than a brand of religion. In Ghana I found a culture where respect for age, education, and God brought a great measure of strength to my own life.

Dorothy S. Williams
Goshen, Ind.

LET'S GO BACK AND HELP THEM

Merle Crouse ("Mission in the '80s," December) expresses concern over appeals for help from overseas individuals or small groups, saying, "Such appeals sometimes land on responsive soil in congregations that choose to be foreign mission boards themselves."

I infer that only World Ministries has the wisdom to weigh needs and study appeals and respond. But sometimes local churches act independently because they feel the General Board and its staff is not adequately fulfilling their wishes.

Paul Wampana ("Paul Wampana: 'Join Us in Mission,'" December) reflects not only "widespread Nigerian sentiment, but that of many *US* congregations when he says, "We welcome you to *come back* and help us." Like many EYN members we also " . . . view the indigenization emphasis of recent years as a too hasty withdrawal of the Brethren presence and program."

Chalmer C. Dilling
Penn Run, Pa.

CALLED, NOT FORCED, TO PEACE

Brethren live in a paradox. We are fortunate that our church and its leaders uphold the path of non-violence and peace. We are being misled if we feel that the Church of the Brethren as a religious institution can provide our peace witness for us. No one is exempt from examining their conscience and looking for the Christ that dwells within. The historical Jesus was peace in the truest sense.

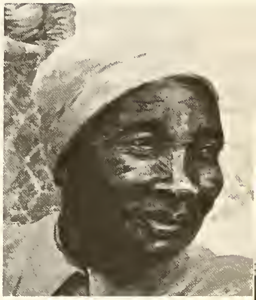
We are a small church and I thank God for that unique gift. I hope we don't *think* small. Do we Brethren realize how significant our peace witness is or could be in a world preparing for war? To be the peace church in 1981 which the first Brethren were called to be in the 18th century is a special call. We are called to peace by the living Christ, not forced to peace by the Church of the Brethren.

Gary L. Hogle
Kansas City, Kan.

page one

Annie Holloman is 77 years old. All her life she has worked in the fields, migrating with the seasons, harvesting crops for vegetable farmers on Maryland's Eastern Shore.

A life of drudgery? Perhaps for you, but Annie Holloman doesn't view it that way. She enjoys the chance to work outdoors, to handle the beans and other crops she picks, to laugh and converse, to interact with her coworkers. She plans to continue working in the fields as long as she can.


Annie Holloman

Services for Annie and other migrants in Somerset County are provided by SCHAC (Somerset County Hunger Action Committee), a project funded by the Church of the Brethren SHARE program.

Artist Joyce Miller was in Somerset County last October and visited Annie Holloman, our March cover subject. Annie's radiant face and her sheer *joie de vivre* made her a ready subject for Joyce's paintbrush.

Recently Joyce and other Brethren artists have been painting portraits of some of the persons who are involved "at the other end" of the SHARE process. This month we present some of the best of those paintings, many of which have been exhibited at district meetings and other gatherings. We hope you enjoy meeting these folks whose ways of life have been enhanced, improved, preserved, or protected by your caring and sharing.

Editors take delight in smugly noting the errors in other magazines. It is not so amusing to catch (too late) the errors in one's own work. My day seemed ruined when I caught on a "press proof" of the February Messenger one of my own dumb mistakes (see photo caption, page 23): Would that they *were* "flaunting" justice in Central America. Regrettably, that commodity seems to be what is lacking there. I was intending to say they were "flouting" justice. I must have relaxed after we caught my spelling error in the page 18 photo caption, where I had Duane Ramsey running a "gantlet." (O frabjous day! Before I finished this column, I opened *The Christian Century* and found an error—its editor had stumbled into the old "further/farther" trap. I feel better already.)—The Editor

in touch

Esther Frey: Serving in Zimbabwe

"This is purely a faith mission," said Esther Frey as she left for Zimbabwe last August. Esther knew neither her exact destination nor her schedule. She knew only that her job was to be with Adult Literacy Organization (ALO) of Zimbabwe, doing " . . . just simply whatever needs to be done."

ALO is based on Frank Laubach's literacy program of "each one teach one." In Zimbabwe, Esther teaches English to bilingual teachers. These persons then teach illiterates, supervise teachers, and train teachers in the vernacular.

Esther, a long-time English teacher in the Dixon, Ill., school system, is taking a year's sabbatical for her African service. She feels the invitation from ALO in Zimbabwe was divine guidance at work in her life. She looks at life as a continuing process of growing and learning.

At an early age Esther felt an urge to be an overseas missionary, but the "call" never materialized. Instead, Esther gave of herself to others by serving the church through the years.

While raising her family she wrote stories for the "Tell Me" series of Sunday school material. Her children's names—William, Mary Jo, and Sam—were popular in those take-home papers.

When Esther married Orlin Frey in 1950, she was teaching Bible classes in public schools. Orlin has since died, but Esther has continued to teach a Bible class in the public school. Her creative ability to teach the Bible as history has won favor with high school students as well as with adults in the church. After serving the church's Illinois-Wisconsin District as moderator a few years ago, Esther was asked to be curriculum resource person for the district. Capable and willing to do the job, she decided instead to seriously consider the invitation to give one year of service to ALO.

Esther is working for one year in Zimbabwe without pay, yet she profits in other ways. Her experience gives her insights into history, culture, geography, and people. Still, Esther has a love for people and for teaching and is in Zimbabwe to serve. She does not measure what she receives in turn.

Esther has the patience to adapt to new situations and the initiative to figure out what needs to be done. She shares her abilities and talents for the good of others in the world and to the glory of God.

—MARGARET R. WITMER

Margaret R. Witmer is a member of the Mt. Morris (Ill.) Church of the Brethren where her husband is pastor.

Bryce Miller: Vital link

Bryce Miller has been involved in church, professional, and civic organizations for years, but in the past five years his volunteering has taken a new twist. He is helping with mental health programs in Topeka and Wichita, Kansas.

Bryce sees the need to create strong programs for psychiatric patients leaving full-time care and trying to readjust to community living. He helps organize programs to create the link in this chain of caring.

This chronic case of "helping out" is a member of the Topeka (Kan.) Church of the Brethren. Topeka has an abundance of psychiatric facilities—including three general hospitals, The Menninger Foundation, Veterans Administration Hospital, and Topeka State Hospital. More than 2,000 patients are discharged into the community each year, many with no place to go.

Bryce first saw the need in 1975, when he began helping develop a program called Breakthrough. Bryce attended a course at Fountain House in New York City where persons learn skills to help them adapt in the community. Fountain House gave him the inspiration for establishing a Breakthrough House in Topeka.

"We came back and found a house and began a struggle for financing," Bryce says. Eventually, a clubhouse was established with programs such as macrame, volleyball, and social hours.

During all this, Bryce found time to act in an advisory role to the Wichita Breakthrough group and serve as president of the Mental Health Association in Shawnee County.

Bryce serves on a Kansas mental health advisory council and is chairman of a community support com-

n a chain

mittee of the Mental Health Association in Kansas. He worked more than two years with Can Help, a Topeka crisis line. Bryce also serves on the board of Keredel House, a halfway house for former patients. And he volunteers on a one-to-one community companion basis with former patients from Topeka State Hospital.

Bryce received the 1980 Individual Award for Service to the Handicapped for his work in mental health and with the handicapped.

Bryce says it is time the community accepts mental illness just as it accepts a heart condition or a broken leg. The stigma should be dropped since many families are affected by this illness today.

Bryce is an advocate in his volunteer efforts. He stresses that "former psychiatric patients are a very quiet minority and no one speaks out for them. It's time someone did."—ANITA MILLER FRY

Anita Miller Fry, the daughter of Bryce Miller, is a member of the Topeka (Kan.) Church of the Brethren and a staff writer for the Topeka Capital-Journal.

Rebecca Fike: The blessing of healing

It was November 24, 1978. Rebecca Fike's family was gathering to celebrate Thanksgiving at the home of one of her three sons. Before all the family members arrived, however, a call came from the Elkhart (Ind.) Community Hospital. Rebecca had been in a severe automobile accident. The family hurried to the hospital.

Rebecca had broken bones in her face, body, and arm. Both knees were "crushed as egg shells," the doctor said, and one leg was broken below the knee. The doctor was not encouraging. He gave 76-year-old Rebecca little chance of living more than 24 to 36 hours.

Rebecca remained amazingly lucid, however, despite the trauma through which her body had gone. When the family was allowed into intensive care for brief visits, she joked and tried to put them at ease, though her jaw was broken, her face hardly recognizable.

Rebecca did not die. She struggled through many long hours and days of pain. She underwent surgery on her jaw and arm. She had days when she felt encouraged and days when she felt deep despair. But, during these hard days she was ever mindful of her "loving Father in heaven."

In March, Rebecca was released from the hospital, bearing witness to a miraculous recovery. She wore a brace on her right leg and used a walker for added support.

In October, 1979, Rebecca took her first steps without a brace since the accident less than a year before. She says, "That was really exciting. I had pretty well accepted the idea of being in the brace a long time, if not for good. To feel that one day I may be free from it is really exhilarating."

Because of Rebecca's faith in the "great God who heals our bodies, minds and spirits," she has overcome this life-threatening experience. She says, "I am so grateful for the concern of my family and friends who lifted me in prayer to our heavenly Father. I remember the time I promised the doctor I would help in any way I could toward a recovery. But now I feel definitely that my help was in the prayers of family and friends."

This experience has not only deepened Rebecca's faith in God. But through her acceptance and complete faith, she also has guided many friends and family members around her to understand God's love and what it can do if we willingly accept it.

After her accident, Rebecca could easily have asked, "What did I do to deserve this?" Instead, her reaction has been, "What have I done to receive all these healing blessings from God?"—CAROL BARR MILLER

Carol Barr Miller, 28-year-old granddaughter of Rebecca Fike, died of a rare blood disease Aug. 17, 1980, three weeks after giving birth to her first child. An elementary school teacher, she was a member of the York Center Church of the Brethren in Lombard, Ill.

"Born again" Christians may be foes in next war

The next "Vietnam" may find the US arming an oppressive government against the born again Christians who oppose it. Will Brethren have the courage to stand with their Christian neighbors, even against the US government?

That disturbing question was raised by theologian Jorge Lara-Braud when he spoke to the district executives and the General Board staff gathered for a professional growth day in Elgin Jan. 7.

The country about which Lara-Braud spoke was El Salvador where "there is a severe persecution of a part of the church of Jesus Christ." As head of the National Council of Churches' Division of Faith and Order until mid-1980, Lara-Braud has traveled frequently to El Salvador and was a good friend of the late Archbishop Oscar Romero, martyred while celebrating communion just a year ago.

By studying El Salvador, Lara-Braud maintained, other Christians may glimpse the "joy and the cost of Christian witness more transparently than any other place in the world."

The "conversion" of the Catholic Church, Lara-Braud pointed out, is a remarkable transformation. Denied access to the scriptures for centuries, Catholics in Latin America are now studying the Bible first-hand in *comunidades eclesiales de base* (basic religious communities). Much of the Roman Catholic heirarchy, long the silent partner of the ruling classes of Latin America, has emerged as the advocate of the poor and powerless.

When the heirarchy has sided with the poor and where basic communities have become strong, political unrest has also fermented, since the people believe that Jesus does not require that the poor be oppressed. Such is the case in El Salvador. It is precisely, Lara-Braud said, in the communities where most of the people are born-again Christians that the most killing and persecution has occurred.

His friend, Archbishop Romero, told Lara-Braud, "Please don't be bitter. Our persecutors have the right to be confused. They have never seen the face of the converted Catholic Church. They are very confused because they used to have us in their back pocket. Now, we have read the Gospel and the minimum translation is the defense of the poor. We don't like this violence (against us) but we must forgive. . . . If we lose the hope that the persecutors can be converted, then there is no other way but to act like they do."

Theologian Jorge Lara-Braud (left) talks with staff member Shantilal Bhagat during a break in his presentation at Elgin. Among his many challenging statements, Lara-Braud said, "Everywhere I go Brethren are liked; I would worry about that if I were you."

"Reagan is making El Salvador the first priority—he says the US must flush out the communists from El Salvador," said Lara-Braud. But he agrees with others who say that most of the people who oppose the government are Christians. "Practically every man and woman who is fighting there is a born-again Christian."

"To what extent," he asked, "will we US Christians be used to finance the repression of those who are seeking the Kingdom of God?" He urged tax resistance as one way of resolving the agony of giving the government money to kill other Christians.

Although Lara-Braud's challenging presentation was the focus of the joint district and national staff consultation, coordinated planning of district and national programming was another item high on the agenda.

The Council of District Executives, the district executives' official organization, also elected officers: Don Rowe of Mid-Atlantic District succeeds retiring chairman Stanley Earhart. Charles Lunkley of Tri-District and Anita Metzler of Northern Indiana continue as vice-chairman and secretary.

Half the world jails, tortures dissenters

In half the countries of the world, people meet with torture, jail, and even death because of their political or religious beliefs. These are the findings of the annual Amnesty International report.

From May 1, 1979, to April 30, 1980, the human rights situation was surveyed in 110 nations. The use of restrictive laws, labor camps, and psychiatric abuse of dissenters is reported in the Soviet Union. In Latin America, AI singled out Argentina, Chile, El Salvador, Guatemala, Uruguay, and Paraguay as nations where violations of human rights "seemed to be a permanent feature of government policy in dealing with dissent."

No country surveyed came away untarnished in the AI report. In the US, AI says, "Police brutality, especially toward members of ethnic minorities, is widespread and severe, resulting in death in many cases." Although this is not due to official policy, the brutality can reoccur frequently because it is officially tolerated.

As well as indicating the depth of the human rights problem, the 1980 report reflects the growth of AI's efforts against human rights violations. AI sent 45 missions to 33 countries to gather information, to meet prisoners and officials, and to take part in efforts to protect human rights. The group worked on 4,131 individual cases of confirmed or possible prisoners of conscience, in addition to more general efforts for groups under threat.

An independent movement of more than 250,000 members and supporters, Amnesty International works for the release of prisoners of conscience. It seeks fair trials for all political prisoners and an end to torture and the death penalty.

Giving fails to keep pace with inflation

Giving to the Brotherhood Fund in 1980 increased by 4.2 percent over 1979 giving. Dale Minnich, stewardship staff member, says that this increase in giving still failed to keep pace with the inflation rate.

The $2,769,305 total in giving to General Board program was up 4.2 percent over last year's total of $2,657,954. Giving to the Emergency and Disaster Fund was a total of $222,053 for 1980, down from the 1979 total of $523,786.

"Giving to the Brotherhood Fund fell $80,695 short of the budgeted $2,850,000 for 1980," says Minnich. "This was really disappointing to us." The self-allocations from the churches had indicated a 9.6 percent increase in giving. Minnich said that it was unusual for the actual giving to be that far below the self-allocations.

OMA expands to meet Brethren camp needs

The Outdoor Ministries Association of the Church of the Brethren recently has begun two new programs to strengthen Brethren camping. They are the Partners in Camping program and the Camp Leadership Development Fund.

OMA established the Partners in Camping program to bring the expertise of the larger camps to smaller camps experiencing difficulty. In December 1980, for example, the manager of Camp Emmanuel, in the Illinois/Wisconsin District, met with Arden Ball of Indiana's Camp Alexander Mack. Through this first consultation, Camp Emmanuel will receive help with financial planning and program.

Because of the need for more camp leadership training, the OMA established the Camp Leadership Fund. This program receives funds from the outdoor ministries program of the General Board and from membership contributions to OMA. Walt Bowman, staff for outdoor ministries, says, "The fund will help with the travel expenses to a national training event of those who must come from greater distances or pay for a program director to attend university classes in camp leadership, for example."

For the past three years, OMA has planned a national training event for camp leaders each year. The 1981 event will be a "Recreation, Music, Worship Workshop" hosted by Camp Swatara, Atlantic Northeast District. Also continued in 1981 is another of the camp manager and director workshops. The workshop will be Dec. 3-6 at Camp Ithiel, Florida and Puerto Rico District.

The group attending last year's manager and director workshop took seriously the principle of bearing one another's burdens. With each participant contributing equally to a travel pool, those from far points were able to attend.

Haitian resettlement assisted by Brethren

The Church of the Brethren in cooperation with Church World Service is assisting Haitian refugee resettlement into Haitian communities in major cities across the eastern United States.

Most Haitian refugees have the names and addresses of Haitian friends and family living in the US. In addition, CWS has learned that Haitian refugees do best when resettled in Haitian communities in New York, Boston, Philadelphia, and Chicago. CWS plans to resettle Haitians in these cities where they will have support. CWS also may fund programs in language education and job help.

Haitians have fled to the US seeking asylum and have met with discriminatory treatment because many are black, according to resettlement workers. For more information on resettlement efforts contact the Refugee Resettlement Office, New Windsor Service Center, P.O. Box 188, New Windsor, MD 21776.

Nominating committee at work on '81 ballot

Taking time from deliberations, the Nominating Committee for Annual Conference posed for a group portrait during its January meeting in Elgin. Back row (from left) Joe Carson, Southern Missouri and Arkansas; Lena Belle Mullen, Southern Ohio; John Bunch, South/Central Indiana; Luke Brandt, Atlantic Northeast; Phyllis Kingery Ruff of Council Bluffs, Iowa, Annual Conference secretary. Front row (from left) Leona Row Eller, Mid-Atlantic; R. Eugene Miller, chairman, Middle Pennsylvania; Sidney King, Idaho and Western Montana. Phillip Stone of Shenandoah was not able to attend.

The Nominating Committee selects for the ballot a list of names out of the total number of nominations. This list moves to Standing Committee where it is narrowed further to become the Annual Conference ballot. At Annual Conference, additional nominations are accepted from the floor with the approval of the person being nominated. The '81 conference ballot will be mailed to all nominees and to the Standing Committee delegates and will appear in an upcoming MESSENGER. The nominations are for the following conference positions: Moderator-elect, members of the General Board, Annual Conference Central Committee, Committee on Interchurch Relations, and the Bethany Seminary board, and a representative to the governing board of the National Council of Churches.

Dorothy Day, famed social activist, remembered

Dorothy Day, a leading social activist of the 20th century Catholic Church and founder of the Catholic Worker movement, died Nov. 29 in New York's Maryhouse, one of the many shelters she founded in her long career of serving the poor. Day, 83, was world famed as a Catholic convert, and as a pacifist and battler for social justice who was often jailed for her work. In this earlier photograph, Day (left) is arrested for marching with United Farm Workers during an "illegal" picketing of grape growers in Fresno, Calif. The farm laborers' cause was one of many she championed.

She and cofounder Peter Maurin began the Catholic Worker movement in 1933 in response to the suffering of the Depression. Their vision was of a community of Christians who took up the life of the poor, lived among them, and sought to feed and shelter them. Paralleling her life of simplicity was Day's consistent pacifism which she held to even during World War II when it was unpopular, if not dangerous.

Perhaps the most famed aspect of her movement was its newspaper, *Catholic Worker,* which today sells at its original price of one cent per issue. The movement established farms, soup kitchens, and "houses of hospitality" for the poor. Day traveled widely lecturing and spreading the ideas of the movement, and at one time was called the most influential Catholic in the US. An award given to Day in 1972 by Notre Dame University summed up her life's work by praising her for "comforting the afflicted and afflicting the comfortable virtually all of her life."

New Right's power major story of '80

The influential role of the religious New Right in helping elect President Reagan and in defeating several liberal senators was selected top religion story for 1980. The selection was made by the Religious Newswriters Association, 110 religion newswriters for secular publications.

Of the 60 RNA members who responded to the association poll, practically all chose the influence of Moral Majority and other similar groups as their first choice. Other events making the religion writers' list of top stories were:

Second: The resurgence of fundamentalist Islam in the Middle East.

Third: The Fifth World Synod of Bishops in Rome dealing with the family which reaffirmed the position on contraception and divorce.

Fourth: The resurgence of the Ku Klux Klan and anti-Semitism.

Fifth: The battle over biblical inerrancy in the Southern Baptist Convention.

Sixth: The controversy over the remarks of Bailey Smith, Southern Baptist president, that God does not hear the prayers of a Jew.

Seventh: The assassination of Archbishop Oscar Romero of El Salvador while he was celebrating Mass and the continuing violence in that country which has taken thousands of lives.

Agricultural exchange with China takes root

The intent of the Chinese Agricultural Exchange, a new General Board program, is not simply the growth of better crops, but also the growth of friendship between people of the US and the People's Republic of China. An exchange of US agriculture professors and Chinese agricultural graduates will provide Chinese with needed agricultural knowledge and foster mutual sharing in the field of agriculture.

The Chinese Agricultural Exchange will give young Chinese agricultural scientists research experience in universities or experiment stations in the US. The placement of the Chinese exchangees will be arranged by the Brethren Service Exchange Program. The program will also send agricultural science and English professors to lecture in China.

The General Board has undertaken this exchange with China as another way to build understanding between nations. "The relationships fostered by such interaction create strong bonds that help lead to world peace," says Lamar Gibble, director of the Brethren program.

Through the exchange, the Chinese hope to improve their production of grains and cereals, upon which they heavily depend. Other priority areas are genetics, plant breeding and seed development, agricultural engineering, oil producing crops, and pest and disease control. Also important is the growth and increased production of more fiber crops, especially cotton. Fruit and animal sciences are a lower priority.

This new exchange program is similar to the 24-year-old Polish Agricultural Exchange that has involved more than 650 agricultural exchangees. The intent of both programs is not only to better plant seeds in the ground but also to cultivate mutual and peaceful relationships between nations.

Symposium explores aid for devalued persons

Pastors, those involved in service to disabled and aging persons, and other interested Brethren and Mennonites are invited to attend a symposium on Devalued Persons and the Church. The symposium is April 23-25 at College Mennonite Church in Goshen, Ind.

The symposium is designed to examine significant issues in human service to devalued persons from a Christian perspective. The event will challenge traditional attitudes toward disabled persons and others devalued by society. The symposium coincides with the International Year of Disabled Persons.

The leader for the symposium, Wolf Wolfensberger, is director of the Training Institute for Human Service Planning Leadership and Change Agentry at Syracuse (N.Y.) University.

The symposium is sponsored by Mennonite Mental Health Services in cooperation with the Associated Mennonite Biblical Seminaries and Goshen College.

For more information contact Dean A. Bartel, Symposium Coordinator, Box 370, Elkhart, IN 46515.

Brethren discipleship network taking shape

Out of a desire for stronger fellowship, a number of Brethren are forming the Brethren Discipleship Group. The group ties together individuals and groups from different areas for nurture and increased ministry in peace and justice.

In its statement of purpose, the Brethren Discipleship Group states that members shall not participate in war but shall support those seeking a peaceful alternative. Specifically, members plan to offer support and counsel to those of draft age who choose alternative service or refuse to register. They also refuse to pay "willingly those taxes which support war."

Believing strongly in Christian community and simpler living, members will find counsel with at least one other member before making major decisions or expenditures. Particularly important to the group is the admonishment of one another in the "spirit of love."

The first meeting of the group, at Annual Conference in Pittsburgh, has been followed by meetings in the midwest, but the discipleship group welcomes members in any part of the country. The Brethren Discipleship Group hopes to build a nationwide network of local groups and individuals sharing a common commitment to peace, justice, and community.

The group will meet again at Annual Conference in Indianapolis. Persons interested in more information should contact Jeff and Jane Hunn, 601 Wayne St., North Manchester, IN 46962.

underlines

IN NEW JOBS ... *H. McKinley (Mac) Coffman*, former director of service ministries for the General Board, began work early in January as deputy director of the US government's refugee program at Fort Chaffee, Ark. Among his responsibilities are financial management and personnel. . . . *Rebecca Eduard*, the refugee resettlement worker at the New Windsor Service Center who worked with Brethren congregations in resettling hundreds of refugees, resigned her post in December. She is now with Church World Service in Harrisburg, Pa., working in job development for refugees. . . . *Gail Erisman*, a 1980 graduate of McPherson College and a member of the Warrensburg (Mo.) church, left the United States Jan. 12 to teach elementary music at Hillcrest School in Jos, Nigeria.

NAMES YOU MAY KNOW ... Former Annual Conference moderator *William R. Eberly*, professor of biology at Manchester College, has been elected president of the Indiana Academy of Science for the 1981-82 academic year. . . . *Carol Sherbondy* was married Jan. 10 in the Elgin offices chapel to Charles P. White. *Carol Sherbondy White* is administrative assistant to the Parish Ministries Commission executive and works with the ministry support program and LIFE Labs. . . . *Virginia Hemmerick*, a member of the West Milton (Ohio) church and an activist for disabled people, was recently named Outstanding Handicapped Professional Woman of 1980 by the Pilot Club of the Dayton area. . . . Virginia state senator *Nathan H. Miller*, a member of the Bridgewater (Va.) church, has announced his candidacy for the 1981 Republican nomination for the office of lieutenant governor of Virginia. . . . The Brethren's Home in Greenville, Ohio, had a recent visit from *Governor James Rhodes*, responding to an invitation to the home to familiarize government officials with the work of philanthropic homes. . . . Retired Elizabethtown College biology professor *Phares H. Hertzog* received a number of congratulatory letters on his 100th birthday. He is proudest of one from the chief executive of the national office of the Boy Scouts of America. Hertzog, active in scouting since 1918, is the nation's oldest Scout. . . . *Lara Swanson*, foster daughter of *Roger Harding*, who is pastor of the Libertyville (Iowa) church, is the area's celebral palsy poster child and was featured on local television Jan. 17-18. . . . . The University Park church in Hyattsville, Md., will host *Myron Augsburger*, past president of Eastern Mennonite College, as their guest speaker March 20-22.

REMEMBERED ... *William Noland* died Dec. 13 in Indiana. He was the father of *Phyllis Noland Carter*, district executive of the Florida/Puerto Rico District.

A SPECIAL CELEBRATION ... The Reynolds family must know something special about long life and lasting marriage. All six of the Reynolds brothers were married 50 or more years and five of the brothers and their wives are still living. Longtime Brethren, they are *Fred and Iva*, 59 years, and *Max and Etha*, 57 years, all members of the Ankeny (Iowa) church; *Joe and Delois*, 54 years, members of the Franklin Grove, (Ill.) church; *Guy and Violet*, 51 years, and *Deibert and Creta*, 50 years, all members of Stover Memorial church in Des Moines.

update

BUMPER CROP FOR BVS ... *Brethren Volunteer Service* is off to a flying start in 1981. The January Post-30 orientation unit had 18 volunteers, tying the 1975 record for the largest Post-30 unit. More than 30 persons have applied for the regular orientation unit scheduled this month. If 30 of them attend, it will be the largest BVS unit in five years and the largest spring unit in a decade. (Persons wanting in on the action should contact Merv Keeney, Recruitment, 1451 Dundee Ave., Elgin, IL 60120, telephone (312) 742-5100.)

CHECK YOUR CALENDAR ... The spring and summer conference season is soon underway. "Celebrating Our Worth" is the theme of the *Iowa Ecumenical Women's Consultation for Lay and Clergy Women* scheduled March 13-14 in Ames, Iowa. For more information, contact Wanda Will Button, Box 176, Conrad, IA 50621, telephone (515) 366-2166, right away. . . . Brethren youth from all over the southeastern United States will gather at Bridgewater College April 25-26 for the *Youth Roundtable*. "With liberty and Justice for All" is the theme to be addressed by guest speaker Alfred Lile. . . . A Church of the Brethren *Conference on the Holy Spirit* is planned July 30-Aug. 2 at Manchester College. Contact persons are Don and Shirley Fike, 215 Carter Rd., Goshen, IN 46526, telephone (219) 533-1078.

GETTING A GRANT ... The National Endowment for the Humanities has awarded $250,000 to *Elizabethtown College* to match $750,000 raised by the college. The funds will endow professorships in English, history, and international studies.

SOMETHING NEW ... A dream came true for the *Dundalk* (Md.) church on Nov. 14 with the grand opening of the *Family Crisis Center of Dundalk*. This center for battered children and spouses is sponsored by the Dundalk congregation. . . . The *Palmyra Interfaith Manor*, a 100-apartment building for aging and disabled persons, opened recently in Palmyra, Pa. The manor was developed by the Palmyra Interfaith Housing Council which is sponsored by the Palmyra Area Council of Churches. Brethren have taken an active role in the project. . . . Members of the *Oregon-Washington District* gave a Christmas gift to their *Camp Myrtlewood* with a barn-raising Dec. 26-Jan. 4. The "barn" was actually the camp's new shop-storage building-garage. . . . Ground was broken Nov. 16 for *Brethren Village*, a retirement community being developed behind the Church of the Brethren Home in Windber, Pa. The first three units are expected to be ready for occupants this spring.

MILESTONES ... An old-fashioned worship was part of the celebration of the 70th anniversary of the *Outlook* (Wash.) church Nov. 2. . . . The *Harmonyville* church near Pottstown, Pa., celebrated 100 years of worship in their sanctuary with special services Sept. 7. . . . Every month of 1980 was special for members of the *Frederick* (Md.) church where a variety of activities marked the congregation's "silver centennial"--100 years since its founding, 25 years in its new building. . . . During its 175th anniversary year of 1980, the *Gettysburg* (Pa.) church was host to the Southern Pennsylvania District Conference Sept. 19-20.

outlook

Western agribusiness dominating in Africa

Western agribusiness may have the power to feed people, but it also has the power to cause people to starve.

As transnational corporations (TNCs) take control of increasing amounts of African land, US public attention continues to focus on what is only the tip of the iceberg—famine and malnutrition.

The hidden yet real threat to Africa's food supply is the use by TNCs of African land to produce luxury and industrial crops for the west. African nations do not receive the profit from these crops since the TNCs are not African based.

This new trend toward the production of cash crops for export is being set by Brooke Bond, Del Monte, Heinz, Nestle, Tate & Lyle, and Unilever. They produce flowers, coffee, tea, cocoa, rubber, and cotton for western and urban markets.

Competition from new local companies is shut off by the TNCs. Tanzania, for example, tried to increase its profits by setting up an instant coffee plant, but it had to turn to the west for technology.

Furthermore, because they could not find adequate marketing outlets, the Tanzanians had to ask Nestle for managerial and marketing assistance. Though two Nestle staffers cost the small company more than their entire 80-member work force, the Tanzanians still were not trained adequately to run the factory on their own.

Part of the power of the transnationals comes from having subsidiaries at every imaginable level of production, distribution, and marketing. Small and new companies are forced to depend on the transnationals since they are not as diversified.

In addition, the corporations have considerable financial weight. Unilever, for example, had a turnover of $10,000 million in 1978—roughly equivalent to the combined GNP of 25 African nations.

TNCs' damage to African agriculture is not limited to their overemphasis on cash crop production. Further damage is done by imposing western agricultural production models. Western agriculture depends on a very small number of people, but Africa has 75 percent of its people living on the land. To reduce the number of farmers is to leave countless people without land and work. Also many farmers are poor and cannot afford the expensive farm machinery necessary for large scale western-style production.

Roger Ingold, General Board Africa representative, urges Brethren to analyze their church's and their country's role in promoting people's right to food.
—Adapted from Colin Hines and Barbara Dinham in *One World.*

Reagan called to speak for justice and peace

The killing of four US missionary women in El Salvador in December triggered a new wave of protest from US religious leaders.

In a letter to President Reagan, religious leaders called for the president to denounce the continuing violence in El Salvador and other Latin American countries. The violence has increased since Reagan's election. Some observers attribute the increase to the belief that Reagan condones government oppression in the name of US investments.

The US State Department views the Salvadorean government as a moderate force battling extremism on the left and the right. Others, including church-related people in El Salvador, say that in reality the ruling powers support violent activity against broad-based organizations opposed to the government. These organizations are made up almost entirely of Christians—peasants, middle class people, Catholic and Protestant clergy.

The letter urged Reagan to say that these violent tactics "are not necessary or justifiable to secure a favorable investment climate." Bob Neff, general secretary of the Church of the Brethren, was one of the signers of the letter to Reagan. Neff says that Reagan believes the basic problem in Latin America is the conflict between the west and communism. "This is a gross over-simplification of what is really a people's struggle for independence against an oppressive regime," Neff says.

Although US religious leaders commended the temporary cutoff of US military aid to the country, following the murders of the American women, they warn that this aid may be reinstated. Ruby Rhoades, head of the General Board's World Ministries Commission, says, "Brethren must not remain silent when our government upholds a power that permits and instigates such methods to rid itself of those who speak for justice and a better life for the poor."

New radio spots suggest changes in lifestyle

A new campaign of public service radio spots, released by Brethren Broadcast Ministries this spring, encourages listeners to make changes in their lifestyles.

Called *Time For A Change,* the eight new spots are based on biblical truths and Anabaptist heritage. The ideas are presented in a low-key way to motivate listeners to change the way they live and to appeal to non-Christian, unchurched listeners.

Among the topics addressed by the spots are improving the quality of family life, curbing excessive competition, making peace, increasing personal dignity, and stereotyping others.

Unlike *Think About It,* the other Brethren radio series, the *Time For A Change* campaign is designed exclusively for use on free public service time. Information packets mailed to pastors and Witness Commission chairpersons in January contain information for placing the spots.

"We are enthusiastic about the campaign," said Harriet Ziegler Blake, executive producer. "They are high quality, professional spots that we think will be welcomed by radio station personnel."

The spots are a new direction in the church's radio ministries, advocating specific changes in people's lifestyles. Jointly produced with the General Conference Mennonite Church, many of the spots were written by Ken Gibble.

For information on placing the spots, write Brethren Broadcast Ministries, Box 22, Harrisonburg, VA 22801.

Joyce Stoltzfus named new director of BVS

Joyce A. Stoltzfus will become the new director of the Brethren Volunteer Service program April 6. In this post, she will direct the overall program and will coordinate BVS assignments and the activities of BVSers around the world.

Joyce Stoltzfus

Since August 1979, Stoltzfus has been associate pastor of the Sebring (Fla.) Church of the Brethren where she was ordained in 1979. Her home congregation is Conestoga, in the Atlantic Northeast District.

A graduate of Eastern College in St. David's, Pa., Stoltzfus received her master of divinity degree from Union Theological Seminary in New York. While at Union, she worked with the American Friends Service Committee on the concerns of battered women. She also was active in Union's ecumenical program.

Peacemaking projects benefit from new fund

Supporting specific ways to "beat swords into ploughshares" is the goal of the new Ploughshare Fund.

In Holland last December, Nobel Peace Prize recipient Adolfo Perez Esquivel inaugurated the fund for Church and Peace. Church and Peace is an international and ecumenical coordinating board for church peace groups.

The fund will back financially groups planning the conversion of arms industries to civilian production. Even before it was officially underway, the Ploughshare Fund supported a study done by employees of Lucas Aerospace that showed how the company could make such a conversion without a loss of jobs.

The study showed that the conversion actually would safeguard jobs and even create new ones. Over 150 alternate products were suggested based on the skills of present employees in the fields of health care, alternative energy, and environmentally safe transportation.

Other programs supported by the fund will inform and train the public about nonviolent action in situations threatening violence. It will also aid persons suffering because of their nonviolent actions or conscientous objector positions. The Ploughshare Fund will contribute to measures that bring peaceful settlement to threatening or open conflicts, locally and nationally.

Church and Peace was founded in 1950 by the historic peace churches (Brethren, Mennonites, and Quakers) and the International Fellowship of Reconciliation. The Church of the Brethren has supported Church and Peace. Brethren Volunteer Service worker Deborah Chappell is now on assignment at the Church and Peace office in the Federal Republic of Germany.

God's everlasting

Read Isaiah 54

What happens to people who know they are loved with "great compassion" and "everlasting love"? Isaiah uses rich imagery to describe spiritual barrenness transformed into spiritual fertility.

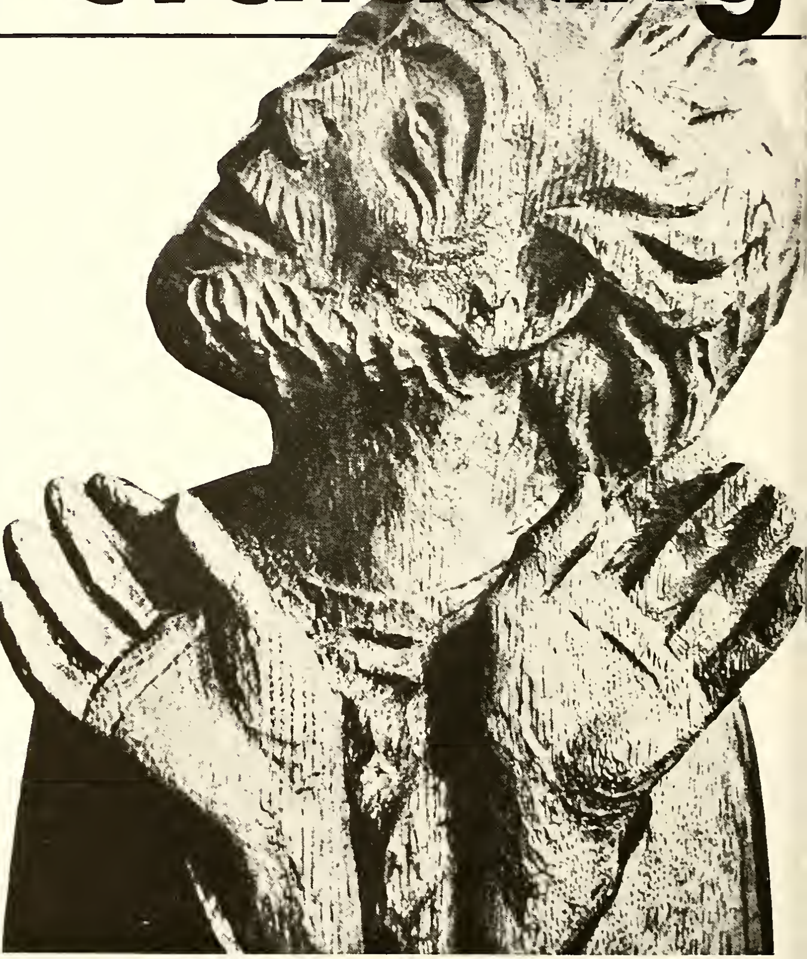
Imagine a couple who has been married for some time. Both husband and wife want children. They have tried everything. Nothing works. Finally the childless couple decides to adopt a baby. You can guess what happens next. Six months after the adopted baby has been in the home and enjoyed and loved, the once-childless couple learns the good news that the wife is pregnant.

No one, to my knowledge, is able to explain this mystery. Does it revolve around the love and joy the couple has for the adopted baby? Perhaps it is because, without realizing it, the pressure the couple felt to have a child is taken away. The husband and wife no longer need to have a child—they already have one. In a relaxed, enjoyed relationship fertility returns, springs into life.

This is the good news God shares with the people in Babylonian exile. Separated from their land and the temple, the people are experiencing the rigors of barrenness. They are on the verge of returning home.

The unique danger facing them is that they will try too hard, as we often do after a failure, to demonstrate their love for God. The inevitable result is that spiritual barrenness is prolonged. God takes the pressure off by telling the people in exile—before they return home—that they are loved.

God's promise to them is that "the



Ernst Barlach's "The Faithful" suggests the faithfuls' response to God's love.

A love in the universe that will

love /by L. Gene Bucher

children of the desolate one will be more than the children of her that is married" (Isa. 54:1a). The Lord asks these barren people "to break forth into singing and cry aloud." In other words, enjoy God's relationship with you before trying to produce spiritual fruit.

This is the heart of the gospel. "God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8). It is when we rejoice in God's love for us that we realize the pressure to produce for God was our own creation. In the newly enjoyed relationship, spiritual fertility mysteriously springs to life within people who were once barren. Almost without their noticing it, lives once barren become pregnant and show the fruit of the Spirit. Shame is transformed into joyful singing.

Persons who know they are "loved with great compassion" realize their lover's quarrel with God has been ended at God's initiative. The Lord says to the exiled people: "For your Maker is your husband . . . For a brief moment I forsook you, but with great compassion I will gather you. In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you . . . " (Isa. 54:5, 7-8).

Every married couple understands the dynamics involved in the lover's quarrel. One spouse, offended by the rebellious nature of the other, leaves in an angry moment. The rejected spouse lives in shame. The offended spouse lives in agony. Pain becomes unendurable for both as each recalls the joys of "the way we were."

Finally, the offended spouse grasps the initiative and returns. We overhear the reconciled lovers, "Never again! Never again will we allow such things to come between us and alienate us." The broken couple, once afraid of going out into the world because the shame of failure was too much to face, now hold their heads high because the relationship has been restored with "great compassion and everlasting love."

The door of God's heart has been slid open so that we can catch a glimpse of God's love for us. We see the anguish, the agony, the suffering our faithlessness causes. We feel the heartbeat that decides, "I will woo her, I will go with her into the wilderness and comfort her: there I will restore her vineyards, turning the Vale of Trouble into the Gate of Hope, and there she will answer as in her youth, when she came up out of Egypt. On that day she shall call me, 'My husband' . . . " (Hosea 2:14-15 NEB).

Is there any joy like the joy that comes when a lover's quarrel has been ended through that forgiving love of the offended and the repentant love of the faithless?

Persons who know they are loved with "everlasting love" begin to realize that no alien force ultimately can defeat God's love. The prophet of the exile saw the efficient war machine of the Babylonians. He saw their military-industrial complex working overtime manufacturing deadly weapons. As he watched, the prophet heard God say, "no weapon that is fashioned against you shall prosper" (Isa. 54:17a).

Peter bragged often and loudly about his loyalty to Jesus. "All the rest may leave you, Lord, but I never will," he kept on saying. We can feel Peter's "undoneness" when he denies that he knows Jesus in front of a little girl who teases him about his relationship with the Galilean who is on trial. We cry with him as he trudges back to his apartment hoping against hope the rest of the disciples will not hear about his failure in faith. Satan had sifted Peter, as Jesus had predicted.

But Jesus was praying for Peter. "I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" (Luke 22:32). His faith was strengthened with God's everlasting love. Fifty days after the resurrection Peter preaches a convincing sermon on the Messiahship of Jesus.

From God's side there is nothing in all creation that the enemy can manufacture to ultimately separate us from God's love for us in Jesus Christ. Peter experienced this greater power, a power greater than anything forged in the devil's ammunitions factory.

A sterile couple experience the thrill of parenthood. A lover's argument ends with a powerful reconciliation. A defeated disciple enjoys the power of a stronger force within him than is in the world.

That's what God's love is all about. That's what God wants us to know about God-given love. There is a love in the universe that will not let us go. This powerful love is released in our lives when we respond to God with the unconditional gift of ourselves. Therefore, the hope of restoration is ever before us. ☐

L. Gene Bucher is pastor of the Black Rock Church of the Brethren in Brodbecks, Pa.

not let us go.

DRAFT COUNSELING

The Selective Service System released a portion of its revised regulations on Dec. 2, 1980. The new regulations will not be final until the Supreme Court, sometime in 1981, decides the role of women in a future draft.

It *is* clear that future draftees, men or women, are not guaranteed more than ten days to negotiate with local draft boards once induction notices have been mailed. Since no negotiating with Selective Service can occur prior to the receipt of the induction notice, the pressure will be tremendous on young adults unwilling to enter the armed forces.

A number of materials will help young adults, draft counselors, youth advisers, pastors, and parents prepare for the likelihood of a return to the draft. It is urgent to help young adults between 16 and 20 grapple with their responsibility as Christian peacemakers regardless of what the nation requests.

Keeping Aware

Registration and conscription regulations change frequently as the requests of military personnel fluctuate. With a new administration in Washington, D.C., some new officials at work within the Selective Service System, and a promise by President Reagan to increase US military strength, we may see changes in the current draft registration plan.

To keep up to date, consider subscribing to *The Reporter,* the monthly newsletter of the National Interreligious Service Board for Conscientious Objectors (NISBCO, 550 Washington Building, 15th & New York Avenue, NW, Washington DC 20005, $2.50 per year). Subscribers will be informed of the latest registration, draft, and alternative service developments.

Counseling Tools

Draft counseling materials must be updated as new regulations are developed. Two items are recommended currently for the counselor who expects to work with young adults 16 to 20.

The Church of the Brethren peace packet contains a form, "What Do I Believe About War?" which may be filled out and returned to the general offices for filing. Other items in this packet include the *Biblical Basis for a Peace Witness, Brethren Statements on War,* and *Obedience to God and Civil Disobedience.* (Order from Peace Consultant, 1451 Dundee Ave., Elgin, IL 60120, single copy free; donation of 50 cents per packet requested for bulk orders.)

NISBCO has available a *Draft Counselor's Manual* which contains Selective Service regulations, court interpretations and religious statements on conscientious objection (NISBCO, 550 Washington Building, 15th & New York Avenue, NW, Washington, DC 20005, $12.50).

Biblical Grounding

Many persons will remember G.H.C. Macgregor's classic, *The New Testament Basis of Pacifism.* It is no longer in print (but check libraries and with friends). Another helpful book for gaining a biblical and spiritual grounding for conscientious objection is John Ferguson's *The Politics of Love: The New Testament and Nonviolent Revolution* written in 1977. (Order from Fellowship of Reconciliation, Box 271, Nyack, NY 10960.)

THE REPORTER
FOR CONSCIENCE' SAKE
Selective Service Continues Work on 'Regs'
DRAFT COUNSELING AVAILABLE
Of Holy Disobedience
A. J. MUSTE
The Politics of Love
NISBCO DRAFT COUNSELOR'S MANUAL

Father Richard McSorley, a Jesuit scholar at Georgetown University, has written *New Testament Basis of Peacemaking.* In addition to giving helpful scriptural interpretations supporting pacifism, McSorley deals with both New and Old Testament passages used to justify armed conflict. (Center for Peace Studies, 2 O'Gara Building, Georgetown University, Washington, DC 20057, $3.)

In 1952 A. J. Muste prepared a 36-page pamphlet, *Of Holy Disobedience.* This is an excellent resource to share with conscientious objectors who want to reflect on the position of noncooperation as well as alternate service. Some persons may feel the Biblical content is weak, but the spiritual focus on God and Christ is quite clear. (Order from Pendle Hill, Wallingford, PA 19086, $1.)

In 1980, the Church of the Brethren World Ministries Commission joined with 10 other Christian bodies to produce a slide/cassette show entitled "Every Heart Beats True." The program contains 140 visuals and runs 20 minutes. The show is excellent for stimulating discussion about Christian approaches to registration and the draft.

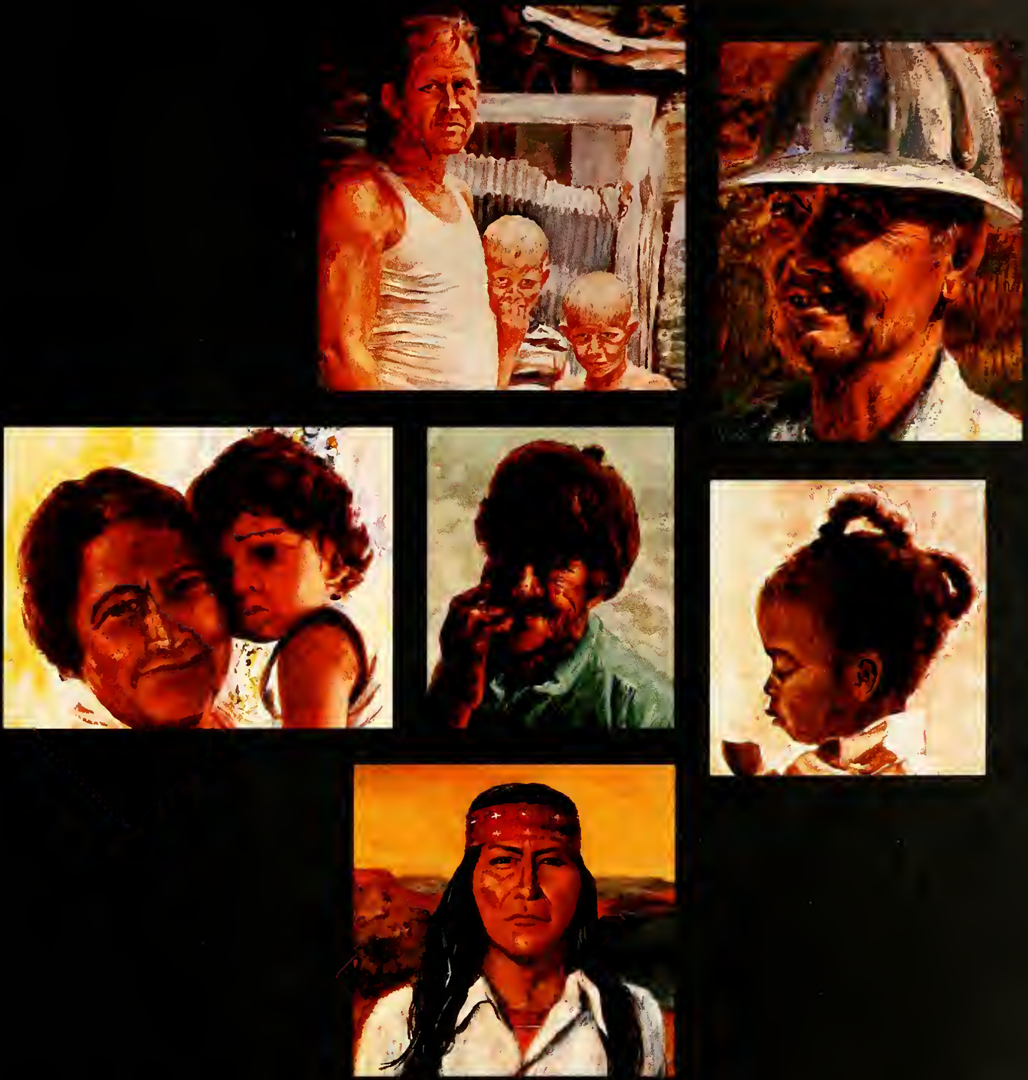
This is a good program for Brethren youth to share with friends from other Christian backgrounds and is a good opener for asking, "Are you going into the armed forces if you are drafted?" One Brethren high school student in Iowa persuaded a civics teacher to use the show in her classroom. (Order from Peace Consultant, 1451 Dundee Ave., Elgin, IL 60120, cost is return postage only.)

Publicity

Local congregations are encouraged to train one or more persons to serve as draft counselors. To publicize these counseling services World Ministries Commission staff have prepared two posters which can be placed in churches, schools, stores, or other public areas.

One poster describes counseling provided by Brethren, the second announces the services of a nondenominational or interdenominational group. (Order from peace consultant, address above, free.)—CHUCK BOYER

Chuck Boyer is peace consultant on the General Board's World Ministries Commission staff.



THE FACES OF SHARE

A Portfolio on Church of the Brethren Ministry with the Poor in the U.S.A.

THE FACES OF SHARE

The foremost faces of SHARE are not the contributors or enablers from the Church of the Brethren, important as they are. Rather, they are the poor themselves, those who, in the very midst of poverty, stand as the advocates and instruments of change.

This portfolio is a celebration of who some of these people are and how their lives have been touched. It is also a reminder, as SHARE coordinator Wil Nolen puts it, that "every person has something to contribute to the improvement of his or her welfare—no matter how poor, how uneducated, how unskilled." In the sharing community, everyone has something to give.

Consider Conchita Estrada, for example, portrayed below with her son, Alejandrito. Each spring she and her husband, Benito, transport their family from Del Rios, Texas, to Princeville, Illinois, to work in asparagus, corn detasseling, sweet corn, the "three bean salad" pack, and pumpkin. Through the Asociacion de Campesinos the Estradas strive to improve the working and living conditions of migrants. They are also much involved in managing the community garden at the Princeville migrant camp, an Asociacion project supported by SHARE. Conchita teaches the families how to can and how to use new foods. She also writes a column in the camp newspaper.

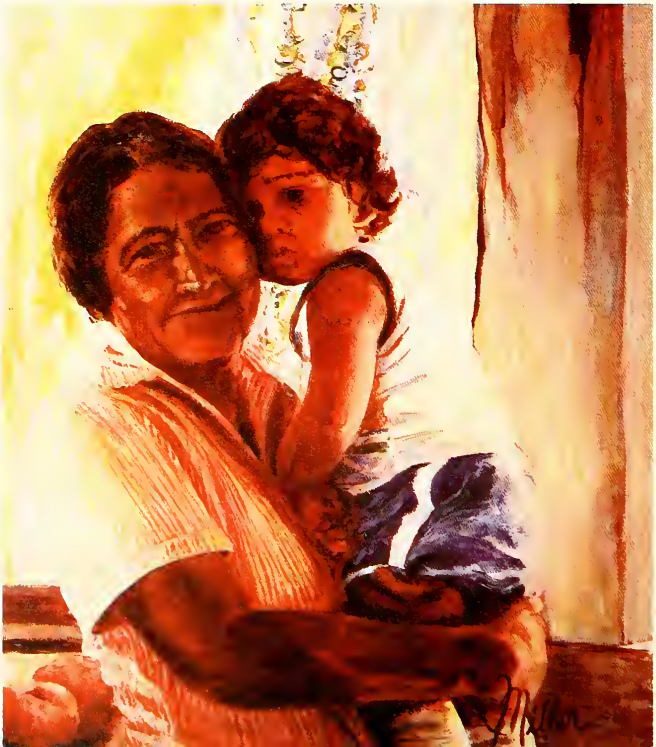
In all the 55 projects SHARE has funded in 25 states, determined people stand out, people like the Estradas who aspire to lift the quality of life in their communities. To meet such people and recount their stories, artists Joyce Miller and Mary Ann Hylton were commissioned by SHARE to visit them on location and capture their portraits. Nine of their paintings appear here.

Beyond what SHARE has come to mean to individuals and families, it has advanced the organizational principle of grassroots participation. From the outset SHARE has stipulated that for a project to qualify for grants, it is to have on the board of directors a majority of the people for whom the project is intended—the poor and the powerless.

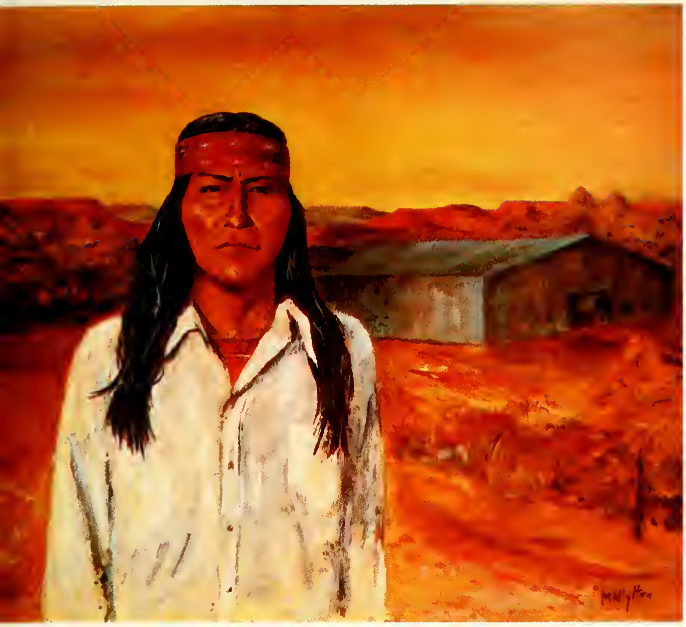
SHARE grants have commonly become the leverage for prying loose funds from local, governmental, and other church sources. Rarely has SHARE provided more than 25 percent, or at most 50 percent, of the support required. The reason is to avoid creating a dependency upon Brethren funding.

SHARE's impact upon the denomination also has been considerable, not only by providing opportunities for Brethren to express what caring means, but by mounting a structure to match the caring. To work for the humane treatment of all persons regardless of their power to secure it for themselves is a living out of biblical faith.

These capsule impressions, and the portraits that follow, sum up seven years of SHARE.



CONCHITA ESTRADA AND SON

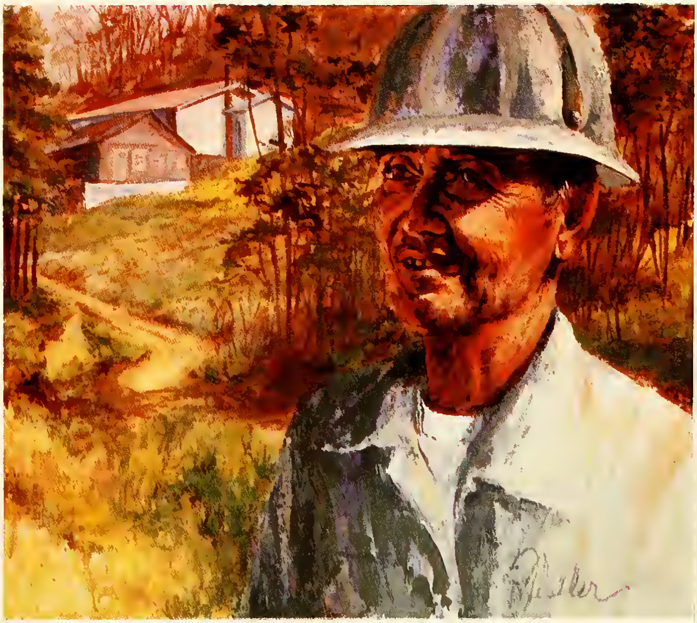


PHILLIP GOODLUCK

Phillip Goodluck, a Navajo, personifies the recipients of in-patient care, counseling and work therapy provided by the Ganado Alcoholism Program at Ganado, Arizona. SHARE grants over a four-year period totaled $46,556 for the program's recovery and rehabilitation work among Navajos. The SHARE allocation was used to fund the workshop seen in the background of the painting. It also provided a detoxification center for women.

TOM SMALLWOOD

Sharply honed skills, a steady job, a new home "up in the hollow" for his family of nine: All this became Tom Smallwood's because of the Kentucky Mountain Housing Development Corporation. Beginning as a trainee, Smallwood advanced to carpenter and crew leader and member of the KMHDC board. Since 1973, the corporation has built 99 new houses and repaired more than 565 others for low-income families throughout southeastern Kentucky. Brethren Dwayne Yost has directed the innovative housing effort in which SHARE invested $100,000.

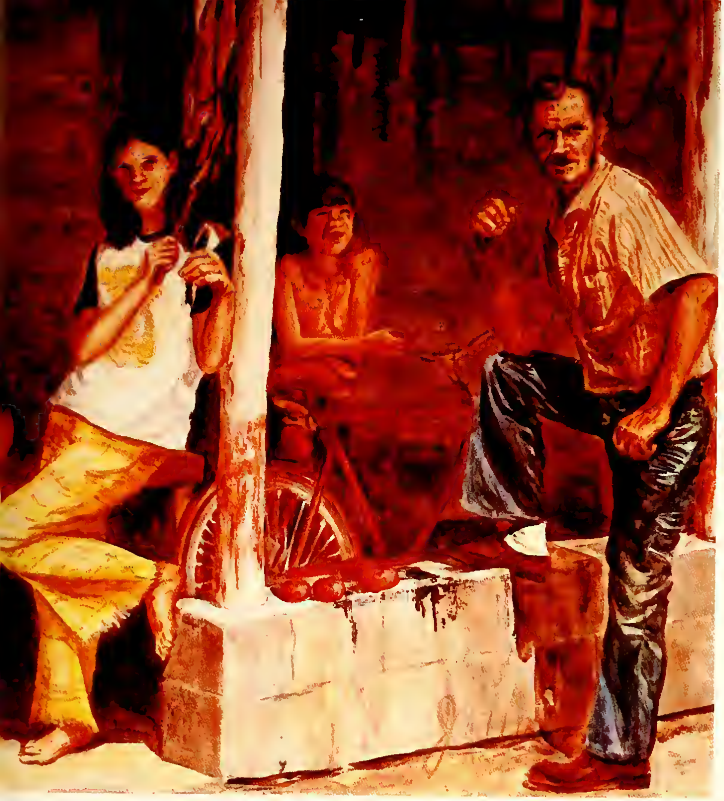


THE STIDHAM FAMILY

Sam Stidham (extreme right) is an accomplished furniture maker but there is no industry near the isolated mountain town of Barwick, Kentucky, needing his skill. For many others in the community, automation in coal mining has taken their jobs. Beautiful as the area is much of the year, at times in winter residents cannot get out even for school 40 miles away. But family roots and loyalties in the back hills run deep, dating to the 1780s. A welcome development there is the Barwick Community Garden Cooperative that enables the Stidhams and other families to grow and can their own produce for yearlong consumption. With Sam are, from the left, his wife, Lottie Jane, and children Sammie, Mimi, D. J., Hazel and Russell. Another son, Randy, works in the greenhouse of the cooperative.

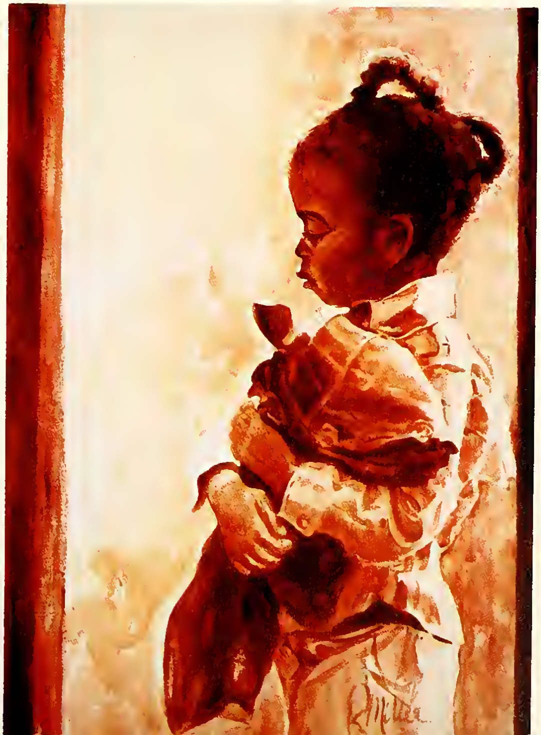
VIOLA MILLS

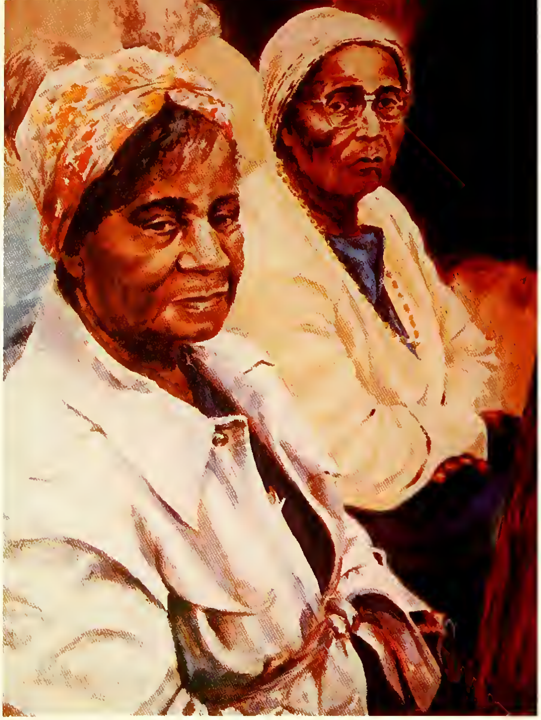
Viola Mills is a 71-year-old widow living alone in a cabin far off the main road. She drives several miles to a church to get fresh water. Her interests revolve around natural foods, organic gardening, herbal medicines, a prized goat, and the passive solar system that heats her cabin. Even more she is interested in helping people through the Pike County Canning/Self-Help Center at Waverly, Ohio, on whose board she serves. The Center has received $7,500 from SHARE.



OCKISHIA TAYLOR

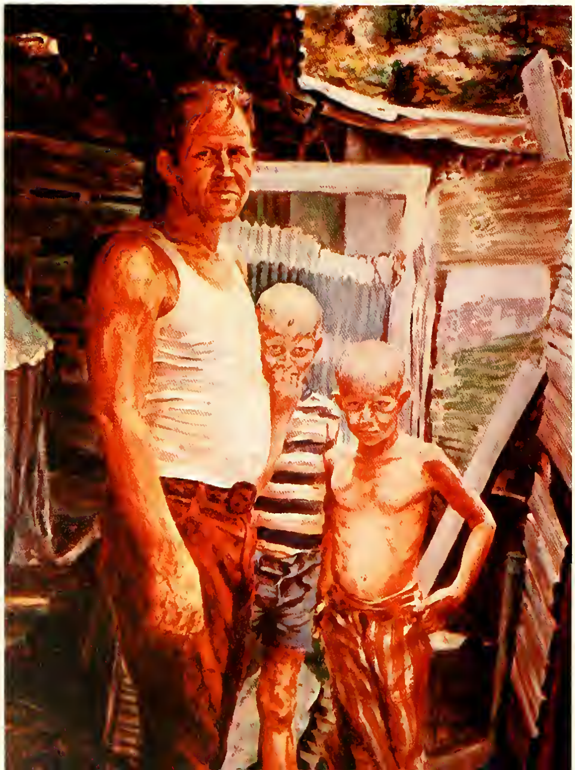
Talented in art, Ockishia Taylor was the fourth in her family to enroll in the Anna Waters Head Start Center, Decatur, Illinois. Because many of the pupils have had inadequate nutrition, the program provides balanced meals at the center and counsels parents on better diets at home. Joan Boatz, a nutritionist and member of the Decatur Church of the Brethren, designed and staffs the nutrition effort. SHARE funds of $20,000 over a three-year period helped establish the program.





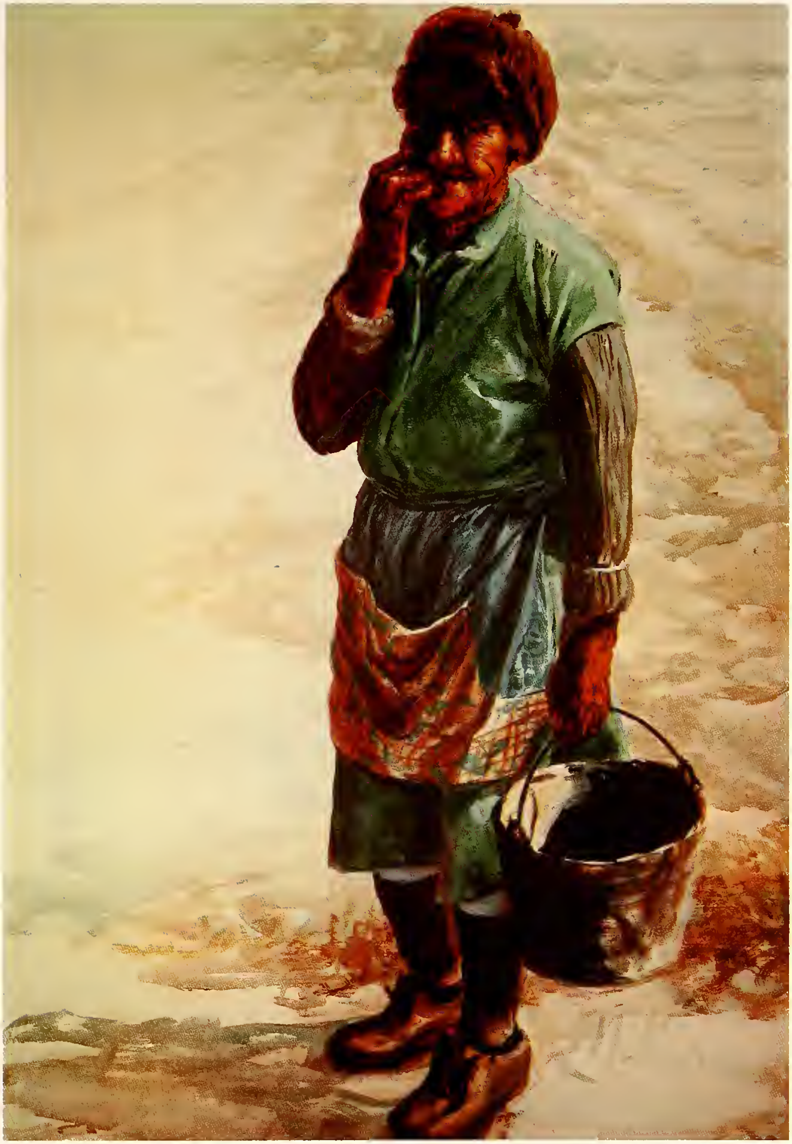
LEVIRTHA BOND GERTIE PERRY

Here are two regular attenders at the Martin Luther King Senior Center for low income people in Decatur, Illinois. Levirtha Bond, who lives alone, had resided in the immediate area 23 years until urban renewal prompted her relocation. Because of health needs, Gertie Perry lives with a daughter nearby. Each has 10 children. SHARE funding helped the Senior Citizens Nutrition Program gear up to meet the needs of diabetics and others on special diets. For seven years the Decatur Church of the Brethren has provided the central office and kitchen and one of the activity centers.



FRANKLIN CANTRELL AND SONS

Franklin, William and Woodrow Cantrell are members of a large family living on a very small farm near Waverly, Ohio. With financial help from the Pike County Canning/Self-Help Center, the family raises hogs and goats for food and income. The children helped gather grasses and weeds to feed the animals when other crops failed as they did this past season. The father is proud of his eight-pig farrowing average and the small sheds he builds from scrap lumber. The Self-Help Center provides opportunity for families like the Cantrells who have no where else to turn to borrow funds for new ventures.



MAMA HANKERSON

Small land holdings have declined in most areas in recent decades. Berke County, Georgia, is no exception. To help member farmers retain their acreage and make it productive, the Eastern Georgia Farmers Cooperative offers weekly classes on crop cultivation and animal care; maintains custom harvesting; and promotes the raising of Duroc feeder pigs from Heifer Project stock. SHARE's grant to the Cooperative is $25,000. A member of the board is Seaborn Hankerson, a full-time farmer who raises hogs and peanuts and has his own small greenhouse. His 93-year-old mother, Josephine Hankerson, cares for herself and her home, roams her son's fields, and keeps up with 50 grandchildren and great grandchildren. But most of all she rejoices in the changes she sees close at hand brought about by the cooperative.

SHARE: A SEVEN YEAR SUMMARY

HUNGER

Decatur, Ill.: Anna Waters Head Start and Senior Citizens Feeding Program. Working with blacks. Grant of $20,000 over three years for dietary consultant. **Princeville, Ill.:** Association de Campesinos. Hispanics. $5,000 over two years for garden workers, tools. **Barwick, Ky.:** Barwick Community Garden Co-op. Anglos. $15,000 over two years for technical assistance. **Americus, Ga.:** Community Cooperative of Sumter County. Blacks. $10,500 over two years for store construction. **Waverly, Ohio:** Pike County Canning/Self-Help Center. Anglos. $7,500 for building materials. **Acoma, N.M.:** Pueblo of Acoma Food Center. American Indians. $5,000 for refrigeration equipment. **Chicago, Ill.:** Rainbow Coalition. Anglos. $9,500 over two years for emergency food, community advocacy. **Princess Anne, Md.:** Somerset County Hunger Action Committee. Blacks. $7,500 for staffing, emergency food. **Tutwiler, Miss.:** Tallahatchie Development League. Blacks. $3,500 for staffing, food stamp advocacy. **Salisbury, Md.:** Wicomico Hunger Action Program. Blacks. $15,000 over three years for food stamp advocacy, emergency food pantry.

HEALTH CARE

Bakersville, N.C.: Bakersville Community Health Clinic. Working with Anglos. $2,500 for x-ray equipment. **Chicago, Ill.:** Bethany-Garfield Park Hospital. Blacks. $10,000 for purchase of equipment. **Chicago, Ill.:** Casa Aztlan. Hispanics. $18,500 over three years for doctor's stipend, free health clinic. **Decatur, Ill.:** Community Health Improvement Center. Blacks. $1,020 for home health aide. **Crab Orchard, Tenn.:** Cumberland People's Health Center. Anglos. $6,500 for expanding health care facility. **Fort Defiance, Ariz.:** Family Services. American Indians. $2,000 for staffing. **Ganado, Ariz.:** Ganado Alcoholism Program. American Indians. $46,556 over four years for detoxification and therapy facilities. **Freeport, Ill.:** People's Health Center. Blacks. $4,500 for general operation. **Mendenhall, Miss.:** Voice of Calvary Co-op Health Center. Blacks. $29,100 over four years for equipment, staffing.

HOUSING AND FUEL

Clintwood, Va.: Citizens Coal Company. Working with Anglos. $16,725 over three years for seed money to start operations. **Decatur, Ill.:** East Side Housing and Economic Development Corporation. Blacks. $3,000 for general operations. **McConnellsburg, Pa.:** HOPE, Inc. Blacks. $5,000 for constructing self-help housing. **Immokalee, Fla.:** Immokalee Funds for Humanity. Hispanics. $45,000 over three years for constructing housing for farmworkers. **Manchester, Ky.:** Kentucky Mountain Housing Development Corporation. Anglos. $100,000 over five years for house construction, repairs. **Hindman, Ky.:** Knott Citizens Benevolent Coal Company. Anglos. $15,000 for mining equipment. **Denver, Col.:** Native American Urban Transition Program. American Indians. $12,500 over three years for staffing boarding home. **Knoxville, Tenn.:** Operation Coal. Anglos. $2,000 for advocacy on strip mining. **Flint, Mich.:** Urban League of Flint Housing Center. Blacks. $7,500 for financial counseling, mortgage assistance.

ECONOMIC DEVELOPMENT

Elsa, Texas: Communidades Unidas por Mejoramiento. Working with Hispanics. $6,000 for hog feeder project. **Waterloo, Iowa:** Community Clothing and Retailing Association. Blacks. $12,500 over two years for tailoring equipment. **Waynesboro, Ga.:** Eastern Georgia Farmers Cooperative. Blacks. $25,500 over three years for equipment, staffing. **Wichita, Kan.:** Good Neighbor Thrift Shop. Blacks. $500 for rent and utility supplement. **Eutaw, Ala.:** Greene County Economic Development Corporation. Blacks. $10,000 over two years for revolving loan fund for small businesses. **Berea, Ky.:** Human/Economic Appalachian Development Corporation, Inc. Anglos. $15,000 over four years for technical assistance, staffing. **Marshall, N.C.:** Madison County Crafts. Anglos. $20,000 over four years for staffing and inventory. **Mashulaville, Miss.:** Mashulaville Community Day Care Center. Blacks. $8,000 over three years for equipment and van. **Elgin, Ill.:** Mother Goose Child Development Center. Blacks. $2,400 for general operation. **Selma, Ala.:** Southwest Alabama Farmers Cooperative Association. Blacks. $12,000 over two years for general operation, equipment. **Jackson, Miss.:** Thriftco, Inc. Blacks. $10,000 for constructing a parking lot. **Indianola, Miss.:** United Totland Day Care Center. Blacks. $5,500 for general operation. **Dayton, Ohio:** Youth Screen Printing. Blacks. $6,500 over two years for equipment, inventory.

EDUCATION, COMMUNICATION

Pipestem, W.Va.: Appalachian Youth Folklife Center. Working with Anglos. $7,500 for well, dormitory equipment. **Elgin, Ill.:** Centro de Informacion. Hispanics. $10,000 over two years for office equipment, employment training. **Seattle, Wash.:** Dat Moi. Indo-Chinese. $20,000 over four years for Vietnamese language newspaper. **Los Angeles, Calif.:** Ecumenical Center for Black Church Studies. Blacks. $30,000 over four years for educational grants, scholarships for pastors. **Chicago, Ill.:** First Church of the Brethren. Blacks. $6,000 for development of local leadership. **Brooklyn, N.Y.:** Hispanos Unidos de Park Slope. Hispanics. $15,000 over two years for adult education teachers. **Onarga, Ill.:** Sociedad Civica Mexicana. Hispanics. $3,000 for newsletter to "settled out" migrants.

JUSTICE, HUMAN RIGHTS

Clintwood, Va.: Council of the Southern Mountains. Working with Anglos. $15,000 over four years for mine health and safety program, periodical. **Lexington, Miss.:** Holmes County Assistance Program. Blacks. $15,000 over three years for welfare advocates. **Los Angeles, Calif.:** Immigration Coalition. Hispanics. $20,000 over three years for general operation. **Washington, D.C.:** Indian Law Resource Center. American Indians. $20,000 over two years for stipends for student lawyers. **Immokalee, Fla.:** Organized Migrants in Community Action, Inc. Hispanics. $15,500 over two years for stipends for community advocates, farmworker organizers. **Princeton, N.J.:** Third World Consultation on Development. American Indians. $1,000 for travel for participants.

OTHER MINISTRIES

Cuba, New Mex.: Lybrook Community Ministries. American Indians. $134,180 over six years for general operation, job training, housing, health care, church.

Education for Brethren: $91,205 for race seminars; caucuses; work with congregations, districts and Bethany Theological Seminary; informational resources.

Ecumenical Ministries: $56,955 for Agricultural Missions and Division of Church and Society, National Council of Churches; National Farmworker Ministry; Commission on Religion in America; hunger programs.

SEVEN YEAR SUMMARY

Total projects assisted: 55. Total dollars expended: $1,019,641.

A BROADENING FOCUS

Those who are victims of injustice and shut out of the system had a very special place in Jesus' concern and ministry. It is appropriate that the church today extend its hand to the Estradas, the Stidhams, the Hankersons and hosts of others caught in the grip of poverty.

It is also important that we in the church understand the causes of poverty. As a consequence, the church's focus for the immediate future will center on study of attitudes and structures that cause people to be in circumstances of dire need. It will probe the effect of present economic systems on the poor and explore dimensions of a just world economic order.

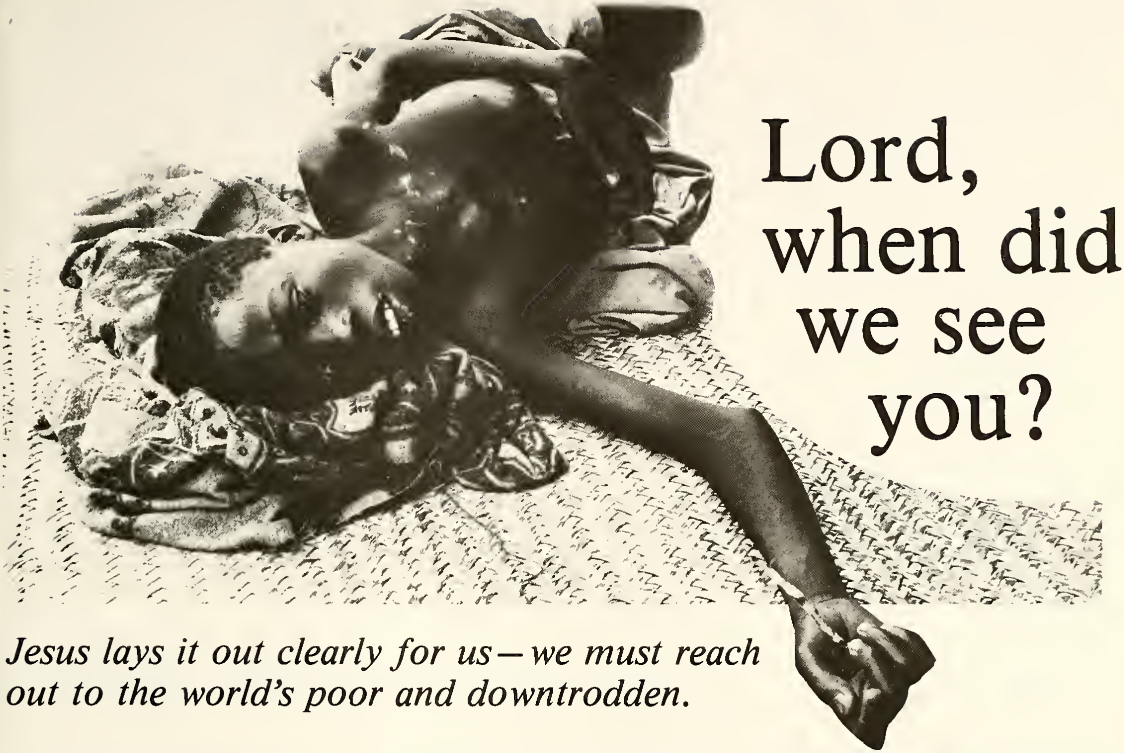
At the same time, SHARE's ministries go on in the USA and abroad through scholarships for women in developing areas, expansion of self-help cottage style industries (SERRV), and extension of a food preservation system all aimed at benefiting the poor.

Inspired and sensitized by the SHARE encounters, the Church of the Brethren advances into the '80s with conviction and enthusiasm, seeking justice, learning what it is to love tenderly all of humanity, and walking with humility and hope. —Ruby Rhoades, Executive Secretary, World Ministries Commission

For further information write SHARE, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

SHARE

Text, coordination, Howard E. Royer. Paintings, Joyce Miller, pp. 2, 3 (lower), 4, 5, 6, 7 and Mary Ann Hylton, p. 3, upper. Design, Ken Stanley. Project consultants, Wil Nolen, Sandy Pryde, Ruby Rhoades, Joyce Miller.



Lord, when did we see you?

Jesus lays it out clearly for us — we must reach out to the world's poor and downtrodden.

by Dale E. Minnich

"I was hungry and you
gave me food,
I was thirsty and you
gave me drink,
I was a stranger and
you welcomed me,
I was naked and you
clothed me,
I was sick and you
visited me,
I was in prison and
you came to me."
—Matt. 25:35-36

Jesus' words hit hard. We live in comfort while 450 million persons are undernourished, 1.2 billion are without pure water, 13 million are refugees, 1.3 billion are without adequate clothing or shelter, 1.5 billion do not have effective medical care, uncounted numbers are imprisoned.

Jesus lays it out clearly for us—if we would show love to him we must reach out to the world's poor and downtrodden.

There are opportunities very close to home to show love for the poor or hungry. Do we seize these opportunities to share Christ's gospel? Or do we insulate ourselves in cozy Brethren communities?

And what do we do together as a church —beyond our local congregations—to respond to the hungry, the thirsty, the homeless, the sick, the poor, the imprisoned?

The church responds in two principal ways. First, some situations require an immediate response to very basic needs. Hungry people need food to provide energy to survive this day and this week. Work clothes are needed to replace those lost in a fire. Temporary housing must be provided those who are suddenly homeless.

These immediate responses to need are usually made through the Church of the Brethren Emergency and Disaster Fund. In 1980 we responded to disasters in over a dozen countries and in numerous locations in the United States.

But the person who was fed yesterday is hungry again today. We must not only feed the hungry in times of extreme need, but we also must help them to have food on a regular basis. Thus, the second way in which we in the church respond to need is by participating in development programs. Development programs are intended to work with the people affected to find long-range solutions to their needs.

Efforts at food production, development of safe drinking water supplies, preventative health care, and improved housing offer a more lasting hope, particularly when pursued in ways that strengthen the ability of persons to help themselves.

Gifts to the Brotherhood Fund support such ministries. The One Great Hour of Sharing offering is an important way of directing support to these efforts.

Brethren are responding to pressing human needs in many ways and many places. Let's look at just a few of these.

Hargeisa, Somalia. More than 1.5 million refugees from surrounding countries are concentrated in this area, driven from their homes by political unrest. Food and water supplies are critically low. The Church of the Brethren is joining other relief agencies in a three-year commitment to water exploration, food production, nutrition, and health care in the area.

Quaglietta, Italy. Food, blankets, clothing, temporary shelter, and water purification tablets are provided to victims of this winter's massive earthquakes that left 250,000 homeless in Quaglietta and the surrounding area.

Corpus Christi, Texas. In the wake of Hurricane Allen, Brethren disaster volunteers were quickly on the scene. They established three child care centers to provide loving and understanding care for young victims of the disaster. Brethren early childhood expert Karen Doudt led a group of seven volunteers who cared for 1,004 children during the ten days following Allen's devastation.

Washington, D.C. Brethren volunteer service worker Rick Davis and volunteers from the Washington, D.C., Church of the Brethren operate a soup kitchen that daily serves up to 70 persons—mainly men who have no homes and live on the city streets. Other BVSers involved in ministries that help provide food and temporary shelter to the city's poor are Judy Mason, Iris Rotzoll, and Jon Siverts.

Niamey, Niger. Brethren worker Ralph Royer is engaged in developing a cooking stove that will conserve firewood—a critically scarce resource for this community on the edge of the Sahara Desert.

Jackson, Michigan. Bob and Rachel Gross are volunteers coordinating the Death Row Support Project. Through their efforts over 350 people are writing and providing personal encouragement to persons sentenced to death in prisons around the country.

Anklesvar, India. Mr. I. Din and Brethren worker George Mason help local farmers learn terracing in order to conserve topsoil and water to increase area food production.

Bay Springs, Mississippi. An elderly couple's home was destroyed by a tornado last spring. Thirty volunteers from the Brethren Disaster Network came to Bay Springs and built them a completely new home in six weeks time. Louise Shilling, Hollace and Myra Bowman, Dale and Alice Kreider, and BVSers Jill and Merritt Bussiere were instrumental in this project.

Mubi, Nigeria. Karagama Madziga, an active layman in the Church of the Brethren in Nigeria, hatches improved varieties of chickens and helps others get started in poultry enterprises which can contribute to better local food production.

Thailand (near Kampuchean border). Conditions are much better in the refugee camps than they were in the fall of 1979 when Brethren and others undertook a massive relief effort to save starving Kampucheans (Cambodians) fleeing across the Thai border. But thousands of refugees remain in the camps. The need for food, medical care, and refugee sponsors continues.

Mobile, Alabama. Between September 1979 and June 1980, Brethren volunteers provided 1,148 days of work in helping area residents recover from Hurricane Frederick. Workers included members of a spring workcamp from Manchester College. Trees were cut and debris moved, and eventually reconstruction and major remodeling work was done. Cliff Kindy and Lowell and Delma Witkovsky directed this work.

Kuburmbula, Nigeria. A graduate of a Brethren health training program, Stephen Tarfa trains village health workers who return to their villages to help their own people make important strides in health and nutrition practices.

Port-au-Prince, Haiti. Impoverished street children are fed, given health care and provided an elementary education through the Aide aux Enfants program. Mona Lou Teeter is a Brethren field worker assigned to this ministry.

Mayom, Sudan. J. Roger Schrock surveys the very rudimentary health facilities available and lays plans for a major Brethren health partnership with Sudanese Christians—seeking to improve conditions among the Nuer people where only half the children live to age 15.

The need of persons around the world is almost overwhelming. It seems much more than any of us can change individually. And what can a small denomination like ours accomplish?

It is true that we can respond only to a few of the needs we see before us—but respond we must! Our position as affluent Christians amid this need places a responsibility on our shoulders to share generously the resources which God has placed temporarily in our hands for wise management and use.

Centuries after they were spoken, Jesus' words continue to haunt and challenge us. In answer to the question, "Lord, when did we see *thee*?" he still responds, "As you did it to one of the least of these, you did it to me" (Matt. 25:40). ☐

Dale Minnich is a member of the General Board's stewardship staff.

Water

Helping our sisters i
health center mean

by Janine Katonah

Providing a sanitary water supply system for the Miriu Health Center in Kenya, a project of the Church of the Brethren's Global Women's Project, reminds us that women are still the water carriers of the world.

When we think of carrying water from the well, we immediately see Rebecca, a water pitcher on her shoulder, running from the well to the 10 thirsty camels. We are also reminded of the Samaritan woman who met Jesus as she came to the well to draw water, and received instead of the spring of eternal life.

I can still feel the weight of the water buckets of a woman in a Japanese film. She lived on an island, but she had to row to the mainland to get her supply of fresh water in buckets. These she would load in her boat and return to her island. Then carefully she would lift these buckets of

and women

enya get clean water for their
ew life there and new insight here.

water, one on each end of a bamboo pole that she would sling over her shoulder. Then step by rhythmic step she would climb to her garden. And she made several such trips a day.

Access to safe water is still a problem today. Less than 10 percent of the rural Third World women have access to safe water. They may spend up to four hours a day carrying water. So the distance of their homes from the source of safe water often determines their standard of living. Carrying water requires physical strength; it requires time which could be spent on more productive tasks; it leads to bent backs. Yes, carrying water takes its toll on these women.

Therefore, the Global Women's Project says, "Wait, we as women will help carry the water together." Literally, the project means that there will be new life since the water supply will allow for the opening of the health center's obstetrical ward.

The Global Women's Project, with its call to all of us to examine our lifestyle, gives us a glimmer into that world where all may be reborn to know God's promise of the fullness of life.

This poignant statement about women as water bearers was shared by Kiyo Mori, a member of the Global Women's Project Steering Committee, during a worship celebration at York Center Church of the Brethren in Lombard, Ill.

Carrying water is a responsibility that demands much more of some women in the world than it does of other women. We in the United States may have difficulty feeling the burden of our global sisters who carry water when few of us have to walk any distance to find water. Yet we do recognize through our support of the Global Women's Project that sharing our financial resources symbolically eases our sisters' water bearing burden.

During the months when I, as a General Board stewardship staff person, acknowledged contributions to the Global Women's Project, I was touched by the sincerity of the reasons given by women and their families for supporting the Global Women's Project. Many of the letters accompanying gifts contained expressions of the desire to re-examine lifestyles and levy a self-imposed luxury tax.

A family in Cincinnati places in a jar a percentage of the cost of all the meals they eat in restaurants. A sister in Cape Coral, Fla., wanted new patio furniture but felt the style she chose was a luxury. She sent the difference between the cost of the set and the cost of a more economical set. Many women are foregoing regular visits to hair salons and sending their savings or are taxing themselves stiffly when they do go.

From Rockford, Ill., came a contribution and the explanation that the donor was taxing herself for being overweight and for the luxury of drinking coffee. One forthright sister from Ohio has chosen to tax herself for the costs of receiving her master's degree.

Throughout the Church of the Brethren women's fellowship groups and other church groups have responded to presentations about the Global Women's Project made by church members, district women's contacts, and General Board staff. Their contributions and commitments to the Global Women's Project are bringing about an increased awareness of its value as an educational project concerning the issues of lifestyle and overconsumption.

In late January, Mary Brandenburg, chairperson of the Global Women's Project Steering Committee, returned from a trip to Kenya. There she visited the Miriu Health Center and met some of the persons responsible for its creation.

An even deeper purpose for her visit was to take the Global Women's Project full circle in its understanding of mutuality. It was to gain from the Kenyan sisters insight into how they work so creatively together for a common cause. It was to try to feel the pulse of their rhythm of life. Ultimately it was to ask of the Kenyan sisters what they see as vital for us in the United States to understand.

Mary's learnings will now lead the creative growth of the Global Women's Project in its third year of life. ☐

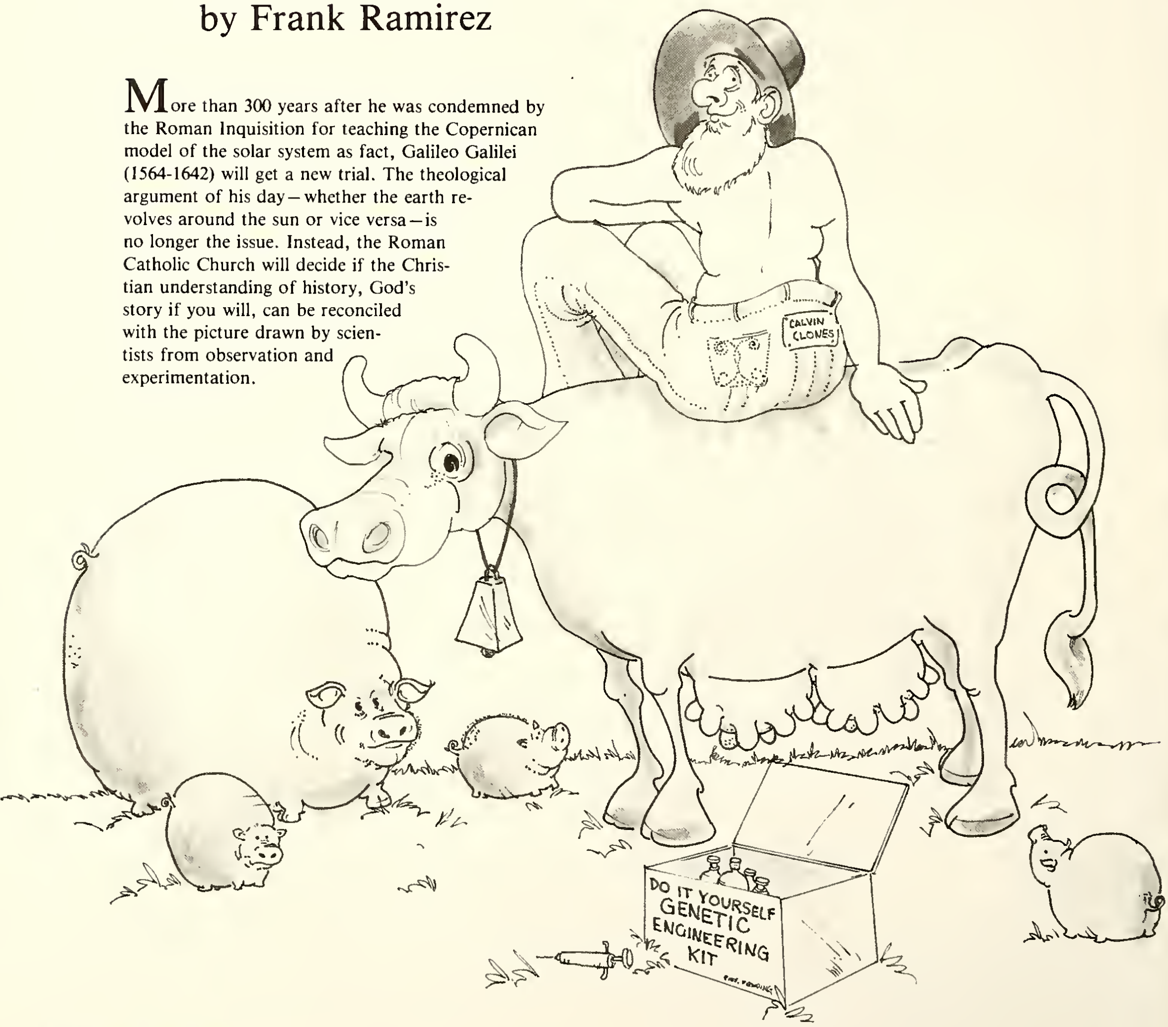
Janine Katonah, formerly a member of the General Board's stewardship staff, serves on the Global Women's Project Steering Committee.

Controversy rages between 'scientific creationism' and the observational model created by natural scientists. Can we find a way to reconcile God's story and the scientific vision, a vision that comes from legitimate use of God-given talents?

A Brethren approach to designer genes

by Frank Ramirez

More than 300 years after he was condemned by the Roman Inquisition for teaching the Copernican model of the solar system as fact, Galileo Galilei (1564-1642) will get a new trial. The theological argument of his day—whether the earth revolves around the sun or vice versa—is no longer the issue. Instead, the Roman Catholic Church will decide if the Christian understanding of history, God's story if you will, can be reconciled with the picture drawn by scientists from observation and experimentation.


CALVIN CLONES
DO IT YOURSELF GENETIC ENGINEERING KIT

In the United States, controversy rages between "scientific creationism" and the observational model created by natural scientists. Again the question is whether we can find a way to reconcile God's story and the scientific vision, a vision that comes from legitimate use of God-given talents.

This controversy and others may be heightened because major scientific advances are coming at a time when our understanding of such things is deficient. A report commissioned last February and released in November 1980 by the National Science Foundation and the Education Department noted that the US is in danger of becoming a nation of scientific illiterates.

The report warned that "the current trend toward virtual scientific and technological illiteracy, unless reversed, means that important national decisions involving science and technology will be made increasingly on the basis of ignorance and misunderstanding."

Ignorance and misunderstanding are our greatest enemies. As Christians we are called to make decisions that will affect not only our lives, but also the lives of innumerable generations. The tragedy of Three Mile Island, which directly affected many of our brothers and sisters in Pennsylvania; birth defects and cancer resulting from doctor-prescribed drugs during pregnancy; the appalling effects of leaking chemical dump sites—all these point to the necessity of knowledge for sane, Christian decision.

It would be a mistake to brand science and scientists as evil in and of themselves. Dismissing science would be to waste one of God's gifts. We already eat better and live longer as the result of scientific advances. Few would want to go back to eating diseased meat and raising inferior grains and fruits. None would like to see the return of rampant polio and smallpox epidemics.

It is important to remember that scientists are not engaged in a conspiracy, are not part of a faceless "they," and that science is not a force or a philosophy. In its pure form, science is nothing more than the objective observation of the physical universe. Science does not disprove faith, for Christian faith is based on events that transcend the laws of the natural universe and hence cannot be explained by science.

If Christians do not brand science evil, then the job is to become educated, to know what is being done, and what a Christian response should be.

Recombinant DNA research is one area deserving the attention of Christians. It may be more familiar under the title of *genetic engineering*. What is it? What are its potentials? Every living creature (including the human being) is composed of billions of cells, each with its own particular function. In each cell's nucleus is a combination of *chromosomes*—genetic materials—that tell the cell whether to be part of a hand, a leg, an eye, or any part of the body.

In recombinant DNA research, scientists cut and splice DNA, the building blocks of chromosomes, to effect a change in those chromosomes. This results in a change in the organism because the new chromosomes become self-replicating.

The splicing of the genes is accomplished through the use of enzymes. The new genes, after the DNA has been recombined, are usually grown in cultures of *Escherichia coli,* or *E. coli* as it is generally known. *E. coli* is a common laboratory bacterium that generally resides in the human digestive system and is relatively benign.

You are *you* because of the code your cells contain. Recombinant DNA research can change the code. Ultimately plants, animals, and individual human beings could be tailored to order, hence the term genetic engineering. Are there any limitations to what can be done? Theoretically, no.

Genetic research has been under way for some years, and many aspects of it are reality. How will it affect our lives?

We must recognize that Brethren and others have been engaged in genetic tailoring of a sort for decades. We know this as selective breeding. It is a cruder method of the process. The goal in mind, for instance, is to produce a higher quality breed of cattle. To that end, only superior bulls and cows are bred. In this way the species is improved at a faster rate than by natural hit-and-miss selection.

This process, of course, is different from what we normally consider genetic engineering, but the end result is the same. We tamper with God's creation to improve it. We improve it to the end of being better stewards, to the end of living better.

What are some of the potentials of genetic engineering? Human hunger might be combated through new strains of plants and animals that are higher in yield and more nutritious. For our ecosystem, there is hope that oil spills and other disasters might be contained and neutralized by specially created bacteria.

In medicine, scientists have their eyes on the conquest of disease. Interferon, for instance, is a compound that now costs $10,000 a dose. It is thought that this compound will cure the common cold, fight hepatitis, and perhaps remove cancers. Interferon is normally produced in minute amounts by the human body. To produce it in the laboratory requires the use of not pints but gallons of blood (which, of course, is vitally needed elsewhere).

Recently Charles Weissman of the University of Zurich used enzymes to extract the RNA messenger that DNA sends to the proper cells in the human body that produce interferon. This discovery may result in inexpensive production of the substance so that its possibilities may be fully explored.

Gene splicing could also lead to the quick production of vaccines for many infectious diseases. More encouraging would be the ability of altered DNA to combat

DO IT YOURSELF
GENETIC
ENGINEERING
KIT
PAT. PENDING

cancer by removing the signals that are causing the cells to become cancerous.

The same could hold true for other human conditions such as diabetes. The cause of the illness could be eliminated if the false signals sent by the body are altered into healthy signals.

The dangers, however, are just as great as the potential benefits. The first danger lies in the method of research. The bacterium *E. coli,* mentioned above, after interacting with a number of DNA-altered substances could do great harm to a population if it was released in its altered state. The danger of accidents, therefore, cannot be too lightly dismissed. Mistakes do happen in the laboratory.

The National Institutes of Health (NIH), the watchdog over the science, have published a set of guidelines regarding the use of *E. coli* in genetic research. All institutes, commercial and educational, have agreed to follow these guidelines.

It is unclear whether all the guidelines are indeed obeyed. In August of 1980, for instance, one scientist, Samuel Ian Kennedy, resigned from the University of California San Diego because of a dispute over a mistake in genetic research. There is no agreement regarding the incident. Some claim he was intentionally engaging in banned research involving a cloned virus. He and others claim it was an accident. The incident emphasizes the importance of regulation against tempting, unauthorized experiments.

Another disturbing element is that in recent years the NIH has liberalized its code and restricted the types of cases it will process. As a result, less and less of the genetic research being done is directly approved by the agency.

No one is sure what would happpen if a truly dangerous strain were developed and escaped. Could it be contained and neutralized? Would natural defenses eventually take care of the menace? What would be the extent of the casualties?

We should also remember that, beyond the danger of accident, there is the ever-present menace of the intentionally-created bacteria that the major powers have created against the day of germ warfare. Compared with this intentional lunacy, the danger of accidental contamination is not as frightening.

What are the limits of research? What should be taboo? Another geneticist, Martin J. Cline of UCLA, was forced recently to give up his administrative position because of a controversy surrounding his genetic experiments on humans. Cline attempted to cure two women in Italy of a blood disease by teaching the DNA in their blood cells to produce healthy blood cells. In the US, research of this kind is still restricted to animal subjects.

Some of the new genetic combinations have commercial uses. Many believe cheap fuels may be synthesized through these processes. An ethical question is raised, however, when new life is created. The US Supreme Court recently has ruled that the synthesis of new living creatures is patentable. The case began when Ananda Chakrabarty of General Electric Co. crossbred existing strains of bacteria to produce a new organism that can break down oil and help contain oil spills.

No one knows if this ability to patent new life will extend to the alterations which may some day be made in human beings. The quality of human beings, the morality of changing human structure, is something that Christians will have to deal with in the next few years. There is no denying that it may someday be possible to totally redesign humanity. The desirability of this is a complicated issue.

Jesus' parable of the talents is told in Matthew 25. In the parable, the master left his servants in charge of various amounts of money, ten talents, five talents, and one talent. Two servants invested their talents and caused them to grow. One servant buried his talent and when the master returned could give back only what he had been given. The master's wrath is directed toward that servant who did nothing with what he had been given.

To bury our talents in the ground by ignoring the possibilities of improving our planet and ourselves might have a disastrous effect on our souls.

Our stewardship of the earth, as mandated by the commands of God in Genesis, therefore extends beyond merely tending the fields. We are expected to increase the yields of those fields ten and a hundred fold.

Our stewardship must extend also to the use of our minds. Throughout history, all that God has created has proved to have a good and an evil use. The choice has always been ours. Our trees can be used to build houses or crosses. Our hands can heal or hurt. When we mine for metals, we can restore nature's beauty or strip the lands and leave them bare.

So it is with genetic engineering—the potential of relieving human suffering and restoring the land to its original beauty is tempered with the knowledge that ill use of God's gifts can lead to total, permanent destruction of life. It is no longer a question of what we can or cannot do. The question facing us now is, What *will* we do? ☐

Frank Ramirez, pastor of the Ladera church in Los Angeles, is an avid follower of scientific trends.

Death: Life is the answer

Too Old to Cry, Too Young to Die, by Edith Pendleton, Thomas Nelson Publishers, Nashville, hardbound, 174 pages, $7.95.

Cancer . . . the disease nobody wants to talk about. Even the word brings a shudder to many who fear their next checkup may reveal its presence. Because of the cultural censure of open discussion, this second most common fatal disease (heart disease is first) remains an enigma for most adults.

Edith Pendleton, a columnist for the *Nashville Banner,* discovered that teenage cancer patients are candid and honest about how the disease touches them. Through interviews with 35 young people with various forms of cancer, Pendleton compiled a book that not only helps the reader with insights into dealing with the disease and its physical and psychological effects, but that also has many implications for discovering deeper meaning in life itself.

The value of *Too Old to Cry, Too Young to Die* is that, with the exception of some editorial definition of terms, Pendleton lets the teenagers talk . . . in their own words. Nine case studies are featured with such honesty you feel you know the kids who are speaking. Then all of the interviewees contribute quotes on such subjects as chemotherapy treatments, hospitalization, assimilation back into society, and preparation for death.

The simple explanations of the various forms of cancer, the most commonly prescribed drugs and treatments and other terms associated with the disease are especially helpful to the reader with only a cursory knowledge of cancer.

Too Old to Cry, Too Young to Die is definitely a book that teenagers with cancer will find helpful in their coping with the disease and its effects. But it should be "must" reading for their parents and the doctors, nurses, peers, pastors and others who are in daily relationship with them. — F.W.S.

Eternal Life: Why We Believe, by L. Harold DeWolf, Westminister Press, Philadelphia, 112 pages, paperback, $5.95.

Twenty years ago L. Harold DeWolf participated in a series of three books that set forth contemporary theological viewpoints identified as orthodox, liberal, and new reformation theologies.

DeWolf, then professor of theology at Boston University, championed the liberal viewpoint, which he preferred to call "natural" theology. By natural theology he meant "the learning of some truth about God or about man's rightful destiny from considerations logically independent of the Biblical revelation and of a prior commitment to Christian faith." Natural theology was contrasted with theology based upon biblical revelation, *a la* Karl Barth.

DeWolf's new book, *Eternal Life: Why We Believe,* would indicate that he still strongly believes in a broad view of revelation but that perhaps the Bible is more normative and authoritative for him than it was two decades ago. While he explores non-Christian beliefs in an afterlife and includes a chapter with a cautious look at psychic and "life after life" phenomena, the meat of his teaching on eternal life is in the chapter entitled "Biblical Affirmations."

In addition to clearly affirming the reality of eternal life, DeWolf speaks to such commonly held questions as what kind of existence we will have beyond our earthly sojourn, whether we will live in community and be reunited with friends and relatives, and whether growth will continue in the future life.

DeWolf, who is now dean and professor emeritus at Wesley Theological Seminary, does reveal continuity with his liberal image of former years by unequivocally rejecting the more conservative doctrines of eternal punishment and a hard and fast separation of heaven and hell. He contends that God carries into the future the process of restoring wholeness to the entire community, although even there God will not usurp "human" freedom. "Perhaps all who are still inclined to envy and selfishness . . . will be in communities partly or wholly separate from all who have truly placed themselves, by God's peace and their faith, in God's blessed community of love, until the rebellious ones are ready to join that blessed community."

Eternal Life: Why We Believe could be an exciting book for study groups in the congregation. A section of questions for reflection on each chapter is provided to start discussion. — F.W.S.

Like a Shock of Wheat, Meditations on Death, by Marvin Hein, Herald Press, Scottdale, 191 pages, $7.95

Books of funeral meditations rarely proclaim faithfully the sovereignty of God *and* treat empathetically the reality of death and human grief. Marvin Hein's book, *Like a Shock of Wheat,* struggles to maintain a healthy balance between God who is the Lord of history and grieving humankind who walk through the valley of the shadow of death.

The meditations in the book grew out of Hein's ministry to some 300 families in their "suffering-death-bereavement experience" during a 20-year period in the Hillsboro, Kan., Mennonite Brethren Church.

Two themes dominate the book. One is the sovereignty of God. Hein believes there is no situation in life which God is unable to redeem. Death is more than an exit from this life. It is an entrance into the larger life. People who grieve can experience Almighty God enabling them to walk once more. "A Joni Eareckson loses the use of her arms and legs, but discovers the glory of God in the face of Jesus Christ."

The second theme is that life on earth is a gift filled with unique potential. People should not depreciate this fragile earthly temple in favor of a heavenly home because God has made this tent a temple in which the Holy Spirit lives. When life is mysteriously and graciously "extended" it is a unique opportunity to continue serving the Giver. Since life is a gift, one is accountable to the Giver. This motivates believers to use their bodies and their whole earthly lives in a manner pleasing to God.

Pastors, the bereaved, and visitors to the bereaved will find help in Hein's work. This book is not the last word on this subject, but it can help people who "dwell in a land of deep darkness" see an approaching light. — L. Gene Bucher

Gene Bucher is pastor of Black Rock Church of the Brethren, Brodbecks, Pa.

Herald Press:

Order a Herald Summer Bible School Sample Kit Today

Sample Kit includes teacher and pupil books for three grades (Nursery, Grade 1, and Grade 5), a sample teaching picture, a Herald Summer Bible School Leader's Guide, and promotional material for your use.

A Unique Curriculum:

Herald Summer Bible School curriculum remains the only Bible foundation curriculum which is permanent and closely graded. Each year is a complete course. Combined, all the courses provide your children with a solid knowledge of the Bible as they grow through the courses. Available in 5-day or 10-day curriculum. Order Sample Kit for free 30-day examination.

Please send me the Sample Kit checked below. I understand that I may return the kit for credit within 30 days if I so desire—no obligation.

☐ **5-day HSBS Sample Kit, $8.65 plus 85¢ postage**
☐ **10-day HSBS Sample Kit, $10.90 plus $1.00 postage.**
☐ **5-day Herald Omnibus Bible Series Sample Kit, $7.70 plus 85¢ postage.**

☐ **Please bill my church including actual postage.**
☐ **I enclose check/money order for $________.**

Name____________________
Address____________________
City ____________State______Zip______

Herald Press
Dept MES
616 Walnut Avenue
Scottdale, PA 15683

117 King Street West
Kitchener, ON N2G 4M5

Opinions on

Patricia M. Seaver

ERA falsehoods need correction

Like Sandra Brandt, ("More Than a Still Small Voice," Letters, August), I am a homemaker. So is my husband. Together we have made a home for each other and for our son. We have sufficient income to allow me to stay home with our son during his early years, but not every family is so fortunate. Many women are in the workplace, not by choice, but because of economic need. Seven million women are widowed, divorced, or separated, and their incomes support them and their families. Over six million married working women have husbands who earn less than $7,000 a year (Amundsen, *A New Look at the Silenced Majority,* Prentice-Hall, 1977). What those women find in the workplace is that, on the average, they earn only 59 cents for every dollar a man earns.

Passage of the Equal Rights Amendment, will help to correct that inequity. There are many other things it will *not* do. Opponents of the ERA are using tactics of fear coupled with misinformation to defeat its passage. Sarah Brandt asked for a response to her questions and statements. I offer the following:

Abortion. The Supreme Court has ruled, without benefit of the ERA, that abortion is a matter between a woman and her physician. Many supporters of the ERA are pro-choice regarding abortion, but the ERA will have no bearing on the judicial decision (Becton, *At Ease with ERA,* AAUW, 1977, p. 61).

Homosexuality. The ERA will not "require us to acknowledge homosexuality as an acceptable lifestyle," as Sarah Brandt asserts. Under the ERA, homosexual marriages could still be prohibited. However,

---

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

ERA and women as leaders

if they were permitted, they would have to apply to both males and females: if lesbians were permitted to marry, male homosexuals would have the same right and vice versa (*Yale Law Journal,* Vol. 5, April 1971, p. 938).

Seduction, statutory rape, and prostitution. The ERA will not abolish such laws; the ERA will only require that they be sex neutral. For example, most states punish only a prostitute and not her client. Under ERA, both parties to an act of prostitution would have to be punished, and punished equally. In the case of seduction and statutory rape, present laws will stand, but will have to protect male victims as well. (Becton, p. 35; Barbara Brown, et. al., *Women's Rights and the Law,* Praeger Publishers, 1977, p. 46; "Statement on the Equal Rights Amendment," US Commission on Civil Rights, Clearing House Publication, #56, December 1978, p. 12).

Forced integration of the sexes. Separate sleeping and bathroom facilities will be permissible, with or without ERA, as a result of the 1965 Supreme Court decision in Groswold v. Connecticut, whereby a constitutional right to privacy is guaranteed (Becton, p. 60). In Pennsylvania, which has had a state ERA since 1971, there are still separate bathroom facilities.

Financial support of the family. The ERA will not invalidate state laws requiring a husband to support his family. Under ERA, a functional definition of support obligations would be permissible, based on current resources, earning power of both spouses, and the *non-monetary*

turning points

Licensing/Ordination

Carter, John ordained Dec. 4, 1980, McFarland, Pacific Southwest
Enberg, Barbara licensed Dec. 7, 1980, Long Beach, Pacific Southwest
Jackson, Julian licensed Nov. 9, 1980, Florence, Northern Indiana
McCombs, Earl licensed Nov. 9, 1980, Donnels Creek, Southern Ohio
Palmer, Michael lay speaker, Zion Hill, Northern Ohio
Peacock, Martin Lloyd ordained Dec. 14, 1980, Eaton, Southern Ohio
Smith, Edwin W. ordained Nov. 23, 1980, Good Shepherd, Florida/Puerto Rico

Pastoral Placements

Border, David, from retirement, to Live Oak, Pacific Southwest
Border, Agnes, from retirement, to Live Oak, Pacific Southwest
Dean, Michael, from other denomination, to Loon Creek, South/Central Indiana
Ebey, Robert, from retirement, to Rock Run, Northern Indiana
Garber, Sam, from Beech Grove, South/Central Indiana, to Enid, Southern Plains
Gibble, Jay, from Assoc. District Executive, Atlantic Northeast, to Huntingdon, Stone, Middle Pennsylvania
Hollinger, Kenneth, from Maple Grove, Northern Indiana, to Little Pine, Northern Indiana
Hossler, Wilbur, from free ministry, Atlantic Northeast, to Bethel, Northern Ohio
Kaucher, Howard, from Huntsdale, Southern Pennsylvania, to Lebanon, Shenandoah
Poling, Edward, from Camp Swatara, Director, Atlantic Northeast, to Waynesboro, Assoc., Southern Pennsylvania
Poling, Marjorie, from Camp Swatara, Director, Atlantic Northeast, to Waynesboro, Assoc., Southern Pennsylvania
Shankster, Donald O., from Mt. Carmel/New Haven, Southeastern, to Kingsport, Southeastern
Sink, Barry D., from Oak Grove, South, Virlina, to Bethany, Virlina
Smith, William D., from secular, to Shepherd, Michigan
Wagner, John O. II, from Surrey, North Dakota, Northern Plains, to Woodland, Illinois/Wisconsin
Weaver, E. Paul, from Union Center, Northern Indiana, to Snake Spring/Cherry Lane, Middle Pennsylvania
Wickline, Jerry, from special ministries, to Salem Community, Western Plains

Wedding Anniversaries

Berry, Mr. and Mrs. Marion, Springfield, Ohio, 54
Frederick, Mr. and Mrs. Warren, Martinsburg, Pa., 57
Greenway, Mr. and Mrs. Charles M., Cloverdale, Va., 50
Kissel, Mr. and Mrs. Ronald, Akron, Ohio, 52
Kocher, Mr. and Mrs. Doug, Fruitland, Idaho, 50
Landes, Mr. and Mrs. Ralph, Kansas City, Kan., 50
Lutz, Mr. and Mrs. Glen, Englewood, Ohio, 50
Slayer, Mr. and Mrs. Vernon, Curryville, Pa., 55
Statler, Mr. and Mrs. Edgar, Chambersburg, Pa., 60
Wiest, Mr. and Mrs. Samuel, Ephrata, Pa., 61

Deaths

Baucher, Kirk Alan, 23, Gustine, Calif., Sept. 24, 1980
Bittner, Allen, 75, Champion, Pa., Dec. 30, 1979
Bittner, Vernice, 65, Champion, Pa., Jan. 10, 1980
Burns, Ruth, 82, Champion, Pa., May 12, 1980
Callane, Russell, 76, Flora, Ind., Nov. 11, 1980
Clark, Mary Ellen, 95, Everett, Pa., Nov. 22, 1980
Crouch, Peggy H., 47, Danville, Va., Nov. 19, 1980
Davis, Bessie Yeager, 95, Wilmington, Del., Nov. 25, 1980
Flohr, Paul L., 74, Dover, Pa., Oct. 9, 1980
Flory, Janey C., 66, Bridgewater, Va., Oct. 8, 1980
Grogg, Esther, 92, New Oxford, Pa., Sept. 4, 1980
Grove, Dorothy N., 77, So. English, Iowa, Sept. 20, 1980
Halstead, Elaine, 35, Idaho Falls, Idaho, Nov. 2, 1980
Hapner, Chester, 87, Greenville, Ohio, Sept. 24, 1980
Hardesty, Elsie, 80, Dixon, Ill., Aug. 10, 1980
Haynes, John E., 59, Auburn, Ind., Oct. 12, 1980
Haynes, Richard L., 50, Garrett, Ind., June 3, 1980
Heatwole, Frank, 94, Glendale, Ariz., Nov. 14, 1980
Hoover, Florence, 89, York, Pa., June 17, 1980
Hoover, Harvey C., 82, Lebanon, Pa., Nov. 28, 1980
Hutt, Bess, 90, Memphis, Tenn., Nov. 16, 1980
Kauffman, Hugh Arthur, 81, Modesto, Calif., Nov. 22, 1980
Kellenberger, Clifford, 31, Abington, Pa., Nov. 15, 1980
Kincaid, Joseph W., 64, Bridgewater, Va., Nov. 23, 1980
Kline, M. Alma, 77, Bridgewater, Va., Nov. 26, 1980
Kopenhaver, Paul, 84, Abington, Pa., Nov. 15, 1980
Kunkle, Arthur S., 46, Johnstown, Pa., Nov. 18, 1980
Lapradd, Jane, 84, North Wales, Pa., Sept. 12, 1980
Livington, Ida M., 87, York, Pa., Aug. 9, 1980
Manuel, James Arnold Jr., 65, College Park, Md., Oct. 2, 1980
Mentzer, E. Ruth, 80, Waynesboro, Pa., Dec. 4, 1980
Miller, Daniel, 76, Richmond, Ind., 76, Nov. 23, 1980
Miller, Margaret V., 69, Adelphia, Md., Nov. 9, 1980
Mills, Mae, 39, Noblesville, Ind., Sept. 22, 1980
Mitchell, William, 38, Windber, Pa., Aug. 19, 1980
Mohler, Robert E., 94, McPherson, Kan., Nov. 8, 1980
Mummert, John, 78, Spring Grove, Pa., Oct. 22, 1980
Munson, Ransom, 79, Dixon, Ill., Oct. 31, 1980
Myer, Caleb H., 70, Lancaster, Pa., Nov. 8, 1980
Myers, Irvin M., 79, Greencastle, Pa., Nov. 23, 1980
Nichelson, James E., 53, Girard, Ill., Oct. 17, 1980
Penner, Mary Elizabeth Ripple, 62, Chambersburg, Pa., Aug. 18, 1980
Pollock, Lucille, 76, Wakarusa, Ind., Nov. 11, 1980
Ramsey, Robert, 70, Dixon, Ill., Sept. 19, 1980
Rieman, Glenn W., 72, Bridgewater, Va., Oct. 31, 1980
Rinehart, Frank C., 86, Richmond, Ind., Nov. 11, 1980
Ritchey, Wemie, 81, Middletown, Ind., Oct. 24, 1980
Roudabush, Harvey A., 61, Windber, Pa., Nov. 5, 1980
Rusmisel, Beulah Mae, 80, Harrisonburg, Va., Dec. 9, 1980
Russell, Dwight E., 82, Kimmel, Ind., Sept. 19, 1980
Sargent, Paul E., 78, McPherson, Kan., Nov. 4, 1980
Sarver, Jess, 86, Dixon, Ill., Aug. 5, 1980
Secrist, Ida Bowser, 94, Easton, Md., Aug. 13, 1980
Shores, Catherine Louise, 75, Easton, Md., Dec. 4, 1980
Shaffer, Amelia, 76, Indiana, Pa., Oct. 13, 1980
Shirar, Ora F., 81, Flora, Ind., Nov. 13, 1980
Shores, Catherine Louise, 75, Easton, Md., Dec. 4, 1980
Silvey, Edith, 90, Oakland, Calif., Oct. 30, 1980
Somsel, Hurschel B., 88, Copemish, Mich., Oct. 30, 1980
Starks, Naomi Krug, 76, Dixon, Ill., Oct. 22, 1980
Steele, Anna, 96, S. Bend, Ind., Nov. 22, 1980
Sterling, Meckley, 44, Hanover, Pa., Oct. 2, 1980
Strock, Sarah, 69, Boonesboro, Md., Aug. 21, 1980
Summer, Iva M., 83, Wakarusa, Ind., Oct. 30, 1980
Terrwilger, Saura, 93, Champion, Pa., July 15, 1980
VanPelt, Iva, 82, Corunna, Ind., Nov. 17, 1980
White, Gale, 61, Champion, Pa., Nov. 14, 1980
Williams, Robert F., 64, Brea, Calif., Nov. 8, 1980
Wilson, Orval J., 75, Greencastle, Pa., Sept. 15, 1980

CLASSIFIED ADS

INVITATION—Peoria, Ill., becoming regional center for heart and other medical specialties. Brethren families and friends needing assistance in housing and transportation contact Peoria church, (309) 682-3980 or Dorothy Shively, (309) 676-6550, 1507 Columbia Terrace, Peoria, IL 61606.

TRAVEL—Enjoy a fiesta in Spain and Portugal this summer. Travel with McPherson College under the direction of Drs. Corinne and Monroe Hughbanks, fluent in Spanish and experienced guides. June 11-27, $1,695 from N.Y. Paris option. For information write Summer School, McPherson College, McPherson, KS 67460.

TRAVEL—See China with a Brethren group. Leaving San Francisco July 13, 1981. Tour includes 17 days in China, plus visits to Manila and Hong Kong. Write J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022

TRAVEL—Circle Pacific, 81. Meet neighbors on the other side of the world. Fly to Tahiti, New Zealand, Australia, Bali, Bangkok, Hong Kong, Taiwan with Desmond Bittingers and Irven Sterns as hosts. May 20-June 8. Religiously and socially oriented; back before Annual Conference. Write for brochure: Pattie Stern, 4519 Larch, San Diego, CA 92105

TRAVEL OPPORTUNITIES—Pastors, teachers and persons desiring to host tours all over the world. Let us assist you in your travel arrangements. Write to Pastor Wendell Bohrer, wife, Joan, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 266-2629 or (814) 536-1811.

TRAVEL—Attend Annual Conference 1981. Bus transportation from Elizabethtown, Pa., to Indianapolis and room reservations near convention center. Write J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Travel with a purpose: Egypt, Nile Cruise, Aug. 6, 1981. 14 days in Israel and Egypt with Wendell and Joan Bohrer, and Anna Mow. ($2,099). For information write Pastor Wendell Bohrer, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 266-2629 or (814) 536-1811.

TRAVEL—Christmas holidays in the Holy Land. Travel with Edward K. Ziegler, Dec. 23-Jan. 2. Good discount if deposit made in March. Write us. Box 4842, New Windsor, MD 21776.

WANTED—Seeking location of grandfather clock given in 1779 to daughter of Peter Eichenberry. Wish to photograph and measure for possible duplication. Gilford and Nelda Ikenberry, 1307 E. Sharp, McPherson, KS 67460.

WANTED—Evangelistic preacher available. Contact: Rev. David Emerson, R. 2, Box 135, Jonesboro, TN 37659. Tel. (615) 753-2876.

WANTED—Brethren who are moving or in locations where there are no Church of the Brethren congregations, call The Brethren Lifeline, WATS line no. 1-800-323-8039 and ask for Donna. In Illinois call 1-312-742-5100 "collect" to Brethren Lifeline.

FOR SALE—Biblical teaching tapes by widely-known Brethren professor. Ideal for personal or group use for Bible study, devotional enrichment, and life transformation. Nine albums of four cassettes each available; more coming. Inner Healing for spiritual renewal and problem-solving; Getting into the New Testament, Matthew (two albums), Sermon on the Mount, Ephesians, and Epistles of John for careful, inspiring Bible study; Holy Spirit in the N.T. and Jesus as Lord in the N.T. for faith-building and spiritual enrichment. Coming in May: Gospel of Mark and Advanced Inner Healing (two cassettes). Special preproduction price only $15 for Mark; and $7 for Advanced Inner Healing. All other albums $16 each. Send now for full details. For quick delivery send check. Write Chalmer E. Faw, Box 116, Quinter, KS 67752.

prayer calendar

March 15-21: Give prayer support to World Ministries Commission staff member Lamar Gibble participating this week in a World Council of Churches Seminar on Justice and Service, in Atlanta, Ga.

Remember Parish Ministries Commission staff member Bob Bowman as he gives leadership in district Bible study in the Southern Plains District on March 21.

March 22-28: Give prayer support to General Board ministry consultant Bob Faus as he participates in a leadership workshop in Michigan, March 28.

Pray for these Christian Citizenship Seminars: March 28-April 4, for Brethren from Indiana and Illinois; March 27-April 4, for Brethren from west of the Mississippi River; March 28-April 4, for Brethren from the Ohio-Michigan region.

March 29-April 4: Remember in prayer Parish Ministries Commission staff member Rick Gardner as he travels this week to San Juan, Puerto Rico, to take part in the work of the Committee on the Uniform Series of church school lessons.

April 5-11: Give prayer support to Steve and Karen Metzler, who have gone to the Sudan to participate in the primary health care project being established there. (See MESSENGER, December 1980, pages 22-23.)

Pray for Laura Sewell, employed by the General Board to serve in India in cooperation with the Church of North India.

April 12-18: Pray for the Brethren mission in Garkida, Nigeria, and for Dr. Jim Kipp, Judy Kipp (see MESSENGER, March 1980, page 9), Marion Showalter and Dora Showalter serving there. Pray also for Larry Elliott, Donna Elliott, Owen Shankster, Celia Shankster, John Fike and June Fike serving at Jos, Nigeria.

opinions

contributions to the family welfare of either spouse. If one spouse is a wage earner and the other performs uncompensated domestic labor for the family, the wage earner would owe support to the spouse who works in the home. For the homemaker, then, the ERA actually provides *more* security than she currently has by dignifying her contribution to the family and making it a legal consideration in the courts (*Yale Law Journal,* Vo. 5, April 1971, p. 946).

Federal enforcement. Fortunately, Sarah Brandt is absolutely correct. Where would black Americans be today if the enforcement of the Civil Rights Act had been left to state and local governments? In the back of the bus, you can be sure.

I am proud to have grown up in a Church of the Brethren that didn't just talk about civil rights, but one that did something about it. I would like to think it would be as enthusiastic about insuring equal rights for women as well.

THE EQUAL RIGHTS AMENDMENT

Section 1: Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

Section 2: The Congress shall have the power to enforce, by appropriate legislation, the provisions of this Article.

Section 3: This Amendment shall take effect two years after the date of ratification.

That's all there is. There is no more. There is no fine print. That's what everyone is so upset about. ☐

Patricia Moorefield Seaver is a homemaker and teacher living in Getzville, N.Y.

Donald E. Rowe

How long must women wait?

An article about the UN Mid-Decade Conference on Women reported that despite hopes raised at the Mexico City Women's Conference which opened the United Nations' Decade of Women, the condition of life for women is worse today than it was five years ago. The goal of the 1980 conference was to develop a comprehensive strategy to improve the lot of women, who account for more than half of the world's population and do two-thirds of the work, yet receive only one-tenth of its income and own less than one percent of all property. The article concluded by saying that "stagnation and deterioration describe women's condition in national life in most countries since 1975."

At the 1975 Annual Conference , a group of women came to me on Saturday morning to ask if I, as moderator, would entertain a request to reconsider the ballot to give another opportunity for electing more women to major positions in the church. As I recall, they had won three positions out of eleven. With a heavy agenda of business yet to be considered, it seemed to me an inappropriate time to raise such an issue, but I pledged that I would personally do all I could in the future to change the situation.

At the Mid-Atlantic District Conference that year, the district board submitted a query calling for a study of voting procedures to assure more equal distribution of leadership positions in the church. The study was made and later approved by Annual Conference. It called the church to more sensitivity to this issue and presented some specific recommendations, but very little progress has been achieved. In 1980, two of the 10 positions elected by Conference were filled by women.

The Nominating Committee of Standing Committee has made a conscious effort to present to the Standing Committee as many women candidates as men. Four names for every position are presented to Standing Committee. Standing Commitee has narrowed the ballot in favor of men each year. This year the original ballot brought from Standing Committee, before floor nominations, had 11 women and nine men for the 10 positions.

Two years ago the Nominating Committee and Standing Committee presented all women for the position of moderator-elect. There was considerable sentiment it was not right to nominate candidates of only one gender—at least not when all four names were women. A man's name was offered, and he won the election. For the past three years, the conference has had the opportunity to elect highly qualified women for moderator but has declined to do so.

How long can we expect women to cook church dinners, teach a majority of Sunday school classes, make blankets and layettes for relief when we continue to deny them other significant leadership responsibilities in the church? ☐

Donald E. Rowe is Mid-Atlantic District executive and a former Annual Conference moderator.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- Years ago, when I had small children of my own, a demanding job teaching gifted children, and a busy pastor-professor husband, I longed for some "peace and quiet." I often expressed that need, probably in exasperation, to all who would listen. One day, traveling in the car, one of those long stretches of silence occurred that every family recognizes. After many miles of this phenomenon, our little daughter's voice came out of the silence, asking: "Now, kids, is this a piece of quiet?"

The season of Lent is here, a "piece of quiet" in the midst of busyness and demands that keep us turned outward. It comes at a time when the earth is being renewed, as the sun becomes more prominent and its light more lasting. For the Christian it is a time of spiritual renewal . . . those of us who give allegiance to the Christ of Easter naturally turn inward. We grow quiet . . . to the extent that it is possible we withdraw from the marketplace . . . we reflect on guilt and grace . . . my guilt, our guilt, and God's grace. Reflection on these two powerful words in the Christian vocabulary leads Pilgrim away from guilt and toward the extravagant grace that flows toward us continually from a God who loves us and helps us carry the excess baggage, the unrelenting memories, the unmet responsibilities, the knowledge of our own marred images that life pours upon us unceasingly.

Paul reminds us, "I hardly deserve the name apostle, but by God's grace that is what I am, and the grace that He gave me has not been fruitless."

Our "piece of quiet" during Lent leads us to the ecstatic knowledge that by God's grace we are privileged to be witnesses and servants of the one life, the transforming vitalizing life, even Christ Jesus himself. May Lent be a time of reflection, renewal, and transformation for all the brothers and sisters who live by that name!

- The month of March takes its name from the Roman god of war, Mars. It lives up to its name . . . weatherwise it is the most violent month of the year with great upheavals in nature . . . winds and storms and showings of power. While the Lion rages outside, for the spirit it is the season of the Lamb, the season when quiet is restored to our inner world.

- St. Patrick's day is the only unmoveable feast during the month of March. In honor of the small green island I quote from a welcome sign in a public building there. "Ireland: you are a token and a sign to all men and women of what everyone must heed each day. Your lovers learn anew God's praise is all the skill they need."

- *The Imitation of Christ,* a small devotional book edited by Thomas a' Kempis, is, except for the Bible itself, the favorite devotional book of Christians of all faiths and nationalities and persuasions. It will be read by millions of Christians during Lent. Douglas Steere in writing about the *Imitation* says: "There is a perpetual power of renewal in the Christian religion. It is forever producing prophets and saints who keep calling it back to the heart of its message and who hold this core of the message and experience against the backdrop of its conventional practice . . . the *Imitation of Christ* is directed to the renewal of those who are not satisfied to remain admirers (of Christ) but who long to be disciples."

- Every time I write another Pilgrim's Pen I realize an editor may turn into another "Fiddler on the Proof."

- Some favorite books of some favorite sisters and brothers: **Dorotha Fry**—*Testament of Devotion* by Thomas Kelly; *Poustinia* by Catherine Doherty; *The New Being* by Paul Tillich. **Robert Bowman**—*Diary of a Country Priest* by George Bernanos; *Pilgrim at Tinker Creek* by Annie Dillard; *Testament of Devotion* by Thomas Kelly.

- From another Pilgrim's Pen: "The most wonderful element of the Christian faith to me is the Presence of the Living Christ. Some look with intense longing for His coming. For me He is here. When I am tired I turn to Him and find rest. When I am afraid I look to Him and find courage. When I am confused I turn to Him and find light. When I am ill I look to Him and find healing. He is here and His Presence transforms life."—Leslie Weatherhead

- See you on the journey.—P.K.H.

editorial

An antidote for dismay

I have spent a lot of time since last November 4 being dismayed.

Seeing persons appointed to the President's cabinet whose vocations, backgrounds, and viewpoints seem to run counter to most of my most cherished Christian hopes is an unsettling experience.

For example, how can a Brethren pacifist be cheered to hear General Alexander Haig testify in his confirmation hearing for Secretary of State that US foreign policy must be based on the premise that "there are things worth fighting for, even if it means nuclear war"?

Listening to a President discuss foreign policy in a way that puts human rights in second place—any anti-communist government is preferable to any socialist option—is chilling to a human rights advocate buoyed by the previous administration's successes in tempering certain dictatorships.

I expect to spend a lot of time being dismayed during the next four years.

On the other hand, I continue to take heart in hearing from some of the lonely activists who refuse to let governments forget they are there to serve people, and to serve no people at the expense of others' rights.

Jorge Lara-Braud spoke to the Elgin staff and district executives recently. On the staff of the Presbyterian Church in the US, and recently on the National Council of Churches staff, Jorge was a friend of El Salvador's Archbishop Romero, martyred last March 24. It was thrilling to hear him tell of the Archbishop's calm acceptance of his inevitable fate as he encouraged his people to seek justice and denounced government tyranny, terrorism, and repression.

Monsenor Romero was, Jorge shared, a rather ordinary man, actually a trifle dull. But when his moment in history came, he was transformed, spoke eloquently, and fearlessly met death in circumstances that elevated him into a saint who continues to inspire the peoples' struggle in Central America.

Last December, Archbishop Dom Helder Câmara of Brazil, widely known for his work in social reform and in championing the oppressed and the powerless, told the Fellowship of Reconciliation, "I have arrived at the deep personal conviction that only nonviolence is able to create a different world." Dom Helder has come a long way in a church which, he admits, once believed authority and social order to be the supreme values. Unstinting in his efforts to help create a more just human world, Dom Helder cuts through obtuse political arguments with simple truths: "When you see two-thirds of the people in great poverty and hunger, can you call this *social order*"?

Look at Poland's Lech Walesa, a few months ago an unemployed electrician. Today, as leader of the communist world's only independent labor union, he is one of the most powerful persons in Poland. In effect, he has singlehandedly rallied his fellow workers to stand up against the will and might of the Soviet Union.

Like Archbishop Romero, seemingly ill-suited to be a charismatic leader or eloquent champion for justice, Lech Walesa articulates the truths that must not be forgotten in days when wealth, greed, and temporal power have dulled our moral senses. "No system must make people forget that they are human beings."

In telling about Archbishop Romero's heroic death, Jorge Lara-Braud elaborated on the power that makes persons willing to die for a cause. When people have truly accepted the Lord Jesus Christ as their Savior—and thousands in El Salvador have in recent years discovered Him anew—death is of no account. Such people have that "no greater love," love that gives them power over those "in power."

When I think of the heroic people of Latin America, prepared to die for the simple freedoms I take for granted; when I think of the Polish people unawed by a giant of temporal power, I take heart. Such thoughts are the antidote I need for the dismay I feel about my own country's probable performance in the years ahead.—K.T.

Andy & Terry Murray Goodbye, Old Night
The New Oxford Annotated Bible
The New English Bible Oxford Study Edition
DO JUSTICE WALK HUMBLY
Abingdon Bible Map Transparencies
Full-Color, Topographical For Improved Bible Study
Session 1 Growing with Television
On the ground floor of heaven
Preacher on Wheels
Paul Hostetler
For God's Work
Certificate of Baptism
The Old Brethren
Silver City Leland Wilson
Inglenook Doctor Book

COMING SOON

THE
BRETHREN
PRESS
CATALOGUE

I WAS THIRSTY AND YOU...

GAVE ME DRINK

Concerned for the four out of every five of the world's rural people who lack access to safe drinking water, the United Nations has designated 1981-90 as The Water Decade. The goal: Fresh water and proper sanitation for all.

The Church of the Brethren enthusiastically commends this goal, engaged as it is in water resource development. Consider, for example, the following areas of the church's involvement.

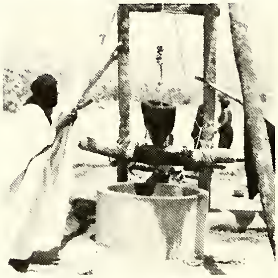
1981-1990

IN NIGERIA

The digging of village wells has become a major component of the Lafiya Rural Health Program. With up to 14 crews working at a time under the direction of missionary Owen Shankster (far right), more than 90 wells were blasted and constructed last year. To line the wells, concrete rings, cast on the spot, are set in place and lowered by digging the earth out from underneath. A windlass is used to draw the water.

IN NIGER

The scene in central Niger is repeated a hundredfold: An ox plods a well-worn path to raise fresh water for irrigating wheat, date palms, vegetables. The existence of the wells, the oxen, and the seeds in what five years ago was the drought-devastated Sahel is credited to such church workers as Von Hall, David Ingold, and Ralph Royer. At the right, Royer confers with agricultural technicians at Tabelot.



IN THE SUDAN

Without good water, health care is impossible. While the southern Sudan has ample surface water six months of the year, the surface water is contaminated and spreads disease. To help tap underground sources where the water is pure, Steven Metzler, a fluid engineer shown at the far right, is joining the health care program being developed by the Church of the Brethren and the Sudan Council of Churches.

IN KENYA

On the shores of Lake Victoria in northern Kenya, local women have built the Miriu health center and maternity ward. For the facilities to become operational requires the installation of a $30,000 system for pumping, storing, filtering and chlorinating water. At the right Roger Ingold confirms the plans of the Global Women's Project and the World Ministries Commission to underwrite the cost of the system.

Wells of water, in Christ's name

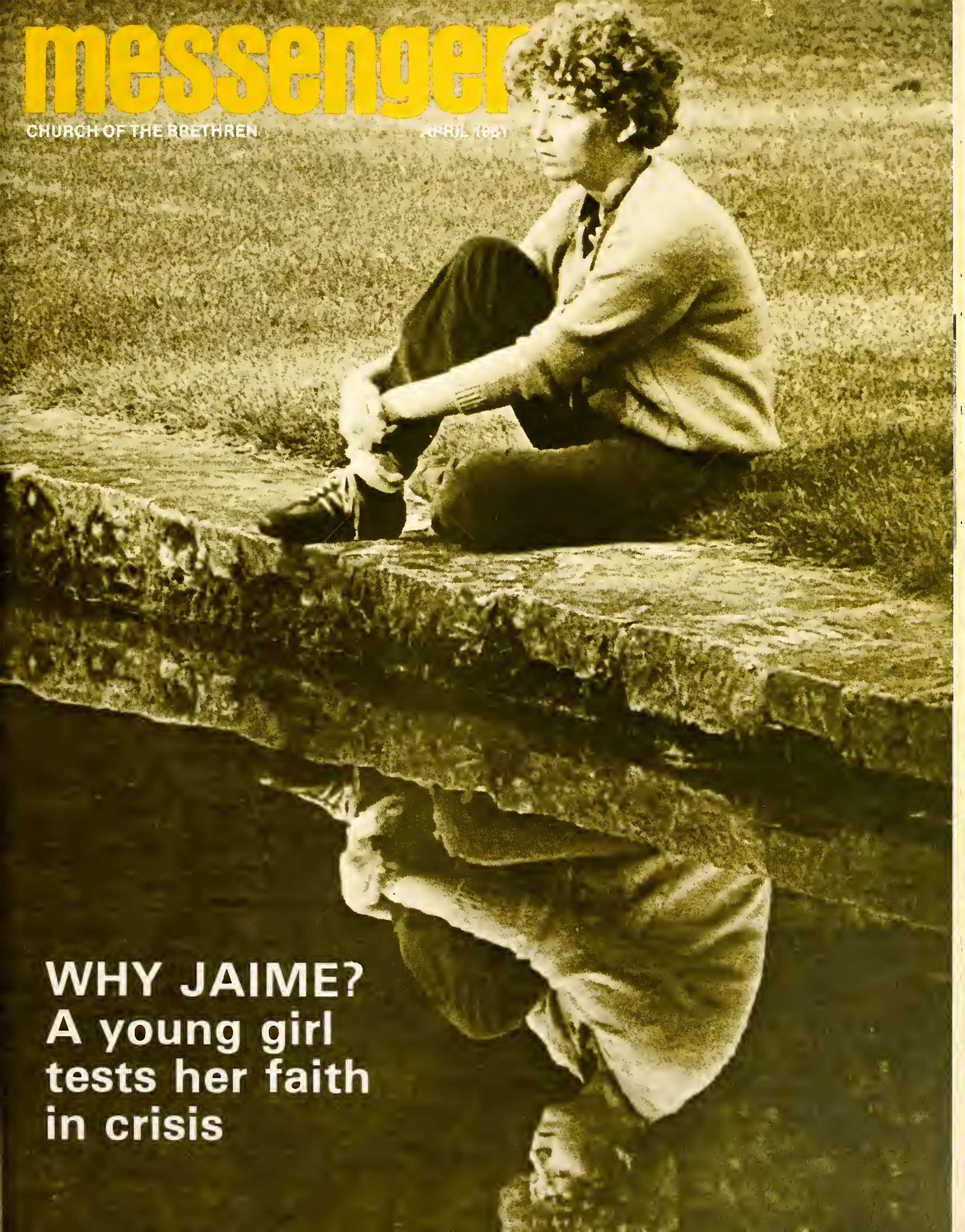
**CHURCH
OF THE
BRETHREN**

1451 Dundee Ave., Elgin, IL 60120

messenger

CHURCH OF THE BRETHREN

APRIL 1981



WHY JAIME?
A young girl
tests her faith
in crisis

contents

8 **Because He lives.** An Easter Bible study by Chalmer E. Faw on 1 Corinthians 15. He asks the question, "Did Jesus really rise from the dead?" Without a satisfactory answer to this central question, Christians may "limp along without the tremendous assurance of a full Easter faith."

10 **Why Jaime?** When 13-year-old Jaime Weigle discovered she had cancer, the whole family had to struggle with the ordeal. Her mother wondered, "Why, God, why Jaime?" Jaime's faith was challenged too, but out of the experience she has found herself and found God. Jaime's story is, in a sense, the Resurrection story manifested in one person's life and faith struggle. Story by Anne Schmidt Koenig.

12 **The Night They Sank the ZamZam.** Forty years ago this month, three Brethren nurses bound for Nigeria experienced a test of faith when their ship was shelled and sunk by the Germans. Today those three recall the experience as a renewal of faith in God's love, care and purpose for our lives. Story by Kermon Thomasson.

18 **A Subdued Celebration.** As the yellow ribbons of the Iranian hostage ordeal fade, the question is raised: "Have we learned more from that experience than that 'it brought us together'?" H. Lamar Gibble hopes it will heighten awareness of persons suffering repression all around the world.

19 **Brethren and the Armenians.** The Brethren and the Armenians continue at the University of La Verne a relationship born in earlier times when the church proved itself neighbor to "the starving Armenians." Story, photos by Richard Keeler.

In Touch profiles Susan and James Ockerman of Wichita, Kan.; Esther Waba of Lassa, Nigeria; and Clarence Brown of Quinter, Kan. (2) . . . **Outlook** reports on Lefever appointment. Brethren bestsellers. Greiner retirement. New GSC executive/treasurer. Peace challenge. Westminster church. LIFE Labs. Family crisis center. Repression in Korea. 4,000th BVSer. Women's meeting. (start on 4) . . . **Underlines** (7) . . . **Resources**, "Councils of Churches," by Howard E. Royer (16) . . . **Pilgrim's Pen** (17) . . . **Turning Points** (22) . . . **Prayer Calendar** (22) . . . **Editorial**, "Thoughts Under the Tamarind Tree" (24).

EDITOR
Kermon Thomasson

MANAGING EDITOR
Harriet Ziegler Blake

EDITORIAL ASSISTANT
Mark Mitchell

FEATURES
Harriet Ziegler Blake, Fred W. Swartz

VOL. 130, NO. 4 APRIL 1981

CREDITS: Cover, 1, 10-11 Jack Leonard. 3 left Mark Mitchell. 5, 16, 18 Nguyen Van Gia. 13, 14 David E. Scherman, *Life* Magazine. 14 lower left Phil Sibley. 15 lower right Micki Smith. 19 Brethren Historical Library. 20 Richard Keeler.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1980. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years. $8 per year for Church Group Plan. $8 per year for gift subscriptions. School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Apr. 1981. Copyright 1981, Church of the Brethren General Board.

letters

A REPLY TO ERA MISINFORMATION

Anti-ERA "professionals" are doing a terrible disservice to people like Sandra Brandt (August, Letters), relying on her ignorance to spread lies about the Equal Rights Amendment. As a third-year student at University of LaVerne College of Law and a member of the LaVerne congregation, I must reply.

The Equal Rights Amendment reads as follows: *Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.*

1. With ERA, a mother will have equal responsibility for the support of her children if their father is physically unable or unwilling to support them.

2. ERA will *not* end segregation of the sexes in prison/reform schools, hospital rooms, etc. Sex segregated restrooms and other similar facilities are regulated by another of our Constitutional rights, the right to privacy. Coed facilities cannot be forced on us.

3. The effect of ERA on seduction, rape, and prostitution laws is that they will be *extended* to cover boys and men. As the mother of a son I am concerned that he be covered by these laws; in many states they apply only to girls and women.

4. Anti-ERA "professionals" rely on the public to stay uninformed and afraid about the effect of ERA on homosexuals. The Amendment prohibits discrimination between men and women. A close reading of the Amendment's plain language reveals that it prohibits discrimination based on sex, not sexual activity.

5. If the ERA were to upset the balance of power between the state and federal governments to the extent Sandra Brandt contends, we would no longer be living under a government familiar to any of us. Congress cannot dictate to a state what that state's laws shall be; Congress can only prohibit a state from making a law that discriminates based on sex. The Courts, not Congress, are the final decision-makers here.

Finally, Sandra Brandt lives in a state that both has ratified the ERA *and* has its own state version of the ERA embodied within its constitution. Please note that her life under the ERA has *not* changed in the ways she contends the ERA will bring.

Phyllis Brown
LaVerne, Calif.

EXCHANGES HELP BUILD PEACE

I agree that "exchange brings barriers down" ("Bridgewater: Exchange brings the barriers tumbling down," January, p. 22). It also provides unique family experiences.

My father was an American exchange student from 1954-55 living with a German family. This past summer he returned to Germany along with my mother, older brother, and me, a ninth grade student. Through contacts in the exchange program we met and stayed in the home of my father's German "sister" and her family.

We also visited with four Germans who had been involved in the Church of the Brethren exchange program in Ohio and Indiana. They had come between 1949 and 1955. One of these former exchangees provided their home for us while they were on a short vacation. They also hosted our side tour of Schwarzenau. Another, who had been a high school classmate of my mother's, took us to the border between East and West Germany.

The opportunity to meet these people and their families helps to provide "brother" and "sister" relationships that encourage worldwide peace and friendship.

Sonja Baughman

La Mirada, Calif.

CONGRATULATIONS TO MESSENGER

Last year I wrote to inform you that my copy of the December Messenger had not arrived until January 3, and that I usually didn't get my copy until well into the month.

This year I want to congratulate you — I actually received my copy of the December Messenger early in the month, and it was helpful. My copies of other issues also have been arriving earlier than the previous year. Thank you.

I want to congratulate you on your work with Messenger. I know it is very difficult to appeal to people with as much variety of opinion as we have in the Church of the Brethren, but I think you do surprisingly well. I am confident the truth has nothing to fear from full and free inquiry and I am glad to see you working at it.

Bruce Wood

San Francisco, Calif.

AN ISSUE TO KEEP ON HAND

The January Messenger is an issue I will want to keep on hand.

"Inaugural Address" by Joel Thompson should be read and reread by everyone. It is thought-provoking and exciting. Wouldn't it be great if we were to live by this platform?

"Absolutes for an Adventurous Future" by Robert Mock also sounds a strong hopeful note. I believe he has sorted out the true absolutes of our beliefs. These not only survive but also improve with change.

Merle Crouse's editorial, "The New Brethren: A Life-giving Gift," is very enlightening information and good insight into the new churches being formed. He answered questions which arose as I read the appeal for help in building these churches.

I am glad for this Messenger.

Olga Bendsen

North Manchester, Ind.

THE STORY NEEDS TELLING

Why is the Church of the Brethren dwindling? I think I have some answers.

I know a competitor who was startled at his church's becoming the town's biggest after he developed a politician's grin, grip, and phony-friendliness; a deal with the undertaker to tip him off first as to who had died; and a rubber-burning car to get on the scene before any other preacher did.

Now his theology didn't improve. Just his business operation. Do you have to be a false prophet to be popular? It helps, but a true prophet can get in a word here and there (1 Kgs. 18:22).

However, one of the basic laws of memory is *repetition*. People believe what they keep hearing. Thus, if your darlings keep listening to station WOOF or WOW, don't be devastated when they join up — as they will; or wish they would try to get the facts about it — as they won't.

Now I think we Brethren have something, but if we don't much tell anybody, you can be good and sure that our witness — if we have one — won't get far.

Roy White

Citronelle, Ala.

REACHING A LOST WORLD

In an endeavor to reach a lost world for Jesus Christ I believe our priorities have become turned around. These priorities came across to me very well in Helen Tucker's letter (January). In the pursuit of a safer world I would like to offer these alternatives to her list.

Why not try the following:

Make sure you have reached the point that you know you are going to heaven.

Recognize it is only through Jesus Christ that you would be privileged to get into heaven; it is through no merit of our own.

Recognize there is a lost world; get involved in an evangelistic ministry through your local church.

Examine your Sunday school and training materials for biblical content and accuracy.

Write to members of Congress expressing your concern over the moral climate in your community and within the country. Express to them your support through prayer for them as they serve the country.

Visit the public schools with the desire to make available a copy of the Word of God to any student who may want one.

Suggest to your church or organization films such as "Like a Mighty Army," "How to Grow a Church," and ". . . And They Said It Couldn't be Done!"

Visit in your local community to find those who are not now actively involved in a local church and who do not have a personal relationship with Jesus Christ.

Engage as a speaker in your church the pastor or layperson of a rapidly growing church to learn what you could do in your community.

Read, become informed, and then tell your neighbors of the hope you have in Jesus and what he can do for their lives.

The Bible tells us Jesus Christ is the source of all peace. Yes, let us use lawful means to attain peace but never lose sight of the need first of all to have and spread peace with God that comes only through a personal relationship with Jesus Christ. Christ called the church to discipleship.

Let the church grow.

William D. Walk

Blue Ridge, Va.

page one

After the article about Jaime Weigle and her battle with brain cancer appeared in the Lancaster *Sunday News*, she and her family received numerous letters. Because of them, Jaime and her mother and sister began reaching out to others caught in the same net. They began by visiting three other teens who had tumors.

Later they added another project: In cooperation with the Hershey Medical Center and the American Cancer Society, JoAnn Ramsey, Jaime's mother, is working on a slide presentation to teach people in schools — teachers, students, administrators — how to respond to young cancer patients as they return to school and test their boundaries for normal living.

Jaime Weigle

Out of their own experiences and those they have shared with others, Jaime especially reflects impatience with the rest of us who don't appreciate the things we have or take them for granted.

Jaime reminds us that we also may be missing potentially great joy and faith by not appreciating the good gifts of God — the love of our family members and of our church family, good health, and the accepting, nurturing love of God.

More than one story in this month's Messenger talks of persons who underwent great danger or loss, and still found life worth living — persons such as Kevork Sarafian, Armenian immigrant, or the three nurses of the *ZamZam* story.

When I was a Nigeria missionary, I enjoyed visiting retired nurse Ruth Utz. Always ready with a fresh pot of coffee, Ruth loved to discuss current events, and she also loved to recount her biggest adventure.

Her transparent ploy to guide newcomers toward inquiry was well known. Clutching at her leg as she got up to get more coffee, she would wince and murmur, "Ach! My old *ZamZam* knee."

"Your what-kind-of knee?" the innocent would ask.

"Never heard of the *ZamZam*?" the "astonished" hostess would reply. And once more we would hear the tale of that dark night in the Atlantic years ago.

I hope readers will indulge my weakness for such "sidelights of history." The *ZamZam* is one of my favorites. — The Editor

in touch

Susan & James Ockerman: Summers on stage

Some teachers like to get away from it all in the summer months. But not Susan and James Ockerman. For the past seven years they have spent their summer vacations directing a children's drama workshop, the Green Apple Theatre, which they created. They began with 30 eager pupils but last summer enrolled more than 100 young students and produced seven shows during the six-week workshop.

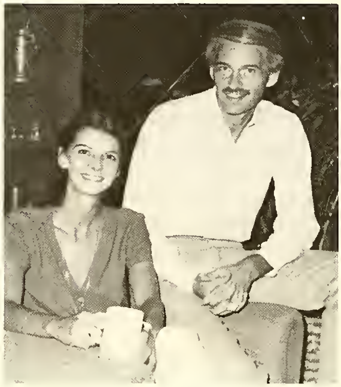
Since 1973 the Green Apple Theatre has performed 44 plays and musicals for audiences in Wichita, Kan., where the Ockermans are members of the Wichita Church of the Brethren. The Ockermans believe the children's theatre program to be unique because it is not merely adults performing for children. At the Green Apple Theatre children are the cast and crew and literally run the show, under the directing guidance of the Ockermans.

The students are divided into two sessions which each meet for two hours each day during the summer. They work with guest artists such as mimes and dancers in addition to learning acting, makeup, lighting, and set construction techniques.

The children are not divided into age groups during the workshop; they are merely divided into groups of workable size which have a cross section of grades. "It is very valuable for them to work with all ages," Susan explains. "The younger children are so uninhibited and creative that the older students can also learn from the younger ones."

The Ockermans, who have two children of their own, say their priority in working with the children is getting them to use their imaginations. "We begin with exercises such as random walking and isolation boxes and then extemporaneous speaking to free their emotions and stimulate their imaginations," says James.

In trying to involve all students in every production, the directors sometimes have trouble locating suitable plays for the right number of cast members as well as finding quality material. "We try to find something familiar and yet worthwhile," Susan says. "We stay away from silly children's plays. We want something the children can learn from."



Learn they do, and in creative ways that bring as much joy to the teachers as to their students. — CINDY MINES

Cindy Mines serves as a publicity officer for Wichita State University, Wichita, Kan.

Esther Waba: Back

Esther Waba is a strong woman and she loves to laugh. It is a combination of those two qualities that helped her four years in the US be a "good experience." But knowing the needs of her people she knew she must return with her family to her own country to teach home economics in secondary schools.

Esther, her husband, John, and their two young sons came to the US in August 1976 with the help of General Board funds. She is the first Nigerian woman to receive funds from the General Board for her education. She also received help with her tuition from Brethren in the McPherson, Kan., area.

Of her arrival, Esther says, "At Kennedy Airport I saw *so* many people. I said—where are they all going?" In Nigeria the Wabas never saw people "rushing so fast" because their people are not so oriented toward efficiency and deadlines. But one of Esther's most important educational experiences in the US was learning to be more efficient with her time. "You can teach us about efficiency and we'll teach you to slow down some," says Esther with a smile.

Before coming to the US she was teaching in primary and secondary schools. After one year at McPherson College, she transferred to the University of Missouri College of Home Economics where she eventually received an associate degree.

Laughing that slow laugh again she says, "In the kitchen back home, you sit to do much of the work; the children couldn't understand why I was standing all the time in the kitchen here. They'd say, 'Mommy, sit down.'" It is an indication of Esther's strength that she managed to fulfill heavy university requirements while caring for her family.

She feels that women in Nigeria

to Nigeria

are as free as women here. Nigerian women often work outside the home. One difference she noticed was that Nigerian women do not want their men to do dishes and other housework. John, being what he called a "liberated man," did help do housework since Esther was in school.

Esther believes that the US has lost a proper understanding of the family. There are very few senior citizens' homes in Nigeria, she says, because family members take care of each other without thinking twice. And children, she says, have too much freedom in the US. Nigerians have freedom but not so much that they lose respect for their parents. Even Esther and John, who have strikingly different lifestyles from their parents', deeply respect their parents' opinion.

In December 1980 Esther and her family returned to Nigeria to begin a new ministry with their people. She takes with her a valuable education and leaves behind friends who have renewed understanding of strength, laughter, family, and ministry to one's own people. — M.M.

Clarence Brown: Steward of God's gifts

Wheat and bittersweet, native grasses, seedpods and leaves are often placed on the altar of the Quinter Church of the Brethren.

"'Those are just nothing but weeds,' the late Rev. Jay J. Johnson, our former pastor, used to say to me when I'd carry in an armload of native wild flowers," recalls Clarence Brown. This Quinter church trustee serves with two other members on the altar decoration committee of the 400-member congregation in the Kansas wheatlands.

But Clarence's contributions to the well-being of the Quinter community go far beyond the creation of worship centers.

"One of the reasons the Quinter community has prospered agriculturally is because Clarence Brown lived here," says Brethren farmer Leon Neher. "He pioneered the building of terraces and contour farming that has now spread to most of the vast High Plains area.

"Because such practices were started here at an early time we have had less soil erosion than in most areas of western Kansas. Consequently our soil has maintained its fertility, making it possible for the family farms to continue to flourish," explains Neher.

After attending McPherson College, Clarence completed a degree in agriculture from Ft. Hays State College. He and his wife, the former Ida Ashworth, farm her family's homestead. "There was one lone cherry tree on this place when we moved here in 1938," he recalls.

Now fruit trees, Austrian pine, cedar, and spruce protect the Brown farmstead, located just a mile north of I-70, from blizzards from the north and hot winds from the south.

Clarence added a nursery business to farming in the late 1950s. He stressed installation of protective windbreaks in this High Plains area where yucca grows wild in the pastureland and tumbleweeds still roll between fences. "We've furnished over 200,000 trees in Gove County where almost 100 percent of the farms now have windbreaks."

Clarence's landscaping work has extended to all parts of the state. The 73-year-old farmer has replaced trees at The Cedars, installed plantings at McPherson College as well as at other Brethren churches in Kansas and the Midwest.

One of the latest projects for the semiretired farmer-nurseryman has been landscaping the solar home of Dohn and Clarice Brown Kruschqitz near Conrad, Iowa.

As God instructed Adam in the Garden of Eden, so Clarence Brown believes in and practices stewardship of all that God has entrusted to him — soil, trees, wheat, and even weeds — in northwest Kansas. — IRENE S. REYNOLDS

Irene S.Reynolds is a freelance writer from Lawrence, Kan.

Lefever to State Dept. worries rights workers

Although Ernest W. Lefever is a former Church of the Brethren minister, few mainline Protestant leaders are applauding his nomination by President Reagan as assistant secretary of state for human rights.

Lefever, who was highly critical of former President Carter's human rights policy, is expected to de-emphasize human rights advocacy. He does not think nations friendly to the US should need to "pass a human rights test before we extend normal trade relations." In testimony before a Congressional subcommittee in August 1979, he continued, "The US should remove from statute books all clauses that establish a human rights standard or condition that must be met . . . before we conduct normal business with (another government)."

In an interview with MESSENGER, Lefever cited "nuclear war or capitulation to nuclear blackmail" as the greatest threat to human rights in the world today.

Widespread torture, kidnapping, murder, and other human rights violations in countries traditionally allied with the US, such as El Salvador and South Korea, he called "trivial" in contrast with the violations of human rights in the Soviet Union and said, "We can be more effective (with our allies) by quiet diplomacy rather than public scolding."

Although he cites nuclear war as the greatest threat to human rights, he says, "Nuclear disarmament is not a part of my work at the human rights desk." In fact, he added, "I am in favor of strengthening our nuclear arms—we want to catch up with the Soviet Union so we can bargain effectively . . . The Soviet threat is the greatest threat to the world today."

Whether nuclear war or the Soviet Union poses the greater threat to human rights, Lefever seems eager to support with military aid governments that are friendly to US economic and security interests regardless of their domestic policies.

Writing in *Policy Review* in winter 1978, he said, "In dealing with Third World countries, their foreign policy behavior should be the determining factor, not their domestic practices . . . "

Even South Africa, where apartheid keeps the black majority under white rule, would be an acceptable ally in Lefever's view: "By virtue of its mineral resources, its strategic location, its industrial sophistication, and not the least, its eagerness to cooperate with the West, South Africa . . . should be accepted as a full-fledged partner in the struggle against Communist expansion."

Many observers disagree with his position. "Blaming every revolutionary conflict on the Soviet Union ignores longstanding oppression," argues Ron Hanft, director of the Church of the Brethren Washington Office. "That kind of thinking keeps the US on the side of some governments who use terrorism against their own people and the Christian community in the name of fighting communism."

Ruby Rhoades, executive of the World Ministries Commission, concurs: "The appointment of Lefever is of deep concern to many Christians who have been involved in the human rights struggle."

Displeasure about Lefever's appointment has also been raised by church persons involved in the boycott of Nestlé products. (Nestlé is under attack because of its aggressive marketing practices of infant formula in Third World countries where its improper use may lead to infant sickness and even death.)

A Washington *Post* article in January reported that Lefever's Ethics and Public Policy Center in Washington, D.C., commissioned Herman Nickel, a *Fortune* magazine writer, in 1979 to study the infant formula boycott. The center later received two donations from Nestlé totaling $25,000, but Lefever says the two events were unrelated.

Although the center has not yet published its study, an article by Nickel was published in *Fortune* last year under the headline "Marxists marching under the banner of Christ." Highly critical of the boycotters, it was later reprinted and distributed by Lefever's center.

Lefever, an Elizabethtown College graduate with a Ph.D. from Yale, was a pacifist and worked on Brethren service projects with Brethren activists Dan West and Ralph Smeltzer. In the 1940s, he abandoned the pacifist position and adopted the just war theory. He has headed the Ethics and Public Policy Center, sometimes described as a conservative think tank, since 1977.

Peace symbol crosses globe to challenge teens

Helen Tucker, a member of the Lena (Ill.) Church of the Brethren, returned home from a trip to Japan last summer bearing a gift of peace from students at a high school in Kyoto, Japan. In late December, Tucker presented the symbol—a chain of 1,000 folded paper cranes—to the students of Lena-Winslow High School where she teaches. Above left, Atsuko Shiojori presents the gift to Tucker and Tucker, in turn, presents it to Lisa Rakowska (right), vice-president of the Lena-Winslow student council. "We are grateful," Rakowska said, "for the challenge given us in this symbol to work for peace."

Sadako Sasaki, a teenage victim of the Hiroshima bombing, began the tradition of folding paper cranes ten years after the nuclear explosion, Tucker explained. She was hospitalized, dying from the effects of the bomb, and wanted to create a symbol to remind people to work for peace. Since, Japanese students have continued folding paper cranes as a reminder to people everywhere to work to build a more peaceful world. Tucker described to the Lena-Winslow students other work being done in Japan to assure that there will be no more Hiroshimas, no more Nagasakis. The use of nuclear weapons was, she says, "a mistake—a mistake that must never happen again."

Global Women's Project adopted by Westminster

Hanging in the Westminster (Md.) Church of the Brethren is a banner: "All the world is eating at the same table." The banner expresses the vision of the world as one family that the 500 Westminster members adopted as their own.

From September to December, they discovered some of what it means to "do justice" through an educational and fund-raising effort for the Global Women's Project. After much study and worship, the congregation gave $1,824 toward the 1980 GWP goal of $15,000 for a sanitary water system at the Miriu Health Center in Kenya.

GWP calls Brethren to see the gap between the US lifestyle and that of the rest of the world and stresses the relationship between US affluence and world poverty. Giving money by foregoing luxuries or by taxing luxury purchases is one response to this call. Another is to simplify one's lifestyle.

Following an introductory program in October, the congregation's GWP committee used November for lifestyle examination. Through bulletin inserts, skits, slide/tape presentations, book displays, worksheets, worship services, special children's activities, and sermons, all members were confronted with the world's poverty and the church's responsibility.

The church's commitment to the GWP began when the Westminster Witness Commission saw the GWP slide/tape presentation, "Poverty and Affluence in God's Global Family." The commission then appointed a GWP committee to spearhead the education and fund raising efforts.

Other congregations can get involved by writing Global Women's Project, 1451 Dundee Ave., Elgin, IL 60120.

Friend and counselor, Bob Greiner retires

"Many people in this denomination know Bob not only as treasurer," says General Secretary Bob Neff, "but also as friend and counselor because he has helped them at times of financial crisis. His 39 years of service testify to Bob's love for and devotion to the church and its people and program."

Robert G. Greiner, treasurer of the General Board since 1952, stepped down from that post March 31 and will retire from the Board's employment June 30.

A native of Manheim, Pa., Greiner came to Elgin in 1942 as part of his Civilian Public Service to handle CPS finances in the treasurer's office. He had attended Elizabethtown College and was later graduated from Northwestern University with a degree in business administration.

After his discharge from CPS, Greiner was named assistant treasurer of the General Brotherhood Board and, in 1952, became treasurer. Other duties have included treasurer of the Pension Board until 1980 and, before reorganization in 1968, manager of the publishing operations and executive secretary of the Finance Commission.

Although his ministry was focused primarily within the denomination, he also had significant ecumenical experience. Since 1969, he has served on the Committee on Gift Annuities, a 25-member board that works with churches and church related institutions on life income gift arrangements and related tax involvements. He also served six years on the General Administration and Finance Committee of the National Council of Churches.

Reflecting on his years with the denomination, Greiner characterizes them as challenging, joyful, satisfying. "Looking back," he says, "it has been an experience more than I could have dreamed of in college." He expresses gratitude especially for having worked with "many wonderful people" with whom he had contact in Elgin.

Greiner and his wife, the former Edna Mosemann, have two daughters, both away from home. The Greiners will continue to live in Elgin.

Brethren Press book sales climb in 1980

The Brethren Press sold more books in 1980 than ever before, proving the wisdom of marketing director Clyde Weaver's goal of making "the good news more attractive than the bad."

In 1980, 10 of the 78 Brethren Press books now available sold more than 1,000 copies. Weaver and book editor Fred Swartz attribute the increase in sales to higher standards for the acceptance of manuscripts and improved book covers. Many Brethren Press books are sold to the general public as well as to Brethren.

The Brethren best-sellers, which contributed to total book sales for 1980 of 74,386, are:

Cornbread and Milk by Cleda Shull Zunkel. Meditations on truths "as modern as tomorrow morning." (6,022 copies)

Preacher on Wheels by Paul Hostetler. The adventures of preacher Eli H. Hostetler and his love for travel. (5,963 copies)

On the Ground Floor of Heaven by Reuel B. Pritchett with Dale Aukerman. "The memories of a plain-clothed preacher whose every moment was a stepping stone to eternity." (3,914 copies)

The Brethren Hymnal, a perennial best seller in its 19th printing. (2,942 copies)

Button Shoes by Esther Pence Garber. The story of a family growing up on a Shenandoah Valley farm in the early 1900s. (2,055 copies)

Counting my Buttons by Esther Pence Garber. The author's journey toward finding her life purpose. (1,826 copies)

Visions of Glory by David J. Wieand. A study of the book of Revelation. (1,276 copies)

Dwell in Peace by Ronald C. Arnett. Applies nonviolence to everyday relationships where violent means of dealing with conflict are commonplace. (1,181 copies)

Springs of Love by Anna Mow. A variety of Christian meditations. (1,071 copies)

Plumb Line by Clyde Weaver. Meditations for daily living. (1,070 copies)

In 1981 The Brethren Press is soliciting manuscripts from Brethren authors about denominational history and ministry for its book program.

Dundalk church helps families in crisis

A volunteer counselor answers the Hotline and the caller says that she has been beaten by her husband. She wonders if she can bring her children with her to spend the night at the center.

This is the kind of phone call received daily by the Family Crisis Center of Dundalk, Md. The center is one part of the community ministry of the Dundalk Church of the Brethren.

The Family Crisis Center offers services to family members attempting to prevent violence among themselves. Family counseling is offered by trained counselors. For family members who must leave home to prevent violence or further violence, a shelter is provided. A day nursery cares for children whose parents are in a crisis and cannot properly provide for them. Educational programs and support groups give further aid.

Primary funding for the center comes from Baltimore County where the center is located. This has been supplemented by grants from the Children's Aid Society of the Southern Pennsylvania District, state aid, and Baltimore County's donation of operating space at the Dundalk Center.

For immediate crisis counseling, FCCD offers the crisis Hotline. The Hotline is expected to provide telephone counseling to approximately 2,000 callers in 1981. The Hotline is handled by skilled volunteers, some of whom are from the Dundalk church.

The Baltimore County Inter-Agency Committee on Child Abuse and Neglect had urged the Dundalk church to consider a crisis center. In June 1978 the church formed an advisory board to create a program to deal with family violence and to seek funding. The center has been in operation since 1979. It has a small salaried staff and relies heavily on volunteers and interns.

The center is but one way this 180-member church serves the community. Dundalk also has programs for youth and the elderly. Dundalk Youth Service Center provides individual and family counseling, information and referrals, and Parent Effectiveness Training. A Meals on Wheels program serves lunch and dinner to 85-90 elderly people daily and uses over 120 volunteers. A home visitation and referral service for the elderly is also provided.

Metzler named new GSC exec/treasurer

John D. Metzler Jr. has accepted the post of the executive of the General Services Commission and treasurer of the General Board. In his new role, he also serves as one of three associate general secretaries of the General Board. He began the GSC responsibilities March 15 and the treasurer's duties April 1.

Metzler, 58, has worked the past 28 years for Church World Service in Elkhart, Ind., most recently as director for financial management for CROP—the constituency education and fundraising unit of CWS. In his tenure with CWS/CROP, he has had responsibility for financial management, printing, communications, fundraising, and other functions.

Metzler is also experienced in Church of the Brethren circles, having served on the General Board, chairing its World Ministries Commission in the late 1960s. He has also served the church at the district and local level and is a member of the Nappanee (Ind.) church.

As executive of the General Services Commission and treasurer, Metzler will oversee the work of the treasurer's office, the Communications/Stewardship Team, The Brethren Press, the historical library and archives, and computer and office services for the general offices.

Metzler is a graduate of Manchester College and attended Bethany Seminary. He and his wife, Anita Flowers Metzler, have six children, one of whom is still at home. Anita Metzler is employed as district program coordinator for the Northern Indiana District. The Metzlers plan to maintain two homes—one in Elgin and one in Nappanee and will be together on weekends.

The position Metzler assumes was created by a restructuring at the time of the resignation of Joel K. Thompson, General Services Commission executive, and the retirement of Robert G. Greiner, General Board treasurer.

Repressive Korean rule still receiving US aid

Imagine Martin Luther King Jr. being arrested by the US government during the civil rights movement and being sentenced to death.

Former UN Ambassador Andrew Young makes a parallel between that hypothetical situation and the real arrest and sentencing of South Korea's most prominent and popular democratic leader, Kim Dae Jung. Kim, a Christian, was convicted and sentenced to death on charges of antigovernment activity and subversive pro-communist organizing. Those who know Kim say he has consistently opposed communism.

Kim leads the moderate, political opposition to the present government. In 1979, he told *Sojourners* magazine that the US still had not learned the lesson of Vietnam. "Democracy was not defeated in Vietnam," he said, "because there was no democracy in Vietnam." Despite the evidence that South Korea is not a democracy, he said he believed the US would continue the same policy there.

Since the coup last year that put him in power, South Korean President Chun Doo Hwan has imprisoned Kim and thousands of others who have demonstrated against the government's denial of democratic freedoms. In November, Chun took control of the media and maintains tight power over them. He has also expressed his intent to purge the country of any political challengers. Under international pressure, in January he commuted Kim's death sentence to life in prison.

President Reagan, in his February meeting with Chun, promised he would not pull out any of the 39,000 US troops stationed in South Korea.

"It was indeed regrettable to have our president receive Chun as one of his earliest official visitors," says Ruby Rhoades, World Ministries Commission executive. "That reception, along with promises of continued US military presence in that country, indicates our country's approval of and support for repression of the democratic process."

Women's meeting focus: growth through risk

Women of nine eastern districts of the Church of the Brethren will meet June 12-15 at Bridgewater College to explore spiritual and personal growth.

The conference theme, "Created in the Image . . . We Grow," will be experienced through 20 workshops, film showings, exhibits, small groups, and worship.

Major speakers are Anna Mow, Ruby Rhoades, and Esther Doyle. Other nationally known women will be resource leaders. A coffee house and art exhibit will give participants opportunity to share talents. (To display art work, contact Jo Wampler, Rt. 1, Box 47, Mountain City, TN 37683.)

Registration, due May 1, is $80. For details, write Myrtle Puffenberger, PO Box 637, Petersburg, WV 26847.

4,000th BVSer extends tradition of service

Thirty-three years after its creation, Brethren Volunteer Service has passed a milestone: The 4,000th Brethren Volunteer Service worker has been assigned.

Ellen Mellinger

Ellen Mellinger, a member of BVS Unit 147, received her orientation in October and has been on project since at the Family Crisis Center organized by the Dundalk Church of the Brethren near Baltimore, Md.

Like the earliest BVSers, Mellinger's orientation unit was located at New Windsor, Md. But her unit lasted only four weeks, instead of eight. Then and today, however, orientation covered Brethren history, the Bible, peace, and current issues. Early volunteers worked half days processing clothing at the center; Mellinger spent a whole week on a "practice project" instead.

Mellinger, 19, a member of the Huntsdale (Pa.) church, works with battered spouses, "letting women air their feelings." Her reasons for entering BVS probably parallel those of many of the 3,999 BVSers before her: "As God's people we have a tremendous task in today's world to serve others, promote peace, and constantly witness to Christ's love for us."

underlines

OOPS! ... In the February MESSENGER, page 5, an incorrect address was given for sending art works to the Indianapolis church. The correct address is 5555 E. 46th St.

SCHROCKS AT MAYOM ... *Roger* and *Carolyn Schrock* and *family* moved in mid-January from Bentiu, Sudan, where they had been living, to Mayom, the site of the new health center. Their move had been awaiting the completion of housing and the end of the rainy season. Construction continues on the center and additional housing. The Schrocks' address is Preventive Health Care Program, c/o ACROSS, P.O. Box 44838, Nairobi, Kenya.

JOB CHANGES ... *Elizabeth McHale* began work as refugee resettlement worker at the New Windsor Service Center on Feb. 4. Prior to coming to the center she worked for a social service program in Carroll County, Md. . . . Senior program consultant for Heifer Project International in Little Rock, Ark., Brethren *Thurl Metzger*, retired at the end of January. He has been with HPI since 1945.

SAVE THESE DATES ... Exploring personal relationships and growth from a faith perspective is the agenda of three Brethren *LIFE Labs*. Basic level labs are July 5-10 at Juniata College and July 12-17 at Manchester. An advanced level lab is July 19-24 at Elizabethtown. Watch for more details in May.

RETURNING FROM ABROAD ... Because of health problems, *John* and *June Fike* returned to Sebring, Fla., from Brethren Volunteer Service work in Garkida, Nigeria, in early February.

HONORED ... Fifteen employees of the General Board were honored at a dinner Feb. 26 for completing five-year intervals of service. They are *Robert Greiner* and *Everton Vaughn*, 35 years; *Howard Royer* and *Ray Good*, 25 years; *Loring Pease* and *Lois Baumgartner*, 20 years; *Stewart Kauffman*, *John Trimmer*, *Bernice Anderson* and *Roy Hiteshew*, 15 years; *Ken Stanley* and *Ray Begitschke*, 10 years; *Esther Eichelberger*, *Sandy Pryde* and *Walt Bowman*, 5 years. . . . Receiving special recognition at the Pinecrest Manor Trustee Dinner Nov. 10 was *Robert B. Martin* who served on the board for the past 20 years, the past 15 as chairman. . . . *Carolyn Bowman*, a member of the Hagerstown (Md.) church, was honored as an Outstanding Young Woman of America for 1980. . . . Chairman of the Manchester College economics department, *Richard Harshbarger*, will be cited in the 1981-82 edition of *Who's Who in Finance and Industry*.

IN SERVICE ... The following Brethren are working with Mennonite-related volunteer services: in Jamaica, *Jeffrey* and *Jeannie Trachsel* of Manchester (Ind.) church; in Alexandria, La., *Shari Miller* of Markle (Ind.) church; in Zambia, *Randy* and *Pamela J. Clouse* from Goshen, Ind., where he is a member of the West Goshen church; in the Philippines, *Patricia Wagner* of Trotwood (Ohio) church; in Guatemala, *Dale* and *Lois Wolgemuth* affiliated with Chiques and White Oak (Pa.); in Virginia, *Eli* and *Judy Saylor* of Chiques (Pa.) church; in Salunga, Pa., *Lois J. Roland* of the Hempfield (Pa.) church and *Kathryn J. Brubaker* of Midway (Pa.) church.

Because He lives

Read 1 Corinthians 15

Did Jesus really rise from the dead? Or is this something we believe because we have been taught it? Or is it like believing in Santa Claus—it is something that makes us feel good, so we perpetuate it?

Many people quite sincerely ask themselves questions like these. Receiving no satisfactory answers, they limp along without the tremendous assurance of a full Easter faith—a faith that belief in Christ's resurrection can bring.

Paul addresses this problem in his first letter to the Corinthians (15:1-11). He lists different witnesses to Christ's resurrection who were still living in his day. In addition to that testimony, we today can read the resurrection stories in the four gospels and discover further records of persons who experienced this great event. To think that the resurrection was all an illusion or a group hallucination after such evidence from so many diverse witnesses involves the deepest kind of skepticism.

But just in case that kind of doubt is still around (and who would underestimate the ability of the human mind to be cynical?), Paul mentions two further proofs: the fulfillment of the scriptures which predicted this event (15:3-4) and his personal experience of the Risen Lord, resulting in his own salvation by virtue of this resurrection (15:8-10). In addition, Paul has been preaching this resurrection for all these years and from this preaching has come the Christian conversion of the Corinthians to whom he is writing (15:11).

To bring it tellingly before them, and now before us, Paul lists some "what-if-nots" that we now want to summarize and face in our own lives:

1. *Without Christ's actual resurrection there is no real Christianity* (15:17). If Christ did not rise from the dead, what we Christians have believed is a hoax, after all, and what we have experienced as a result of it is based on a delusion. We are still in sin, without salvation. There is no such thing as the transformed life, either for the individual or for the Christian church. The multiplied millions who have found new life in Christ over the centuries have all been wrong, or have found what they think is redemption by way of something that never happened.

2. *Without the resurrection of our Lord this earthly existence is the end of all* (15:18). Death is the final word. If the resurrection was not real we have no hope of a better existence beyond the grave. There is no possibility of wrongs being righted, of sin and war, of evil and injustice—or of death itself—ever being overcome. Persons with shortened or blighted lives, the disadvantaged and the poor, must just grin and bear it, for there is nothing more to life once death comes.

3. *If Christ was not raised, we are of all people to be most pitied* (15:19). It is worse than tragic. It is completely devastating. Better be a total unbeliever, or an animal incapable of belief at all, than to be a Christian proclaiming and relying upon an illusion. As C. S. Lewis has so well pointed out, either Christ was *Lord,* and therefore rose from the dead in eternal victory, or he was a *lunatic* and those who perpetuated his gospel a group of imposters, guilty of fostering a criminal falsehood.

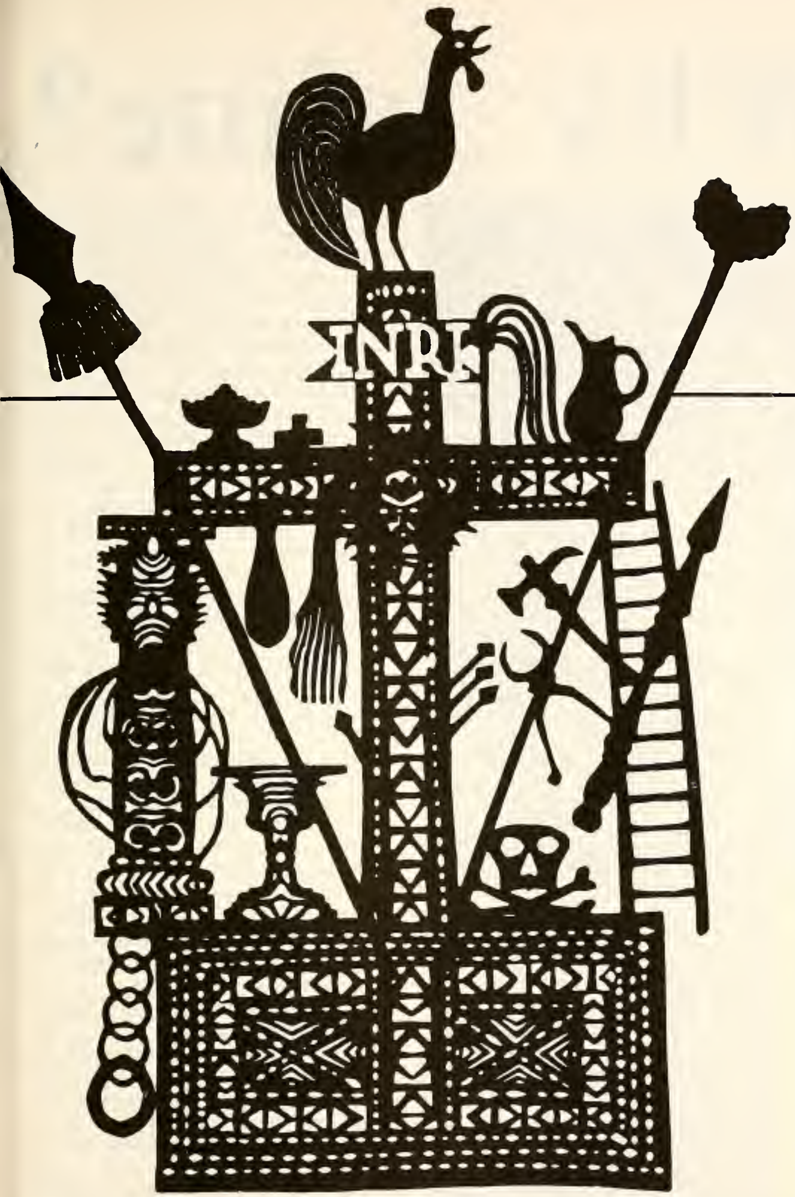
But wait—all this negative thinking is unnecessary. For Christ *is indeed* risen from the dead! He lives! No more need for the "ifs" of hypothetical reasoning. He is the "first-fruits" of those who have died: the first person in all history to rise again never more to die (15:20). More than that, all who are "in Him" shall also be raised from the dead (15:22) Death is an enemy that will be completely destroyed—the last such enemy (15:26). This great victory over death, made possible and believable by the resurrection of Christ, will then usher in the final eternal rule of God as "everything to every one" (15:28).

Because Christ is risen from the dead and does in fact *live,* we too can live. We have heard that message over and over; we do not need so much to hear it again as to enter into and *live* it. Our obstacle to a full Easter faith, if we have an obstacle, is most likely not an intellectual one. Rather, we have probably failed in our experience.

We have not known the resurrection power in our lives and have not been open to it in the lives of others. Old bondages still hold us captive. We have known no great transforming power in our lives, no influx of divine grace at once so beautiful and so dynamic that we can be sure that its source is in God who raised Jesus from the dead.

If we have seen signs of such power in the lives of others, we have not acknowledged that power because of our own lack of experience of it. Failing this first-hand knowledge in our own lives, we have

Our labor is not in vain.



fallen prey to intellectual doubts. We look for "ifs" and use them to defend our own divinely threatened lives.

But once this resurrection power has come upon us, whether dramatically or silently and slowly, the resurrection faith causes no serious intellectual difficulty. A new presence is flowing in and through our lives, changing not only us but also those about us.

This is not beyond our ability to conceive intellectually. Surely God, who created this universe and everything in it, including ourselves, not only *could* but in fact *has* demonstrated God's supreme power by causing this great miracle of resurrection of Christ from the dead and its glorious result in our lives.

This does not mean that we are suddenly set down on spiritual "easy street." Far from it. There is an Adversary who would like to deprive us of that experience or realization of it. So the way is not strewn only with roses—it is more like roses and thorns. Yet through it all is a divine assurance that we are connected to a power in heaven and on earth that will see us through no matter what. Even our difficulties are strangely altered. They are no longer unsurmountable and ultimately threatening to the new creature we have become, but are now means of grace, tests and spiritual muscle-builders, even bearers of some new message from God.

Yes, there will be sorrow and loss, but with it and within and behind it, an unquenchable *joy:* the "Joy that seekest me through pain" as each of us experiences the "Love that wilt not let me go." Nor is this just a feeling. It is not to be equated with euphoria. It is the kind of experience had by Christ himself "who for the joy that was set before him endured the cross, despising the shame" (Heb. 12:2b).

Then, beyond the joy (which the world can neither give nor take away) is a steady, unmovable quality of life, "always abounding in the work of the Lord," because we know from the resurrection of Christ that our labor is not in vain (1 Cor. 15:58). ☐

Chalmer E. Faw of Quinter, Kan., is a retired seminary professor of biblical studies and a former missionary to Nigeria.

by Chalmer E. Faw

Why Jaime?

"I look back on my surgery and how many times I could have died and how many times I lived instead. Of course this experience brought me closer to God."

by Anne Schmidt Koenig

The morning was still dark. It would be a few more hours before the sun peeked through the openings between the curtains. JoAnn Ramsey heard a noise. It stopped; she rolled over deciding that it probably wasn't anything and gee, wouldn't it feel good to just fall back to sleep?

But the mother of two daughters was drawn instinctively from her bed—"I better just check," she thought. She walked into Jaime's bedroom.

There her 13-year-old daughter lay without breath, rigid from the neck up and relaxed and limp from the neck down.

"I woke up Jodi (her other daughter) and I don't know how long it was until Jaime started breathing; it seemed like an eternity," she said. That was March 17, 1978, at 4:30 a.m. Jaime was to have another seizure at 8:30 a.m. and six days later undergo surgery.

"The physician didn't want me to tell Jaime she had cancer," said JoAnn. "But, you know, in our sophisticated culture, the first thing she asked me when she woke up was 'Is it a tumor?' And then, 'Is it cancer?'"

When Jaime Weigle was told that she had a brain tumor, "Oh" was her simple response. "I don't know if God didn't want me to fall apart or if it was something I didn't want to accept," Jaime said. "When you think about cancer, you think of horrible, horrible things. I didn't think it was a part of me."

The tumor Jaime suffered was the effect of astrocytoma grade one, the lowest form of cancer that can be positively identified as cancer. "It's the cancer that has the slowest growth," explained JoAnn, who is director of health services at Elizabethtown College. "She could have had it since embryo."

After her craniotomy, Jaime said, "A lot of people have asked me what it feels like to have your brain operated on. Even the doctors asked me. Well, it's really strange because—now this is true—you can hear bones mending. It creaks and cracks and you can hear it inside your head. I heard the sloshing when different parts of my brain were moving around. Yes, you can hear it; it sounds like someone is having a jamboree in there!"

The surgeon had taken out as much of the tumor as possible without leaving Jaime a vegetable. "I felt like a pin cushion, I had so many tests taken." The tests were followed by five weeks of cobalt therapy. Now, "there will be no more cobalt ever," said her mother. "Jaime had her lifetime dose."

"The thing that people really don't understand about radiation therapy," said Jaime, "is that they think it will hurt you. I was scared to death when I was in there. The machine looks like a dinosaur. They tape your head down so you can't move and then everyone leaves the room. It's terrifying.

"Well, you know, they tell you it's not going to hurt and you never believe it until the actual treatment. But they were right. You can't even feel it. I guess unless you are in the situation you can't fully understand anything.

"People don't always die of cancer. People recover under certain condition. Radiation isn't as bad as it's cracked up to be. I want everyone to know that because many people are scared of it."

Jaime did suffer side effects from her radiation treatment and surgery. Her physical strength was diminished; her hair fell out; her vision was affected; she lost much of her ability to concentrate and she was plagued by excruciating headaches—and probably will be for the rest of her life.

"I've gotten used to the headaches," she said. "A lot of people don't understand it. It's something that is always there and always pressing; you tend to overlook it. Your body tends to ignore it. I sort of, in a way, take headaches for granted. It's something you learn to deal with."

Her mother said, "One day while shopping, Jaime said, 'My head is bursting.' I asked her how long she had felt this way and she said, 'Over a week.' I was so angry. I looked up right there in the store and said, 'Why God, why Jaime?'

"And Jaime quietly answered, 'Because

He knows I can handle the pain, Mom. Others couldn't.'"

"I really want to glorify God," Jaime said, "Because he has just pulled me through this. Without him I wouldn't be here. My destiny is in his hands.

"I went to camp. It was a religious camp and it really put everything into perspective for me. I look back on my surgery and how many times I could have died and how many times I lived instead. Of course this experience brought me closer to God."

Her mom interjected, "The whole thing makes you get rid of all the clutter in your life—materially and emotionally. We've learned to take time to look at what is most important in life."

She added, "It was so difficult to sit and watch her suffer. It still is. Her quiet courage enables us all to be thankful for what she is and what we are because we know her."

It was sometimes difficult for JoAnn, a single parent, to help both her daughters receive the love and attention they both so desperately needed during the ordeal. "You must think of siblings when you think of cancer," she said. "People would always ask, 'How is Jaime?' And there's Jodi."

Because Jaime still has the headaches, her younger sister Jodi sometimes suffers, too. "It's hard to be quiet," Jodi said. "I feel like screaming my head off sometimes. I think of her as just a regular sister. She's the normal (voice raised) older sister. But just the other night I stayed awake thinking what would happen if this happened to me? And I got scared."

"It was difficult sometimes to help both girls receive the love and attention they both needed," said JoAnn. "But know what? Each time I thought I was empty of love and understanding, I would go to help them and they gave me more love than I took to them. You can never give love away because if it is received it is given back again and therefore becomes an unending circle.

"I believe in God—I don't believe he picked her out and said 'I'll give her this.' But I do believe God has control of everything, so sometimes it blows my mind when I realize I don't understand why he doesn't stop the pain or bring back her hair. I have learned though that if we are flexible and patient enough, 'all things work together for good for those that are called according to his purpose.' I have felt the gamut of feelings and emotions through this—anger, hate, loneliness, sadness, humility, complete submission.

"And now I feel the peace and joy which comes only from the deepest understandings in life: 'Serenity to accept the things I cannot change, courage to change the things I can, and the wisdom to know the difference.'"

Today when Jaime puts on her wig it no longer bothers her. She has accepted the loss of her hair as a small sacrifice toward life.

"Oh, in the beginning I had a wig that was shoulder length. It was difficult for me to get used to," she said as she reached up and lightly touched her curls. "I would be on the bus or around school and people would say, 'That sure looks like a wig. Why are you wearing a wig?' That was very cruel because I hadn't gotten used to it yet myself.

"It was near the end of school and it was

Jaime's story isn't finished

Jaime Weigle's battle against cancer goes on. A year and a half after this article was written, and just three years after the first operation, Jaime again underwent surgery.

Just as MESSENGER was being readied for printing, JoAnn Ramsey called with the news that Jaime's tumor is again growing. "She had to choose surgery to live," said JoAnn. "It was her choice and she chose life."

"We still love God," JoAnn reflected, "although we do not understand why Jaime must go through this. But God is with us, especially through other people."

The people of the Elizabethtown Church of the Brethren, which the family joined shortly after Jaime's first surgery, continue to provide an extended family for them and give God's love a human face.

Surely, the whole church joins in prayer for health for Jaime and for sisters and brothers in similar situations.

Just before the new growth was discovered, Jaime shared what may be the ultimate Easter message: If I didn't have faith in God," she said, "I don't think I could make it." Hallelujah. Amen.—H.Z.B.

Above: *"Think of siblings when you think of cancer," says Jaime's mother. "People always ask, 'How is Jaime?' And there is Jodi."* **Left:** *Despite pain, Jaime "chooses life."*

very strange. I was in the cafeteria, walking up to put my tray away and a guy screamed 'Weigle!' I ignored him. He screamed again. And then he asked, 'Is that your hair or is that a wig?' I said, 'Do you want me to take it off and show you now?' At that point I knew that I had accepted it."

Lori Stites, one of Jaime's best friends, said that in some ways the cancer has taken childhood away from Jaime. "It made her seem more adult. She's always leaned that way because she is very intelligent. Maybe it would have happened anyway because she is getting older. We are both people who plan for the future. She has a lot of interests and is very talented. She has a lot of options.

"I never at any point thought she wouldn't make it," said Lori. "I knew she would win this battle. I don't know why, but I just knew it had to be. When you get right down to it, her faith in God is tremendous. She doesn't get evangelistic over it, but she's very straightforward about it. She's a fighter; she really was a tiger in this whole thing."

Another friend of Jaime's, Emilie Moyer, said that after the surgery the doctor told Jaime she could be nowhere without her mother for fear of another seizure. "We were at a party at Jaime's," said Emilie, "and then her mother showed us what to do in case Jaime ever had a seizure. Her mother did this so Jaime could be with her friends. Jaime's mom is really very nice and a lot of fun."

After the surgery, Jaime's friends saw her in school only half-days because of her inability to control her concentration. In the fall of 1979 she returned fulltime, but carrying a lighter course load than in previous years. "A lot of times," she said, "when I'm under tension, I'll get so confused that I don't know my left hand from my right hand." "She works very well as long as it is at her own speed," her mother offered.

Marty Hollinger, Jaime's Algebra II teacher said, "I first met Jaime's family when we were camping with mutual friends. Jaime had some apprehensions about entering high school and we thought we could help her.

"We had a nephew who died of cancer when he was nine years old; it was not diagnosed until five months before that. I was also a teacher of a young man who had a leg amputated due to cancer. This affected me very much. Meeting Jaime renewed some of these memories and I was very interested in her.

"I'm really impressed with Jaime's optimistic attitude and her strong faith in God. I think she will make the most of what she has."

In addition to her lack of concentration, Jaime also suffered the loss of her ability to cry. A part of the brain controlling the emotions was removed when the cancerous tumor was excised and Jaime was told that she might never be able to cry. But in the summer of 1979, Jaime spewed forth her first "angel tears."

"I met her at church," said Lisa Hollinger, currently at Bridgewater College. "One day we were talking in school. I had a thyroid disease for about six years; a week after we talked I found out I was cured. The very same day, April 21, Jaime came up to me in school and said, 'Guess what? I'm cured!' Then I told her my good news and we just gave each other a big hug."

That summer Lisa and Jaime both went to Camp Swatara. "One day she mentioned to me that the doctors told her she would never cry any more. She said to me, 'You will never know the pain when you can't cry.' My heart went out to her.

"That night we had a really moving service on Vesper Hill. We were all sitting there and I just felt Jaime trembling all over.

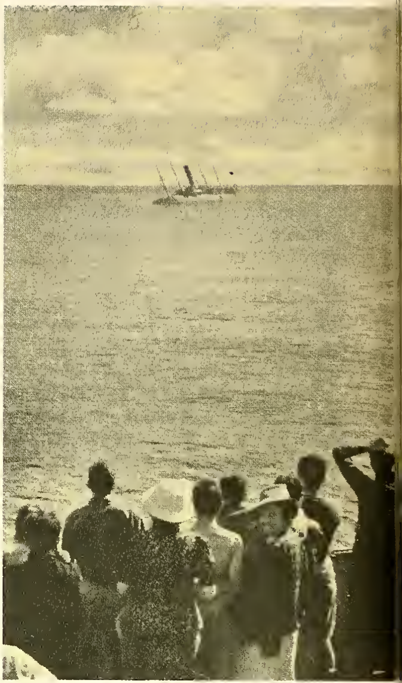
"I whispered in her ear,'Jaime, I'm praying for you.' God, please let her cry. There have to be some angels who don't need their tears. They say miracles will happen if you believe in them.

"I couldn't cry—because I knew Jaime couldn't cry. As she sat next to me, I felt her body trembling as I held her close and I prayed with all my heart that one of those angels might spare her tears for Jaime so that she could release all the emotions within her. I realized then that the angel was me and I prayed that God would give my tears to Jaime.

"I heard her sniffle," Lisa said, "and I could hardly dare to feel. I squeezed her and prayed harder and harder. Then I felt the tears of happiness flow off her cheeks and down my arms. We cried together and held each other tight . . . I never had a miracle happen right in my arms before."

And today, a year-and-a-half later, Jaime's friends no longer cry for her, but with her. ☐

This article was published in the Lancaster (Pa.) Sunday News, *Oct. 21, 1979, and is reprinted with permission. Anne Schmidt Koenig was a* Sunday News *staff writer when the article was first published.*



The

The three Brethren nurse
they abhorred the traged

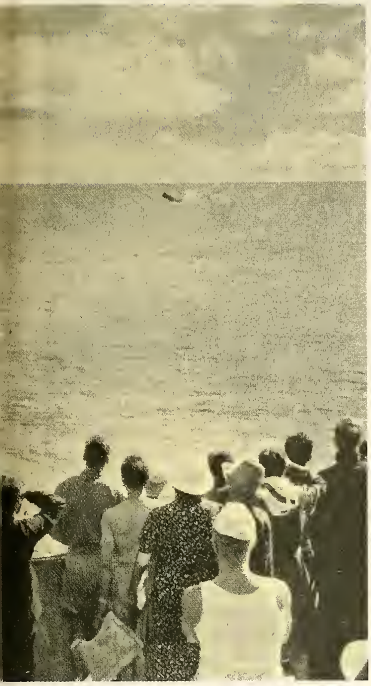
by Kermon Thomasson

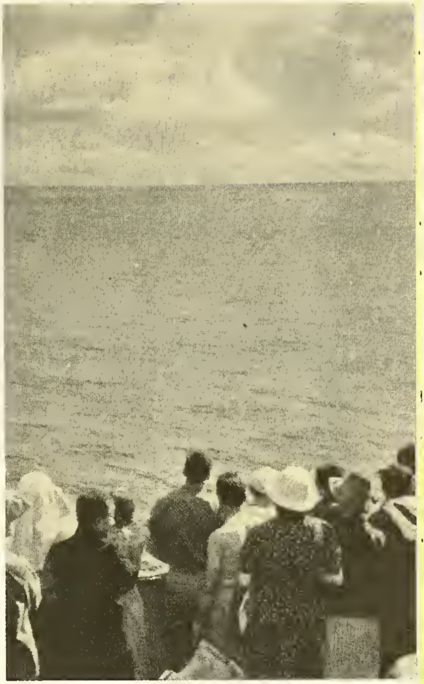
"Mark my words," said grim-faced Captain Smith of the *ZamZam,* looking down at the missionaries on the pier. "It's bad luck for a ship to have so many Bible punchers aboard. No good will come of this."

It was March 1941. Europe was already at war. America had so far avoided being drawn into the conflict, but all ominous signs pointed to its eventual inclusion. It was not a propitious time to travel the Atlantic ship lanes.

On board the rickety old Egyptian freighter, bound from New York for Alexandria via the Cape of Good Hope, was a mixed group of passengers—ambulance drivers, tobacco buyers, refugees from England, and 120 missionaries headed for the African fields.

Three of the missionaries were Church





ight they sank the *ZamZam*

w their ordeal as German prisoners as a test of their faith, and while f war, they rejoiced that God had spared them for a task still ahead.

of the Brethren nurses on their way to Nigeria. Ruth Utz had already served 10 years there. Alice Engel was returning for her second term. Sylvia Oiness was a new recruit.

Eager workers in Nigeria awaited these badly needed nurses. Anxious mission administrators in the US wondered at their own judgment in sending the three off across an ocean where German and British warships prowled in search of prey.

The *ZamZam* put out from Recife, Brazil, for Capetown on April 9. From then on it traveled without lights and in radio silence. The *ZamZam* flew no flag and there were no identifying marks on its sides. No customary noon positions were announced to the passengers. Unknown to them, the *ZamZam* was receiving its orders from the British Admiralty, and was carrying contraband.

Suspicions began to rise steadily, especially as alarms came and went and the *ZamZam* changed course often and abruptly to avoid encounters with other ships. The atmosphere aboard ship was tense by the night of April 16, when Capetown was only five days away.

Near the end of that night the quietness of the ocean was suddenly torn by sounds and set a-tremble with vibrations. The German raider *Tamesis* had sneaked up on the *ZamZam* and opened fire.

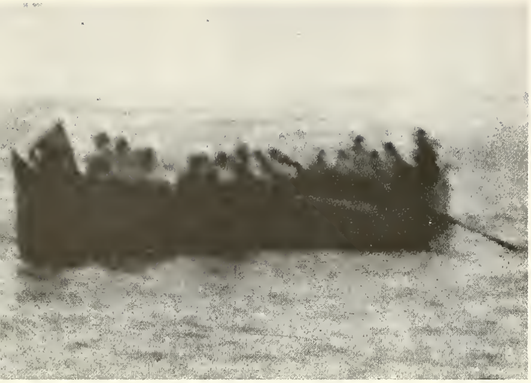
When the shelling started, Ruth Utz, who liked to sleep on the deck, ran screaming into her cabin: "Girls, get your lifebelts on!" Alice Engel and Sylvia Oiness tumbled from their berths, snatching at clothes, purses, and passports.

"Oh, Lord, help us!" prayed Sylvia, crawling on the floor to avoid the shells, and trying to think what valuables to take with her. Once on deck she remembered her Bible and ran back for it.

On deck there was chaos. As the ship listed, the crewmen lost their senses and rushed ahead of passengers for the rope ladders and lifeboats. Many missionaries were left dangling on ladders or were compelled to leap into the water and swim for the boats. Two boats overturned. Parents and children were floundering in the waves, forced to fend for themselves.

Miraculously, no one was killed by the 55 shells that hit the *ZamZam*, nor drowned in the debacle of abandoning the ship. Several of the crew were injured in the shelling, however, and their screams of pain and fear drove others to hysteria.

In all the confusion of Arabic curses and screams, a strange calm settled on the missionary group, even as many struggled in the waters to save themselves and their families. As the *Tamesis* came closer to inspect its work, astonishment swept its crew. Out of the darkness there rose the



Pages 12-13: *On the German raider,* Tamesis, *the* ZamZam *victims watch their ship being sunk by the Germans.* **Above:** *From the darkness, "'Tis So Sweet to Trust in Jesus."*

The ZamZam *victims were segregated into male and female quarters, but families were able to visit periodically under supervision. Their faith and sense of community sustained them throughout.*

sound of singing. "'Tis So Sweet to Trust in Jesus" were the words they heard as all the missionaries, even while bobbing perilously in the dark, shark-infested waters, affirmed their faith and cast off their fear.

As daylight grew, the Germans let down rope ladders, baskets, and boats and collected the scattered *ZamZam* survivors. The hapless ship was looted and then sunk. Two days later the prisoners were transferred to another German ship, the *Dresden*. For five weeks, while the world wondered at the *ZamZam's* fate, the prisoners zigzagged about the Atlantic, the *Dresden* eventually running the British blockade and landing its prisoners in German-occupied France.

Even then the ordeal was not over. All British, French, Canadian, Greek, and Egyptian prisoners were separated from the others and sent to concentration camps. The Americans were taken to Biarritz, France, and eventually to Lisbon, Portugal. From there, on a Portuguese liner, they returned to New York. Just over three months after they had left, they saw again the Statue of Liberty and gave thanks to God for their delivery.

The sinking of the *ZamZam* did not catapult America into the war. That entry would be made the next December. But the horror of the *ZamZam's* fate was

For the *ZamZam* veterans, life has never

Before the *ZamZam* episode in their lives, their single path lay in the direction of nursing service in Nigeria. Three months as German prisoners changed all that for Ruth Utz, Alice Engel, and Sylvia Oiness.

Ruth Utz returned to Nigeria in 1941, as soon as she could arrange travel. In Nigeria she not only had several years of service behind her, and was inured to the hardships and vicissitudes of missionary travel, but she also had an adopted son, Balang, waiting for her return. Ruth continued service in Nigeria until her retirement in 1961. She then elected to continue living in her adopted country where, by then, Balang was a member of parliament. She enjoyed many happy years in the village of Marama, watching her Nigerian family grow, until health problems forced her return to the US in 1974. Now 88 years old, Ruth lives at The Palms, a Brethren retirement home in Sebring, Fla.

Alice Engel never returned to Nigeria. Her mother's failing health and her own shattered nerves persuaded Alice to resume her nursing career in Baltimore. Recently retired there, the 72-year-old nurse says her heart has continued to be in Africa, although she feels her service in the US has been worthwhile.

Sylvia Oiness never got to Nigeria at all. During the years immediately after the *ZamZam* experience, she traveled extensively in the US, telling in churches the story of her adventure. By 1946 she had joined the Church of the Nazarene. Under their mission board she finally got to Africa, to Swaziland. For 30 years she worked there as a nurse, hospital matron, and teacher. Sylvia retired in 1976, and at age 68 enjoys retirement in Baltimore, where occasionally she meets her *ZamZam* companion, Alice Engel.

splashed across two issues of *Life* magazine that summer and Americans began to feel a bit of what modern warfare was all about.

Most of the missionaries, once back in the States, began again to plan how to reach their mission posts. Four times during their experience at sea the *ZamZam* prisoners saw awesome rainbows arch before them when no rain or mist seemed present. The missionaries believed them signs of an ever-watchful God and took heart in their symbolic promise. They saw their ordeal as a test of faith, and while they abhorred the tragedy of war, they rejoiced in their belief that God had spared them for a task still ahead. For the three Brethren nurses, that faith they exhibited on that night of horror in the Atlantic still holds fast today, 40 years later. ☐

Fortuitously, Life *magazine photographer David E. Scherman was one of the* ZamZam's *passengers. During the time of capture and captivity, Scherman snapped some 1,500 photographs. The Nazi authorities confiscated his film, except for six rolls which he smuggled home. Mysteriously, 800 of Scherman's negatives arrived at the US State Department later in 1941. It is from Scherman's work that a photographic record of the* ZamZam *adventure has been preserved.*

For Ruth Utz (above), Alice Engel (below), and Sylvia Oiness (lower left, page 14), the ZamZam *experience strengthened their faith and challenged them to continue in service.*

been the same

The recent Iranian hostage incident intrigues the two Baltimore friends. Alice Engel recalls her own experience as a prisoner and its long-term effect: "The Iranian hostages will feel the effect of their ordeal more several months later than when they were first released in January. But it's something you really never get over. The Iranian crisis brought all the *ZamZam* ordeal back to me."

Perhaps because she had the therapeutic exercise of writing and lecturing about her *ZamZam* experience, Sylvia Oiness professes less trauma from her three months' imprisonment than does Alice Engel. The Iranian hostages had 444 days of imprisonment and hardship, Sylvia is quick to point out. They endured much more uncertainty and anxiety than did the *ZamZam* passengers. While conditions on the prison ships were "abominable," the *ZamZam* victims were never physically mistreated or abused. Another important factor for Sylvia was the sense of support felt within the *ZamZam* group, all the prisoners being able to stay together, to organize themselves for their well-being on the prison ship to experience Christian community.

What Sylvia Oiness recalls most vividly is her feeling that God had spared her and others on the *ZamZam* for a purpose. That sense of purpose guided her through 30 years of service in Swaziland and continues with her today. As she wrote at the close of her 1942 book, *Strange Fate of the ZamZam,* "The Lord's Commands, 'Go ye,' and 'Pray ye,' still stand during these difficult days, and it is our privilege to prove his power and faithfulness."

In their courage under fire and in their subsequent years of service at home and in Africa, Sylvia Oiness, Alice Engel, and Ruth Utz did not abuse that privilege. — K.T.

COUNCILS OF CHURCHES

A prime factor behind the current Annual Conference review of the World and National Councils of Churches is a yearning for more rounded information about the councils and their activities. In parts of the country the most vocal informants about the councils, sometimes the only ones, are critics who flinch at the slightest thought of churches cooperating. So where does one turn to keep abreast not only of what is happening, but why, in ecumenical affairs?

Strategic sources are the councils themselves. What follows is a sampling of resources the WCC and NCC have to offer.

Prayer and Bible Study

The Apostle Paul commenced almost all his letters to the churches with thanksgiving and praise. The approach is appropriate today for those who would address the larger faith community. To thank God for the witness borne to Christ in innumerable places; to be open to enrichment from other countries; to lift up the unity of all Christian peoples: These are the essence of intercessory prayer.

For All God's People: Ecumenical Prayer Cycle (WCC, 1978, 238 pp., $6.25) is an informative and engaging tool for deepening the spiritual bonds among Christians. It is designed for use over a 52-week period in either public worship or private prayer. (It may be ordered from The Brethren Press.)

A Plea for Unity is a study of Ephesians on cassette tape, by Hans-Ruedi Weber. The 60-minute cassette, accompanied by worksheets, a guide, and plastic folder, is available for $13.95 from the World Council of Churches, 150 route de Ferney, P.O. Box 66, 1211 Geneva, 20, Switzerland.

The World Council

For ongoing information about the World Council of Churches program, a helpful periodical is *One World,* a monthly magazine of news, articles, and viewpoints. The yearly subscription is $11 from the Geneva address.

The Ecumenical Review is a quarterly journal of articles, theological probes, book reviews, and listings of resources. Subscription is $11.50 from Geneva.

Two documents published in 1980 offer incisive thought on WCC priorities. One is a special issue of *Anticipation,* May 1980, chronicling global responses to the World Conference on Faith, Science, and the Future and listing a wealth of resources on the subject. The other is *Churches Responding to Racism in the 1980s,* the report of a world consultation on racism held in the Netherlands last June. To obtain copies write the WCC, 475 Riverside Dr., New York, NY 10115.

Frequent study books are issued by the WCC on subjects of wide concern.

For all God's people
Ecumenical Prayer Cycle
ONE WO
simply sharing
tracy early
anticipation
CHURCH WORLD SERVICE
BOARD VOT

A host of materials is available to keep Brethren in touch with ecumenical activity.

One of the newest and most meaningful is *Simply Sharing* by Tracy Early (WCC Risk Book Series, 1980, 84 pp., $3.95) offering fresh perceptions of the global Christian community in terms of giving and receiving, poverty and affluence.

In 1983, Brethren congregations and families will have opportunity to host delegates from some of the WCC's 350 member churches as they travel to North America for the Sixth General Assembly of the WCC at Vancouver, British Columbia. Ecumenical encounters are to be developed as an integral part of the preparation for the July 24—Aug. 10 Assembly.

The National Council

For an overview of the activities and program of the National Council of Churches of Christ, *NCCC Chronicles,* a quarterly news tabloid, is available for $1 per year. Write Office of News and Information, Room 850, 475 Riverside Dr., New York, NY 10115.

Available singly from the same address without charge, or for the cost of postage on bulk orders, is an interpretive flier, *What Is An NCCC?* Another brochure from this address is *Linked in Ministry,* a statement by a United Methodist bishop addressing specific criticisms of the NCCC. Single copies free; postage charge on bulk orders.

For those who would like to experience the National Council firsthand, its Governing Board meetings occur at various locations in the country. Most sessions are public. Governing Board meetings in 1981 are scheduled May 13-15 at the Friends Meeting House, 320 Arch Street, Philadelphia, and Nov. 4-8 at the Public Auditorium, Cleveland, Ohio.

CWS, Other Units

One of the major agencies of the National Council of Churches is Church World Service, whose 1981 *Resource Catalogue* lists newsletters, fact sheets, books, slide sets, films, videotapes, and packets on such topics as hunger, Kampuchea, development and disaster service. The catalog is free from CWS, Suite 617, 475 Riverside Dr., New York, NY 10115.

Available from other NCC divisions are such publications as *China Notes,* a quarterly ($4.50 yearly); *Service News,* a tabloid from CWS/CROP (Elkhart, IN 46515); *Refugees and Human Rights Newsletter,* a free quarterly release; *Family Ministries and Human Sexuality Newsletter,* quarterly, $3 a year; and *Journeys of the New Apostles,* a bimonthly newsletter on young adult ministries, $4 for nine issues with three separate reprintable resources per issue.

Mark-up is a monthly bulletin from the NCC Washington Office on legislation before Congress. A $5 donation is suggested. Write NCC, 110 Maryland Ave., NE, Washington, DC 20002.

Ecumenical Trends is a monthly account of events, conversations, and actions between churches. Issued in conjunction with the NCC's Commission on Faith and Order, the publication is $5 a year. Write Graymoor Ecumenical Institute, Garrison, NY 10524.

Friendship Press

Materials for mission study emphases are the product of Friendship Press, the publishing arm of the NCC's Division of Education and Ministry. The catalog for the 1981-82 themes, "Europe: Dimensions of Ministry" and "Partners in Pluralism: Cultural Differences and Christian Responsibility," is available free from Friendship Press, Room 772, 475 Riverside Dr., New York, NY 10015. One copy is mailed annually to each Brethren congregation through *Source.*

The Friendship Press catalog also offers a backlisting of materials, resulting in a wide choice of topics for congregational mission study.

Conference Report

The report of the seven-member committee studying Church of the Brethren affiliation with the World and National Council of Churches will be published in the Annual Conference booklet, scheduled for release in May.

An earlier review of Brethren participation in the councils appears in minutes of Conference in 1968. — HOWARD E. ROYER

Howard Royer is director of interpretation on the General Board staff.

---

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- The days between Palm Sunday and Easter Day are a bridge from Hosannas to Hallelujahs. There is Palm Sunday, a great day, a one-man parade day, a palm-waving day, with Jesus a luminous presence to whom the crowd's response is Hosanna! Hosanna! Blessed be the name of the Lord! And there is the great Hallelujah of Easter . . . He is risen . . . Hallelujah! He is not here . . . Hallelujah! He lives . . . Hallelujah! On the bridge between those resounding exclamation points are the elusive paschal mysteries of suffering, pain, rejection, denial, and death. But the even greater mystery of love overshadows the whole drama. God's response to the marred image of humanity is to take our sins upon himself and to make us heirs to the joy that the Hallelujahs proclaim.

In a time when it is all too easy to succumb to the despair that attends life, to the problems that seem insurmountable, Christians seem to forget what the legacy of Easter is. With the Christ of the resurrection we have been given a teacher who said, "Until now you have asked nothing in my name. Ask and you will receive that your joy may be full." We have been given a lover who said to us, "As the Father loved me, I also have loved you; continue in my love. These things have I spoken to you that my joy remain in you, and that your joy may be full." We have been given a paradigm, a model by which to live our lives . . . a model that inspired the writer of Hebrews to say, "Look to Jesus, the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God."

Let us take His Shining Presence into our lives, for only as Christ is born in us will we know the unutterable joy that has come to us as a gift through the life and death and resurrection of the author of our joyful faith!

- There is a Latin phrase that intrigues me. *Sanctus hilaritous* . . . holy hilarity or the hilarity of the saints. Before canonization can occur in the Catholic Church there must be evidence that the life of the person being considered for sainthood has been marked by joy . . . joy expressing itself in deep happiness, laughter, and merriment. It is a quality reminiscent of Meister Eckhart's joyous beggar who on being wished a good morrow declares, "I never had an ill one!"

- I have a collection of crosses from around the world. Each time I choose a cross to wear I am mindful of the incongruity I hold in my hand. There is a definite dissimilarity between the objects of aesthetic beauty and the roughly hewn, splintered wood on which Christ went to his death. "With what ease it is worn, with what pain it was borne." So each time I choose a cross to wear I resonate to the passion of God. I wear the cross as a reminder of the suffering world and of my responsibility as a follower of Christ to exert myself daily and hourly on behalf of my neighbor's need.

- In a television interview, a reporter asked Sister Theresa, contemporary saint, to what she attributed her success in her work in India. Her reply, "I take no credit for anything. I just try to stay out of God's way!"

- Some favorite books of some favorite sisters and brothers: **Phyllis Kingery Ruff** — *Man's Search for Meaning* by Victor Frankl, *The Art of Teaching* by Gilbert Highet, *Modern Rivals to the Christian Faith* by Cornelius Loew, *Disturbing the Universe* by Freeman Dyson. **Clyde R. Shallenberger** — *Power and Innocence* by Rollo May, *The Will of God* by Leslie Weatherhead, *A Grief Observed* by C. S. Lewis.

- An Easter blessing from another Pilgrim's Pen: May things of joy, beauty, truth, and love BLOOM in your life. And if not bloom, then SPROUT. And if not sprout, then take ROOT. And if not take root, then be SOWN! — Raymond Council (*alive, now!* March/April 1980).

- See you on the journey — P.K.H.

by H. Lamar Gibble

A subdued celebration

Yellow ribbons are everywhere and choruses of "God Bless America" ring in my ears as I write. Hostages held in Iran for 444 days have been released and we rejoice. I am glad that they are free. My celebration has been more subdued, however, than what I sense about me for I am aware that the release of these captives is small relief against the oppression that exists today on a global scale.

In the Republic of Korea in January a woman gave me a pendant in the shape of a fish. On one side was the affirmation, "Jesus Christ is Lord." On the other side was the plea, "Set the prisoners free." The pendant was a symbol of the message I received from almost 50 family members of Korean prisoners whose only crimes have been calling and demonstrating for a return to democracy in Korea.

One of these hundreds of political prisoners is Kim Dae Jung. Kim is probably the most popular political leader in his country today. Committed to nonviolence, he is referred to as the Martin Luther King of Korea. Sentenced on trumped up charges, Kim actually was imprisoned by President Chun because of his political popularity and his call for a return to democratic processes.

Although Kim's death sentence has now been commuted, he may spend the rest of his life in jail, not for what we normally consider a criminal offense but for affirming democracy in his government.

There are no yellow ribbons for Kim and others like him, only a red carpet for President (dictator) Chun Doo Hwan as he came to Washington as one of the first foreign heads of state invited to visit the new President.

In El Salvador the military government has used its national security forces and government-backed paramilitary gangs to violently repress the opposition. In 1980, 9,000 civilians were killed and many were tortured and their bodies mutilated.

In the Philippines, under martial law, opponents of the authoritarian rule of President Marcos are always in danger of being picked up, jailed, and tortured for no justifiable reason.

Any publication of Amnesty International catalogs a long list of similar conditions . . . in Israel, Brazil, the Soviet Union, Zaire, Uruguay, Iran, Northern Ireland, South Africa, Guatemala.

Feelings deep within us and understandings central to our Christian faith cry out against such violations of the dignity of persons. We believe persons are created in God's image. Our faith reflects liberation from sin, law, and death through the coming, sacrifice, and resurrection of Christ. It reflects a new covenant in his blood and new rights and duties if we want to be of his fellowship . . . a fellowship that is made up of slave and free, Jew and Gentile, male and female (Gal. 3:28). The God who liberates and redeems is the creator of all human beings and things.

Human history is replete, however, with instances that do not reflect the image of God in persons and society. Often people cherish certain rights and privileges for themselves but not for outsiders. Furthermore, many persons cherish certain rights and privileges for themselves but not for others at a lower rung on the social, economic, or political ladder.

Amos was one of the earliest of the prophets to protest and denounce in God's name these types of distinctions. The New Testament vision of the kingdom renewed and amplified these themes. Jesus began his ministry by choosing a justice and liberation text from Isaiah (Luke 4:16-19). Those responding in faith believe that "God was in Christ reconciling *the world* to himself" (2 Cor. 5:19)—not simply a certain race or class or nation.

Today as Christians we unfortunately continue to be selective in our concern for and action on behalf of those whose human rights and dignity have been violated. We hear much about violations in communist countries. The names of Vins and Sakharov are familiar to us and reporting about repressive measures in the Soviet Union, Czechoslovakia, Poland are common fare in the news media.

We are quick to publicly condemn such violations, and rightfully so, but I sense a double standard when it comes to similar violations in South Korea, El Salvador, the Philippines, Israel. The human rights violations in these countries should lay more heavily upon our national conscience because we have often provided the training and means of repression through US military aid and assistance. But too often we have ignored repression and injustice in these countries because they are allies.

As the yellow ribbons begin to fade, I hope we have learned more from the hostage experience than that "it brought our country together."

I hope the trauma of this experience will broaden our vision and will reaffirm the principle that justice and human rights cannot be compromised by race, status, political alliance, or ideology. I hope it leads us to a firmer commitment to act on behalf of the countless sisters and brothers who suffer under social, political, economic, and religious repression around the world. ☐

H. Lamar Gibble is General Board staff for peace and international affairs and is the Europe/Middle East representative on the World Ministries Commission staff.

Brethren and the Armenians

The Brethren and the Armenians continue at the University of LaVerne a relationship born in earlier times when the church proved itself neighbor to "the starving Armenians."

by Richard Keeler

Being a neighbor to those in need is a hallmark of Brethren practice. Although overseas relief and service is today commonplace for the denomination, that philosophy may never have shone more than in one of the earliest Brethren overseas relief efforts to a ravaged land filled with those suffering from war, exile, and hunger.

The Church of the Brethren's commitment to overseas relief work took root with relief to the Armenians following World War I. The feeling of international friendship between the Brethren and Armenians continues today with the establishment of the first Armenian college in the US, the American Armenian International College (AAIC), a sister college of the University of La Verne.

At AAIC, 110 students of Armenian descent from around the world study Armenian culture, language, and their own rich Christian heritage free from the perils of war and religious persecution that exist in their home countries today. They come from such countries as Iran, Lebanon, Turkey, Kuwait, Syria, Iraq, as well as from the US.

The history of the Armenians, and of the work of the Brethren with them, is key to understanding the importance of the friendship to both partners.

The Armenians' ancient homeland was valuable real estate. Lying in what is today Iran, Turkey, Iraq, and the Armenian Soviet Socialist Republic, this land was a crossroads between Europe and the Mediterranean countries to the west and India and the Orient to the east.

Because of this strategic location and the fertility of the land, once dubbed "the breadbasket of the world," Armenia was a prize to powerful nations throughout its history, dating from before the ninth century B.C. The very survival of the Armenian people may have stemmed from their respect for tradition and their will to fight to retain their Armenian identity.

The more recent history of Armenia is built on the teachings of Christ and the establishment of the Christian church. This small country was the first in the world to adopt Christianity as a nation.

King Tiridates established Armenia as the first Christian kingdom, probably in 301 or 303 A.D., a decade before Constantine declared Christianity the religion of the Roman Empire.

Armenians were early warriors in defense of Christianity. In 451 A.D., the Armenians engaged in a "Holy War" with Persia who sought to force the religion "Zoroastrianism" on the Armenians. The fierce battle with the outnumbered Armenians gave the Persian king second thoughts, and he withdrew his forces.

It was not to be the last time the Armenians were persecuted for their faith. Periodically in the following years the people had to flee from or fight invaders. The greatest tragedies, however, took place during the last decade of the 19th century and the early years of this century.

Between 1894 and 1896, the Armenians, pawns of political maneuvering among world powers, suffered devastating losses. In those years, more than 85,000 Armenians were killed, most of them by the Turks.

The Brethren first became acquainted with the Armenians when they learned of the cruelty and massacres occurring in Turkey. In 1895, the General Missionary Committee of the church established an orphanage in Smyrna, Turkey, shortly after the massacres began.

This mission in Asia Minor by the Brethren continued through 1909. It ended when political pressures by the Turkish government made it impossible to send US missionaries to Turkey and the little band of Armenian Protestants was unable to carry on the work.

In 1896, the Armenians elected a new patriarch who conciliated the Turkish sultan. For nearly a decade during the

In 1919 the first Brethren Service workers were sent through the American Committee for Relief in the Near East to help the Armenians.

American Armenian International College

The University of La Verne's American Armenian International College began in 1976, the realization of the dream of Kevork Sarafian, an Armenian immigrant and La Verne professor. **Above:** *AAIC dean, Dr. Garbis Der Yeghiayan, registers students for the spring semester. The dean (shown below, left) maintains an informal atmosphere for AAIC students.* **Below right:** *Armenian students use AAIC's new computer terminals in the computer science lab in the new AAIC building.* **Bottom:** *Dr. Gerard Libaridian leads an Armenian history class.*

Ottoman Empire, the Armenians lived and worked peacefully in the land with the Turks.

With the coming of World War 1, Turkey joined with the Central Powers and cited the Armenian people as a dangerous element fighting with Russia and cooperating with other Allies.

In 1915, the Turkish government ordered the deportation of all Armenians within its borders to Syria and Mesopotamia. The orders were carried out brutally through bloody massacres and forced death marches into the Syrian desert. Of the 1.8 million Armenian men, women, and children in Turkey, about a third was deported, a third killed, and a third escaped deportation. Their crime? They would not renounce Christianity to become Muslim like their Turkish neighbors.

This attempted extermination of the Armenians is remembered today and commemorated on April 24, known widely as "Armenian Martyrs' Day." That day is special to Armenians around the world because it serves as a reminder of the day in 1915 when the leaders of the Armenian community, many living in Constantinople, were arrested and either imprisoned or killed.

Brethren in America heard much about the sufferings of these Christians in Muslim lands. In 1917, the attention of Annual Conference was directed again toward the needs of the Armenians in Asia Minor. Conference approved taking collections in local congregations "for the relief of these unfortunate sufferers."

This was an historical event, one of the first instances of Brethren doing overseas relief work and showing concern for suffering people in other lands outside the fellowship of the church. Roger Sappington, in his book *Brethren Social Policy: 1908-1958,* writes, "These people had a special appeal because they were Christians who were suffering at the hands of non-Christians."

The money flowed rapidly into the Elgin offices. By the end of July 1919, almost $200,000 had been received. The final figures showed that the Brethren contributed a total of $267,265 to Armenian and Syrian relief between March 1, 1918 and February 28, 1921, a substantial sum even in today's inflated dollars. This was even more remarkable because it was the first such appeal made by Annual Conference.

The money was channeled through the American Committee for Relief in the Near East. In 1918, this organization collected $9 million for food, clothing, medical supplies, transportation equipment, and personnel that was sent to relieve the suffering of Armenians and Syrians.

In March 1919, two Brethren were asked by the American Committee to travel in the area for several months. J. E. Miller, secretary of the General Sunday School Board and chairman of the Brethren relief committee appointed by a special Conference, and Arthur J. Culler, pastor of the McPherson, Kan., church, made the trip. Culler remained for a year directing the work in Armenia for the American Committee.

Miller wrote detailed and intriguing accounts of the devastation and suffering the men saw among the Syrian and Armenian refugees. He came home believing firmly that Brethren had too long neglected the broader work of world reconciliation through overseas relief and service. He was impressed with the projects being done by other groups and wrote, "We need to recognize the work that others are doing and we have failed to do."

When it came time for Annual Conference to renew or dismiss this temporary relief committee, no action was taken. J. E. Miller continued as chairman and M. R. Zigler, already at the Elgin offices serving as missions secretary of the General Mission Board in 1919, began an instrumental role in the future of overseas relief when he was appointed to the committee in 1920.

In 1921, the Annual Conference assigned responsibility for overseas relief to the General Mission Board and requested that J. E. Miller, M. R. Zigler, and H. Spenser Minnich, all members of the Relief and Reconstruction Committee, "study (the) question of relief and report to (the) Board." In this action were the seeds of a long and dedicated Brethren overseas relief and service program.

Following the 1915 massacres, Armenian survivors dispersed all over the globe. Few still live in Turkey. Most live in what is now the Armenian S.S.R., but others

CLASSIFIED ADS

FOR SALE—Teaching tapes on Bible and inspirational themes by experienced Brethren Bible teacher. Professionally recorded and attractively designed in albums (4 cassettes each) and highly recommended for personal or group use. Variety in themes from Inner Healing for life-transformation and problem-solving to numerous Bible studies and faith-enriching themes (Matthew, Sermon on the Mount, Ephesians, Epistles of John, Getting Into the New Testament, Holy Spirit, Jesus as Lord). Coming in May and available at special pre-production price of $15 per album and $7 for two cassettes: The Gospel of Mark and Advanced Inner Healing (2 cassettes). Regular price for other albums $16 or two for $31. Send check directly for early delivery or write for more details to Chalmer E. Faw, Box 116, Quinter, KS 67752.

FOR SALE—Cassette tape of interview between Alvin Brightbill and James Buffenmyer. Insights into early Brethren camp movement; William Beery hymns sung by James Buffenmyer accompanied by Alvin Brightbill on large Reed organ; famous Mozart solo. Profits to Good Shepherd Manor, home for retarded men. Send $6 to James Buffenmyer, 19W124 Rochdale Cir., Lombard, IL 60148.

TRAVEL—Bible Land and Athens Continuing Education, Nov. 18, 1981, nine days with Raymon and AnnaBelle Eller. Guest leaders: Professor Katie Tailiaffero and Chaplain Robert Clarke, both from University of Akron, Ohio. For a colorful brochure write to: Rev. Raymon Eller, 303 Kohser Ave., North Manchester, IN 46962 or call (219) 982-6541. No. of passengers limited—don't delay.

TRAVEL OPPORTUNITIES—Pastors, teachers and persons desiring to host tours all over the world. Let us assist you in your travel arrangements. Write to Pastor Wendell Bohrer, wife, Joan, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 266-2629 or (814) 536-1811.

TRAVEL—Travel with a purpose: Egypt, Nile Cruise, Aug. 6, 1981. 14 days in Israel and Egypt with Wendell and Joan Bohrer, and Anna Mow. ($2,099). For information write Pastor Wendell Bohrer, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 266-2629 or (814) 536-1811.

TRAVEL—Christmas holidays in the Holy Land. Travel with Edward K. Ziegler, Dec. 23—Jan. 2. Good discount if deposit made in March. Write us. Box 4842, New Windsor, MD 21776.

TRAVEL—See China with a Brethren group. Leaving San Francisco July 13, 1981. Tour includes 17 days in China, plus visits to Manila and Hong Kong. Write J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Attend Annual Conference 1981. Bus transportation from Elizabethtown, Pa., to Indianapolis and room reservations near convention center. Write J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Experience China with an emphasis upon understanding its past and present. Aug. 10-28 from Chicago or San Francisco. Includes stop in Hong Kong. Write Becky and David Waas, 209 Damron Dr., N. Manchester, IN 46962.

TRAVEL—Juniata College Tours 1981: Pre-Conference 1981: Cradle of Christianity (Greece, Turkey, and 7-day Greek Isles Cruise incl. Ephesus, Corinth, Patmos, Athens) June 9-June 23. 1981: Sept. 12, best weather for China travel, China Friendship Tour—under $3,000. From east coast. Harold B. Brumbaugh, Host Conductor. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—Circle Pacific, 81. Meet neighbors on the other side of the world. Fly to Tahiti, New Zealand, Australia, Bali, Bangkok, Hong Kong, Taiwan with Desmond Bittingers and Irven Sterns as hosts, May 20—June 8. Religiously and socially oriented; back before Annual Conference. Write for brochure: Pattie Stern, 4519 Larch, San Diego, CA 92105.

POSITION OPEN—Administrator at Brethren Hillcrest Homes, La Verne, Calif. Requires ability to relate effectively with residents and families; interest in surrounding community. Applicants must have qualifications to become licensed administrator in state of California. Salary and fringe benefits commensurate with experience and responsibilities. Send resume to selection committee chairman, Lowell Brubaker, 2705 Mountain View Drive, La Verne, CA 91750.

POSITION AVAILABLE—Full-time corn breeders assistant needed at Western Corn Research Station, Seward, Neb. Near Church of the Brethren; good opportunity to work with Brethren, Mennonites. Responsibilities include helping plan, carry out corn breeding program, some travel, some employee management. Research requires accuracy. B.S. in agronomy or related field desired. Contact Dr. A. Robert Shank, Illinois Foundation Seeds, Inc., Rt. 2, Box 141 H, Seward, NE 68434, tel. (402) 643-2355.

WANTED—Responsible person(s) to stay in home of BVSers on two-year assignment. Located on lake, 15 minutes from WMU and Kalamazoo. Under $200/month & utilities. Contact Kaufman, 9072 Pease, Gobles, MI 49055. Tel. (616) 628-4806 after 6 p.m.

WANTED—Mature person to live with elderly couple in their home, Roanoke Valley, Va. Help with transportation, shopping, cooking. Write, stating salary requirements, to Ruth Marx, 22W070 Glen Park Rd., Glen Ellyn, IL 60137.

DIRECTOR OF CHURCH RELATIONS—Manchester College will fill this position in Sept. 1981. Director serves as church liaison, promotes financial support, manages special college/church programs. Creative and self-motivated member of the Church of the Brethren is sought. Write by May 1, 1981 for complete position description to James K. Garber, Director of Public Relations and Development, Manchester College, North Manchester, IN 46962. Manchester College is an equal opportunity employer.

Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W.C. Crumley at (615) 687-1892.

FOR LEASE—Life residential leases available including extensive recreational facilities. Close to Church of the Brethren Fellowship, shopping center, hospital. Half the cost of local residential property and graduated refund to estate. Limited offer. Contact Apple Valley Church of the Brethren Fellowship, Box 61, Howard, OH 43028. For immediate information call team pastors: Ivan Fausnight (614) 599-7488 or Wendell Thompson (419) 883-2036.

turning points

Licensing/ Ordination

Ford, Hollace A., licensed Nov. 30, 1980, New Hope, Southeastern
Mock, G. Neal, licensed Dec. 7, 1980, Middlebury, Northern Indiana
Renner, Bob L., licensed Dec. 14, 1980, South Keokuk, Northern Plains
Yohe, Robert G., licensed Dec. 14, 1980, Pleasant Hill, Southern Pennsylvania

Wedding Anniversaries

Albright, Mr. and Mrs. Joseph, Eldora, Iowa, 65
Carey, Mr. and Mrs. John, Waynesboro, Pa., 55
Delauter, Mr. and Mrs. Harry, Myersville, Md., 51
Ebie, Mr. and Mrs. Howard, Akron, Ohio, 50
French, Mr. and Mrs. Russell, Des Moines, Iowa, 60
Grossnickle, Mr. and Mrs. Paul, Myersville, Md., 51
Grove, Mr. and Mrs. Earl, Keswick, Iowa, 65
Jefferson, Mr. and Mrs. Arnold, Frederick, Md., 61
Keltner, Mr. and Mrs. Guy, Mt. Morris, Ill., 64
Lewis, Mr. and Mrs. Brazil, Friedens, Pa., 61
Longanecker, Mr. and Mrs. Forrest, Pomona, Calif., 73
McCullough, Mr. and Mrs. Harry, Winter Park, Fla., 53
Prouty, Mr. and Mrs. Walter, Dallas Center, Iowa, 53
Wade, Mr. and Mrs. Robert, Cabool, Mo., 60
Walker, Mr. and Mrs. Horace, Hanover, Pa., 59
Wise, Mr. and Mrs. John H., Dallas Center, Iowa, 60
Worthen, Mr. and Mrs. George G., South Bend, Ind., 50

Pastoral Placements

Blake, Robert P., from clinical training to director, department of pastoral care, Sherman Hospital, Elgin, Ill.
Harper, James L. Jr., from Easley, Southeastern, to Birmingham, Sun Valley, Southeastern
Melhorn, J. Jack, from secular, to Verdigris, Western Plains
Richards, A. Frank, from secular, to Smith Chapel, W.Va., Virlina

Deaths

Anderson, Chris, 84, Boones Mill, Va., Oct. 30, 1980
Baird, Morva I., 68, Altoona, Pa., Dec. 21, 1980
Barcus, Dollie M., 89, Panora, Iowa, Dec. 11, 1980
Barryman, Gilbert, 61, Denver, Ind., Dec. 29, 1980
Cary, Webster R., 76, Boones Mill, Va., Nov. 23, 1980
Clark, Barbara, 47, Panora, Iowa, Nov. 6, 1980
Gibson, Clarence O., 81, Boones Mill, Va., Oct. 12, 1980
Gordon, Walter, 88, Ft. Myers, Fla., Dec. 6, 1980
Haugh, Myrle, 82, Bridgewater, Va., Dec. 23, 1980
Hedges, Kathy, 19, Frederick, Md., Nov. 13, 1980
Kinzie, Evelyn, 76, Peru, Ind., Mar. 23, 1980
Koger, Ethel Stone, 68, Bassett, Va., Oct. 24, 1980
Lambert, Hurl W., 69, Harrisonburg, Va., Dec. 4, 1980
Lynch, Noble, 76, Wilmington, Del., Dec. 21, 1980
McMillen, Harvey H., 79, Leeton, Mo., Dec. 31, 1980

prayer calendar

For information on many of the prayer suggestions in this calendar, see MESSENGER, December 1980, pages 8-9.

April 19-25: Pray for Howard Ogburn and Carolee Ogburn employed by the General Board to serve at the Kulp Bible School in Mubi, Nigeria.

Pray for Brethren personnel serving at Waka schools in Nigeria under employment by the Nigerian government: Anet Satvedi and Carol Jean Smith, and, in medical service at Garkida, Roy and Violet Pfaltzgraff.

Give prayer support to Wayne Zunkel as he leads the church growth workshop at Virlina's Camp Bethel April 24-25.

April 26-May 2: Continue to give prayer support to Tom and Ruth Nelson in their educational activities with Palestinian refugee children in Israel.

Remember in prayer these Brethren Volunteer Service workers serving in Northern Ireland: Linda Bucher, Nancy Kintner, and Jerry Crouse, and BVSer Doug Overlock serving in the Republic of Ireland.

Pray for the Historic Peace Church Seminar in Washington, D.C., May 3-6.

May 3-9: Pray for BVSers Gail VanKampen in France and Conni Nafzinger in Holland.

Pray for these BVSers serving in Poland: Mark Bitz, Philip Landis, Lyle Lichty, and Diane Woody.

Pray for the Workshop on Urban Ministry in Chicago May 8-9 and for participating Parish Ministries Commission staff member Tom Wilson.

May 10-16: Uphold in prayer Keith and Beth Nonemaker, BVSers on assignment at Castañer, Puerto Rico.

Give prayer support to Ralph and Flossie Royer in service with Church World Service in Niger, Africa.

Pray for Paul and Blanche Geesaman as they return home following five years of volunteer service in New Windsor, Md.

---

are in Iran, Syria, Lebanon, Iraq, and Egypt. Some 500,000 Armenians sought freedom in the US, settling primarily in Boston, Chicago, and California, which constantly reminds them of their homeland. Wherever they have settled, Armenians strive to preserve their culture and language.

The dream of establishing an Armenian college in America began with the arrival of one immigrant survivor, Kevork Sarafian. Sarafian became a professor of language and chairman of the teacher education department at La Verne College. Although he died in 1975, the AAIC was established by his son, Armen Sarafian, now president of the University of La Verne.

The college began in 1976, only a year after Kevork Sarafian's death, with 30 students. The Brethren arranged for classroom and office space at the La Verne church. The college since has grown to the point that it now occupies a building of its own in La Verne, in addition to what the Brethren congregation provides.

At the American Armenian International College, students may take courses in Armenian culture and history but also may register in regular University of La Verne courses. Nearly half the students registered in the fall of 1980 are majoring in business administration, for instance.

Armen Sarafian sees the college as a natural outgrowth of the earlier relationship between Brethren and Armenians and of the similarities between the two. "The Brethren and Armenians share many common elements, none of which is more important than the Armenian devotion to Christianity and the Brethren devotion to peace," comments the university president. "Both are willing to bear the consequences rather than succumb.

"There is also a sense of moral courage Brethren share with Armenians. And with this are virtues of service to others, high character, and love of family."

A familiar saying among the Armenian people is *"Yerpor Patzwin Toornern Hooso,"* which translates "When the doors of hope open up." When the Brethren provided for destitute Armenian orphans and refugees in the early years of this century, the doors of hope opened up. And they remain open through the American Armenian International College and the varied programs of Brethren service around the world. ☐

Richard Keeler, a grandson of Kevork Sarafian, is a former MESSENGER intern. He is now director of public relations at the University of La Verne.

Morning Joy
Helen Good Brenneman
Caring Enough to Confront
David Augsburger
Fund-Raising Projects With a World Hunger Emphasis
Paul Longacre
Facing Terminal Illness
Marriage in Today's World
Yahweh Is a Warrior
Millard C. Lind
The Christian Entrepreneur
Like a Shock of Wheat

Herald Press:

Books for Personal Growth and Outreach

Morning Joy
Helen Good Brenneman, author of the best-selling *Meditations for the New Mother*, created this book of 30 meditations for those who have suffered loss of any kind. Directs the thoughts of the reader to the God of hope, whatever loss is being experienced.
Paper, $3.95

Like a Shock of Wheat
Marvin Hein's reflections on the biblical view of death and life. How Christians struggle through to victory in the presence of death.
Paper, $7.95

Caring Enough to Confront
David Augsburger provides solid help for Christians who wish to speak the truth in love and deal with conflict. Trust, anger, change, prejudice, blame, guilt, loyalty, and conscience, are discussed.
Paper, $3.95

Yahweh Is a Warrior
Millard Lind challenges conventional interpretation of biblical warfare in this theology for warfare in ancient Israel.
Paper, $9.95

War and Peace from Genesis to Revelation
Vernard Eller's penetrating, biblically provocative book that calls us to suffering servanthood. "A masterpiece."—Jaques Ellul.
Paper, $8.95

Marriage in Today's World Student Activity Book
John and Naomi Lederach have just completed this ten-session student activity book based on *Marriage in Today's World* by H. Clair Amstutz. Together these books form a mini-course on marriage, a springboard for discussion in youth and marriage counseling.
Student Activity Book, paper $2.50
Marriage in Today's World, paper $4.95

Facing Terminal Illness
Mark Peachey's account of his struggle with terminal cancer. The agony of fear within him competes with the ecstasy of faith and loses.
Paper, $2.25

Fund-Raising Projects with a World Hunger Emphasis
Paul Longacre provides 21 projects that will help individuals and groups concerned about world hunger reduce waste, gain more information about world hunger, and raise money to help agencies working at hunger concerns.
Paper, $1.95

The Christian Entrepreneur
Carl Kreider presents solid biblical direction for Christians engaged in business—people who want to be faithful to Christ and to function responsibly in the church, but whose occupations place them in an increasingly competitive and secular business world.
Paper, $7.95

Available at your local bookstore or write:

Herald Press
Dept. MS
616 Walnut Avenue
Scottdale, PA 15683

117 King Street West
Kitchener, ON N2G 4M5

editorial

Thoughts under the tamarind tree

As I ran my hands over an ancient statue of Pharaoh Taharqa on a recent visit to Sudan, the centuries slipped away and for an awed moment I was caught up in the spell of history this tangible link with the Bible story provides.

The pharaoh's statue idealizes his features to conform to the canons of Egyptian royal portraiture. But the black diorite from which it is chiseled suggests his Sudanese origins, and the physical characteristics that escaped idealization confirm them. Pharaoh Taharqa was a black Sudanese, of the dynasty from Sudan that ruled Egypt from about 751 to 663 B.C. He makes a cameo appearance in 2 Kings 19:9, when he aids King Hezekiah in his resistance to Sennacherib of Assyria.

It is easy to have such "awed moments" in Sudan as my meeting with Taharqa. Moving forward several centuries, I marveled at brilliantly colored mosaics from 11th century Christian churches that interpreted the gospel story in exciting, unfamiliar forms. Christianity in Nubia (northern Sudan) was replaced by Islam soon after that period, and Sudan has been largely under the sway of that religion ever since.

Christianity began to make a bit of a comeback in the present century after the British conquered the war-torn Sudan and made it possible for Christian missionaries to establish themselves. Then for 17 years in the 1960s and early 1970s, civil war raged between Sudan's Muslim north and Christian/animist south. The Christians left in Sudan today have had their faith tempered by fire. You can be sure that anyone in Sudan today who is a Christian isn't into it for fun or fringe benefits.

I thought on that one recent Sunday as I sat under a tamarind tree at Mayom, on a branch of the River Nile. World Ministries' Africa representative Roger Ingold and I were worshiping with J. R. and Carolyn Schrock, Brethren workers there, and a handful of local Christians. It was the Schrocks' third Sunday in Mayom.

Our present Brethren involvement in Sudan is helping the Sudan Council of Churches establish a primary health care program at Mayom (see MESSENGER, December 1980, page 8). But that witness and worship under the tamarind tree signified more for me.

Being a former Nigeria missionary, I could not escape thinking of another Brethren venture begun under a tamarind tree—at Garkida in Nigeria, March 17, 1923. The seeds of hope and faith planted there have yielded a bountiful harvest of thousands of committed Christians. What would come of our work in Sudan, begun so modestly at Mayom? Who knows?

Was it not sufficient for the moment to acknowledge the unfailing promises of God evidenced in centuries of Christian history in Sudan, rejoice that we are privileged to share in *living* and *doing* the Word there, and carry on the work?

As Chal Faw says of the Easter message in his Bible study (page 8, this issue), "We do not need so much to hear it again as to enter into it and *live* it." People such as J. R. and Carolyn Schrock *are* living that message.

I came away from Sudan feeling I had once more had the Resurrection power illustrated for me. Like the Apostle Paul, I could say, "Thanks be to God, who gives us the victory through our Lord Jesus Christ."

And for Brethren everywhere, as we mark another annual turning of thoughts to Easter, Paul also says it well, "Be . . . abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."—K.T.

The word.
The living word.

Joy, conviction, warmth: These are the messages your church places in the hands of worshipers through use of the Living Word Bulletins. Each folder offers a scriptural theme selected from a lectionary, a full-color photograph on the theme, and an interpretation of the scripture and cover. There also appears either a statement about Church of the Brethren program or belief, or a worship resource such as a song, a litany, or a prayer. Join more than 60,000 worshipers whose spirits are lifted Sunday after Sunday by the Church of the Brethren Living Word Bulletins.

For a brochure and free samples,
contact The Brethren Press,
1451 Dundee Avenue, Elgin, IL
60120. Or call 800 323-8039.

AND THOU ART OUR POTTER
WE ARE THE CLAY

THE WISDOM OF THIS WORLD IS FOLLY

•BE RECONCILED•

...HAVING SHOD YOUR FEET WITH THE EQUIPMENT... THE GOSPEL OF PEACE

the Spirit helps us in our weakness

...God who made the world and everything in it...

Great is Your FAITH+

YOU ALSO WILL APPEAR WITH HIM IN GLORY

**The
Brethren Press**

STEWARDSHIP INCLUDES WISE INVESTMENTS

At the present time 379 church organizations and individuals are investing $2,036,115 in the Church Extension Loan Fund operated by the Church of the Brethren General Board.

Forty-six congregations are now benefiting from loans made possible by this fund. $2,002,000 are loaned to districts and congregations assisting them to: • purchase church sites • establish new congregations • build new church structures • remodel existing buildings.

Seven percent interest is paid to the investors annually. Investors are given notes guaranteed by the assets and integrity of the General Board.

Investors know that they could be earning more on their funds by investing commercially. But that wouldn't help to build churches.

Think about it. Consider joining with other persons, congregations, district boards, cemetery associations—in a dimension of stewardship that serves you and the church through dollars you cannot afford to give away, but can invest.

Investments are received from $500 to $10,000 or more.

Church of the Brethren General Board
1451 Dundee Avenue
Elgin, Illinois 60120

I desire to put some money to work in church development through the Church Extension Loan Fund.

Enclosed is my (check) (money order) for $__________.

Please issue the following investment note:

$_____ at 7% interest for five years.

Please make note payable:

In my name as written below.

Jointly in my name and ____________________ who is my ____________________ (insert relationship)

Name ____

St.; R.F.D. ____________________________________

City ____________________ State & Zip ____________________

Date ____

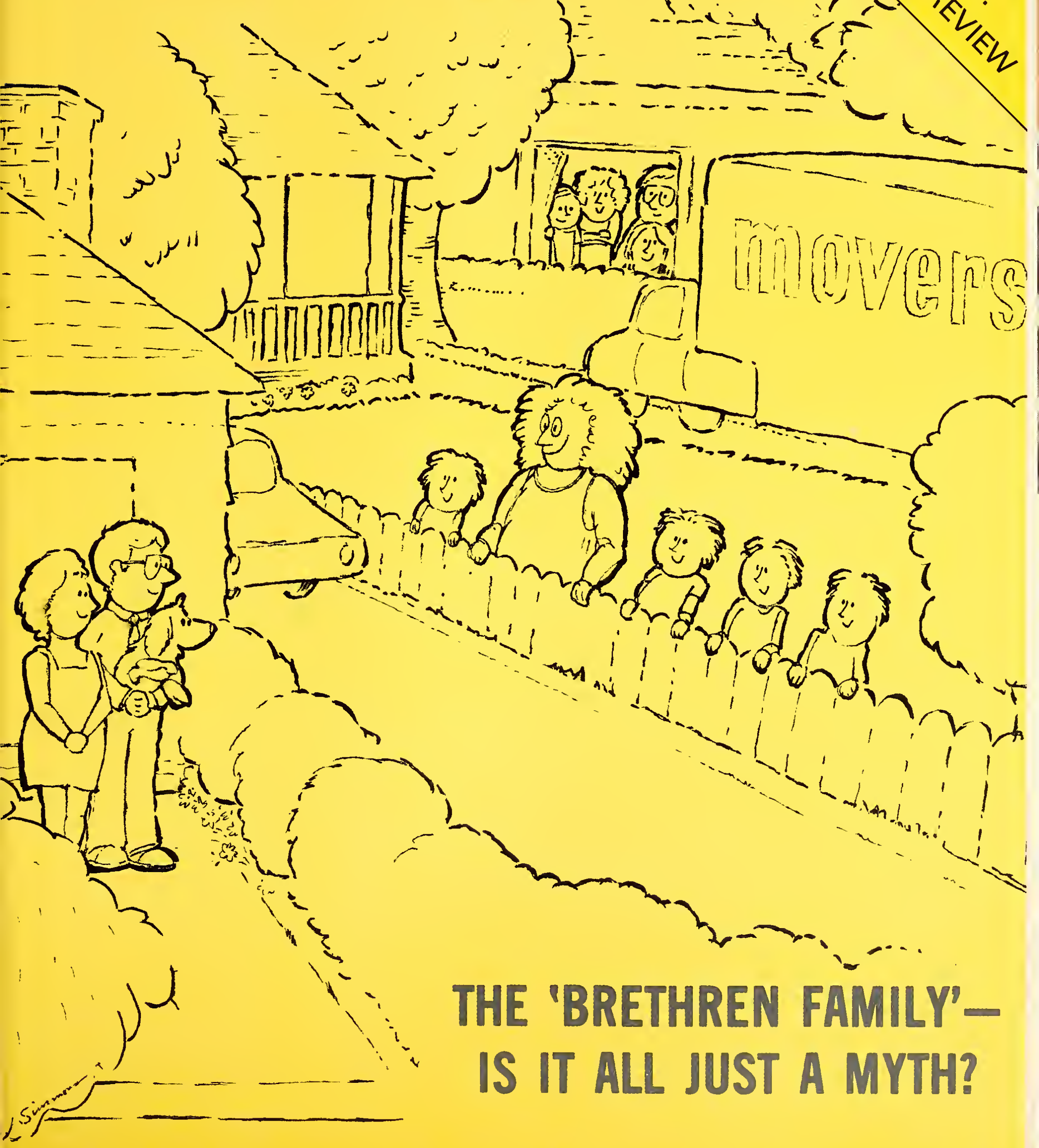
4/81/63

messenger

CHURCH OF THE BRETHREN

MAY 1981

IN THIS ISSUE: CONFERENCE PREVIEW



THE 'BRETHREN FAMILY'— IS IT ALL JUST A MYTH?

contents

8 **Annual Conference 1981.** Kermon Thomasson previews the upcoming Annual Conference of the Church of the Brethren in Indianapolis. The biggie on the business agenda: The human sexuality study paper. The ballot: Four candidates state their views.

13 **A New 'Heirloom.'** A family possession becomes an heirloom as it is passed along from generation to generation. But when you come home from Annual Conference with a Conference quilt, the instant heirlom status is taken for granted. Story on the Annual Conference quilting party and auction by Joyce Miller.

14 **From a Cave to a Commitment.** A Bible study on 1 Kings 19 by David S. Young looks at Elijah, driven to a cave, fearful and intimidated. But God and Elijah find each other there. God's call to the prophet, as to us today, is to go back into the arena of life.

17 **The Myth of the Brethren Family.** Assuming that Brethren are not too different from their neighbors, we need to rethink some of our nostalgic assumptions about the Brethren family. Harriet Ziegler Blake and four other writers tell about some Brethren families who fit the new *and* the familiar mold.

20 **Living with Islam.** By understanding the commonalities and differences between Christianity and Islam there is hope of looking beyond the quarrels of the past and present to the God that both communities praise. Article by Byron Haines.

In Touch vignettes of John Thomas of Guthrie, Okla.; Asha Solanky of Bulsar, India; and Lefty Hoal of Roanoke, Va. (2) . . . **Outlook** reports on Somalian refugee aid. GWP. Mennonite Your Way directory. El Salvador. Bethany Hospital. NCC Bible revision plans. Slim Whitman. BVSers arrested. Plowshares Eight guilty. Disaster grants. LIFE labs. Staff changes (start on 4) . . . **Underlines** (7) . . . **Book Review**, "Nurturing the Christian Family," by Janine Katonah, Fred W. Swartz, and Earl K. Ziegler (19) . . . **Resources**, "Fantasy/Science Fiction," by Bob Bowman (22) . . . **Pilgrim's Pen** (23) . . . **Opinions** of Janet Kopp Heckman, Mary Sue Rosenberger, and Harold S. Martin (start on 24) . . . **Prayer Calendar** (26) . . . **Turning Points** (30) . . . **Editorial** (32)

---

messenger

EDITOR
Kermon Thomasson

MANAGING EDITOR
Harriet Ziegler Blake

EDITORIAL ASSISTANT
Mark Mitchell

FEATURES
Harriet Ziegler Blake, Fred W. Swartz

VOL. 130, NO. 5 MAY 1981

CREDITS: Cover art by Phil Simmons. 1, 8 art by Joyce Miller. 3 left Fred W. Swartz. 4 Kermon Thomasson. 5 "Funky Winkerbean" by Tom Batiuk © 1981 Field Enterprises, Inc. Courtesy of Field Newspaper Syndicate. 7 1st, 2nd from top, 11 top right Nguyen Van Gia. 9 Carolyn Schrock. 11 top left Richard Keeler; bottom right Randy Miller. 13 Joyce Miller. 15, 20 art by Kathy Kline. 22 art by Ken Stanley.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1980. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years. $8 per year for Church Group Plan. $8 per year for gift subscriptions. School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., May 1981. Copyright 1981, Church of the Brethren General Board.

---

letters

MESSENGER'S HANDLING OF OPINIONS

I don't expect to ever see this letter printed in MESSENGER because it seems the only letters that get printed are those leaning toward MESSENGER's point of view.

For example, in the February MESSENGER, why were all the "Opinions" leaning toward the homosexuals' point of view? I'm sure you had letters from God's point of view. Are you trying to tell us something? Are you saying we are to pull away from the teachings of the word of God?

I understood that when a person wrote a letter to the MESSENGER concerning a certain issue, their expression of ideas was to be printed. But it seems that no matter what you write to the MESSENGER, only those letters that agree with the MESSENGER's point of view get printed.

If Conference goes along with the idea of accepting the homosexuals into the church and then later ordains them into the ministry, I only pray the local congregations will not accept the Conference decision. I trust the local church will continue to live by the word of God and not permit the gospel to be remade to suit the thoughts of the world.

The Church of the Brethren has always been God-fearing and stood on the true word of God. By its standing against the sins of the world and living by the word of God, it has grown in love and grace of God through the years.

As children we were taught in Bible school in the Church of the Brethren that the Bible was the true word of God. Now that we have grown old, we are not going to depart from what we were trained, no matter what Conference decides concerning accepting homosexuals into the church. Why, you may ask. Because we know if we don't live by the true word of God and accept all the word of God and not just part of it, we will be doomed for hell.

WILLIAM V. BURNS
McConnellsburg, Pa.

(Your letter is appreciated, since it affords the opportunity to work at clarifying some misconceptions. The February Opinions "leaned toward the homosexuals' point of view" because they expressed those particular readers' opinions. We happened to have no Opinions on hand at that time representing a contrary view. But, check this month's Opinions. MESSENGER gives readers the opportunity to express any opinion. We don't manipulate Opinions and we aren't trying to "tell" you anything.

To claim that this Letters page carries only letters that agree with the "MESSENGER viewpoint" [whatever that is] suggests you haven't read any recent letters! [Here, feel the tough skin I've developed!]

Finally, as stated, the human sexuality report is a "study paper," not a "position paper." Unless Standing Committee decides differently, no "decision" is even being called for at Indianapolis.

All concerned Brethren need to educate themselves about Annual Conference and General Board processes and not rush to simplistic con-

clusions that anything is ever rammed down their throats. MESSENGER, for its part, will continue to present interpretive material on vital issues, to attempt to make them understandable, and to provide a forum in its Opinions pages for healthy dissent and dialog. —Ed.)

CLEAR TRUMPET CALL NEEDED

I am deeply embarrassed by and disgusted with the General Board study paper on human sexuality reported in the February MESSENGER.

At the very time when the gospel of Christ must be upheld as the life-transforming power of God unto salvation for all (Rom. 1:16, 17), this report waters down the message.

At the very time that we are seeing the degradation of sin in Romans 1 being acted out in our day, we are refusing to give a clear trumpet call.

At the very time when we are called to be "the church faithful," we are altering the gospel message to fit the trend of the world, thus forfeiting the New Testament as our standard for faith and life. For "whoever wishes to be a friend of the world makes himself an enemy of God" (Jas. 4:4).

Since we are now concerned about diminishing church membership, may I suggest that God refuses to honor the efforts of those who are "double-minded" (or "double-columned"). James writes, "He who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord" (Jas. 1:6-8).

F. RUSSELL GRILL
Reedley, Calif.

TAKING CUE FROM REVELATION

The February article, "Sexuality: God's Good Gift," had a lot of good sound comments. However, we found some dangerously liberal and unscriptural implications regarding homosexuality. Though we are not condemning or judging homosexuals, and we should help them, we do have the right and obligation to judge this *lifestyle*. To even suggest that homosexuality may be "okay" in some instances is simply wrong.

The Brethren stand on this reminds me of the Pergamum church in Revelation, which had compromised with the world and lowered its standard to cater to people. The Thyatira church watered down its gospel and the inspiration of the Scriptures was doubted.

A warning should be heeded by many Brethren churches now, or it may become as the Sardis church, a dead church. Let's get bold and call sin what it is—*sin*.

DAVE AND VIV VALENTINE
Salina, Kan.

LACKING DECISIVENESS, DIRECTION

The study paper on "Human Sexuality From a Christian Perspective" (February), covered the many facets of its diverse subject despite the fact that it had to be abridged for publication. It contained some worthwhile insights.

But the paper is woefully lacking in decisiveness and clear-cut direction. By the very nature of its format, which includes parallel columns for different "understandings," it fails to provide unified counsel for some important issues.

One gets the impression that the study group opted for a final draft which would be pleasing to all persons rather than setting forth a concise statement representing the view of the Church of the Brethren.

Praise God for early Christian writers who, knowing the will of God through the Holy Spirit, wrote directly and with authority.

LERRY W. FOGLE
Frederick, Md.

(The paper is a study paper, not a position paper, which accounts, I expect, for what you see as a lack of decisiveness and direction. —Ed.)

BLESSED WITH SEXUALITY

The General Board study committee on human sexuality has given a fine report in "Sexuality—God's Good Gift" (a MESSENGER abridgement). Sexuality is probably the most controversial topic in the church today. Sexuality is manifested in every dimension of our lives—in our studies, in our mannerisms, even in our view of God—male and female components. Surely we are blessed in God's greatness to have maleness and femaleness in all of us.

The committee has done a fine job in attempting to present all sides of the issue.

JACQUELINE DOVEL-DRIVER
Harrisonburg, Va.

ENERGY WRONGLY SPENT

To G. Calvin Tooker and Kerby Lauderdale (Opinions, February), I reply, "Well said." I confess, I lose patience with us sometimes. We are the Church of the Brethren—have we forgotten our priorities? We ought to be about the business of caring for our brothers and sisters. There are wars, there are children starving. If we need things to worry about, the world abounds with them. But to worry ourselves about the sexual orientation of some of our brothers and sisters seems to me to be energy wrongly spent. Can we not grow beyond that and spend our energy—and let them spend theirs—on the problems of this world that really need to be solved?

TERRY MOKE
Portland, Ore.

RABBLE-ROUSERS IN MESSENGER

I usually enjoy MESSENGER but not recently.

Where do writer Hugh McCullum (February) and Jorge Lara-Braud (editorial, March) receive their income? The nicest thing you could say about these two men is that they are "rabble-rousers."

MESSENGER should not be used as a forum for well-meaning but non-informed people who desire to solve the problems of the world.

The articles as written are actually harmful to the improvements desirable.

RUSSELL L. STERNER
Greencastle, Pa.

page one

My father once commented, "When I was a little boy Christmas only came about every five years, seemed like. Now it comes every six months." Daddy was not a habitue of Annual Conference or he could have made a similar comment about the fast-paced recurrence of that event as well.

Or so it seems fast-paced to me, not that I await Conference with the starry-eyed anticipation of a child marking off the days on the calendar till Christmas. In fact, what makes Conference come round so swiftly at the MESSENGER office is the sheer amount of preparation before each yearly meeting.

Allah ya Kai mu
go now with God
Vayan Con Dios

The hardest part of that pre-Conference task is deciding what information to share and how to share it. It's not hard deciding what persons to highlight—the moderator, the main speakers, the candidates for denominational offices. But a good deal of thought and planning goes into deciding what issues to lift up.

For this year, new twists to introducing Conference leaders were having Steve Simmons's sketch of Duane Ramsey in February—we have for several years run the moderator piece in May or June—and this month using photos of, and an interview with, candidates for 1983 moderator. (A 1980 twist—an artist's portrayal of the moderator—was not repeated, but you will recognize that our May cover is by the same artist, Phil Simmons of Hollywood, Calif.)

We ran the human sexuality paper in February to give Brethren plenty of time to digest it and sort out their reactions. In the June MESSENGER we will run an abridgement of the diminishing membership paper. For the world mission paper we have, in June, an article *about* the issue, giving the 1981 report only sidebar treatment.

We gave a mere nod—an April "Resources" page—to the issue of affiliation with the National Council of Churches and World Council of Churches, judging—rightly or wrongly—that this was a perennial steamy issue and its appearance on the Conference agenda mainly a venting operation. But with the mood of the country being what it is, and the paper recommending continued membership in NCC and WCC, who knows to what length Dunker passions and debate will go? See you at the mikes in Indianapolis. —THE EDITOR

in touch

John Thomas: Helping 'those little ones'

John E. Thomas Sr., a teacher in the public schools of Guthrie, Okla., cares enough about the plight of children growing up unable to see or communicate to change professions. He has taken several courses of specialized training to learn both the skills needed to teach the impaired and the empathy to feel their fears and frustrations.

In his training John became functional in mobility with a cane, signing, lipreading, Braille, and development of speech. He spent a summer at California State University (Los Angeles) to learn and teach the unique skill of using the Optacon (optical to tactile converter). With this new approach blind persons can read any print with a scanner by placing their fingers on the small instrument which transmits light into delicate tactile impulses conforming to words. John foresees this marvelous invention opening all vocations based on use of printed material to the visually impaired.

His 17 students range from three years to high school seniors and represent all impairments. Mentally, they are average to brilliant. A complete array of techniques for communication are given so they can adapt to normal society.

Teaching basic skills is only part of John's effort to bring wholeness to these impaired persons; their emotions and relationships to others are equally important. When a student is rebellious, withdrawn, or fearful John works with family relationships, urges church attendance.

A native of Leeton, Mo., and an alumnus of McPherson College and Bethany Seminary, John began his work with the disabled after eight years working and traveling for CROP and five part-time pastorates. Presently he drives 160 miles weekly as interim pastor of the Thomas (Okla.) congregation. He heads Community Adult Education in Guthrie and takes a night course.

John finds his work as challenging and rewarding as parish ministry. "Few joys can compare with having a little kid's arms about your neck and hearing, 'I love you.'" John feels he is in mission in a field the church has neglected. His voice is tinged with sadness rather than censure as he observes, "We tend to hide our 'ugly ducklings.' Even if they have a class it is likely to be at the end of the hall or in a basement corner. The biggest mission of the church is to make people whole. When the church realizes a family has a disabled child, it is its mission to help the family be whole by ministering to that child."

John's wife, Frances, teaches first grade. They have five children. In mid-life John is launching a new career in a mission both demanding and rewarding as he helps some of "these little ones" become basically self-supporting and able to feel, "I am worth something."—Ethel Sherfy Harris.

Ethel Sherfy Harris is a member of the Roanoke (La.) congregation.

Asha Solanky: A famil

When Asha Solanky of Bulsar, India, receives her degree this month from Bridgewater College she will become the first second-generation graduate at the Virginia school from a Brethren-originated overseas church. Her father, Henry, also graduated from Bridgewater, in 1955.

Asha, 23, is a graduate of South Gujarat University, where she majored in microbiology. Her B.S. in biology from Bridgewater is her second undergraduate degree. "My friends call me a professional student," she jokes, displaying the bubbly enthusiasm and sense of humor that have brought her new friends and popularity on the Bridgewater campus.

Her future plans include more schooling since she hopes to get into nursing, perhaps specializing in physical therapy and pediatrics. Her attraction to children is evident as she talks about the church school classes for children 9-12 she taught in the Bulsar Church before she came to Bridgewater and her participation in Brethren camps in Virginia. During the summer of 1979 she served as program counselor for Camp Bethel in Virlina District.

Asha has been very active in the religious organizations on the BC campus, particularly as a member of the steering committee of the Brethren Student Fellowship and two years on the Student Council for Religious Activities.

One of the advantages of these assignments, she notes, has been the opportunity to meet people with different religious viewpoints. "Christians are Christian in India," she explains, "Viewpoints are not that different. Here in the US there are distinct groups. I never realized that denominations had that much distinctiveness." She adds quickly, "But

radition

there's never been a problem over it."

She has found academics to be less intense in the US than in India. "My English has definitely deteriorated," she says, laughing as always. "Mom and Dad threatened to send me a dictionary for Christmas!" Asha attributes her dean's list grades to the home tutoring from her mother, Ansuya, who teaches English and French in Bulsar. She discovered when the syllabus for one literature course at Bridgewater was distributed that she had read *all* of the required books previously, either at home or at school. Her command of English has provided her with many opportunities to speak before school and church groups while at Bridgewater.

Although Asha is enjoying her American sojourn, part of her heart is still at home. "My family means a lot to me," she reflects. "My parents have been my best friends, strict at times, but the best friends I have. It's not often that people are that lucky." And for the Solanky family, the admiration has to be mutual.

—F.W.S.

Lefty Hoal: Camps change youth

"Lefty" Hoal was designed for a Santa Claus suit with a bona fide "Ho, ho, ho!" and no need for pillows. He is in truth a Santa Claus. Like the character in *The Miracle on 34th Street,* he convinces people of the reality of goodness, whether he is signing a note so some "down and outer" can get going again, or paying someone's rent, or participating in prison ministry with the Gideons.

Few friends will forget Lefty's testament of faith at the funeral of his son, Michael, who died following a surfing accident four years ago. Lefty said, "There is no joy in living, no peace in dying without Christ. A tragedy need not shake one's faith."

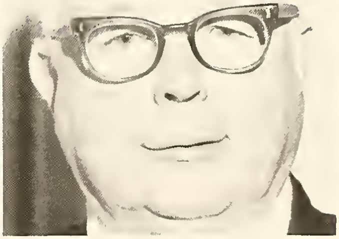
Life has not always been easy for Lefty. When he was 12 years old his congregation sent him to Camp Bethel, near Fincastle, Va. The experience, he says, was a beginning, his real conversion. "That week, I was recognized as a person and I went back every year."

Many rough edges were smoothed there. Lefty participated zealously in camp activities—enjoying nature, discovering all kinds of "critters," and once chasing screaming girls all around camp brandishing a black snake. Beneath the mischievous exterior, however, was the gentle spirit, the generosity.

Lefty is a believer in the profound change that can take place in the lives of young people who need to feel that God is just a call away. He shares with his wife, June, the feeling that the church and its agencies must provide support for the insecure and the distressed.

June has always carried a major role in their joint efforts to serve the church. Twice they have taken a bus load of young people to Annual Conference. For four years they managed the summer camping program at Camp Bethel and June was camp dietitian. More recently she has contributed thousands of volunteer hours in the kitchen. Two years ago they spearheaded the rebuilding of the swimming pool, dedicated as a memorial to Michael. This was a family venture including their daughter and son.

For 14 years Lefty has owned his own business in Roanoke, Va., a wholesale plumbing, heating, air conditioning supplies store. During that time he has provided the materials for many capital improvements at Camp Bethel, served on planning and operation committees, challenged churches to increase their support.



The register at First Church in Roanoke probably lists as a member "Unice Anderson Hoal," but few people in the area even know who that is. In Brethren circles most people know instead a warm, folksy individual who loves to talk with people, enjoys laughing with them, one who lives his faith. That's "Lefty."

—Doris Cline Egge

Doris Cline Egge is a high school guidance coordinator in Roanoke, Va.

World's refugees still urgently need relief

"The American people have not yet comprehended the gravity of the Somalia situation," says Ruby Rhoades, head of the World Ministries Commission. "A ratio of one refugee," she says, "to every three citizens devastates the Somalian economy and affects everyone." A grant of $100,000 from the Brethren Emergency and Disaster Fund was made in March in response to the crisis.

Rhoades says, "Brethren responded generously to the Kampuchean call for funds and the need is even greater in Somalia." (In the fall of 1979, Brethren gave nearly $300,000 to ease the suffering in Kampuchea.)

A portion of the $100,000 will support medical teams in what is expected to be a long-term disaster relief effort. Brethren are working with Church World Service to recruit medical personnel to work two to six months in the refugee camps. Doctors and nurses will be needed throughout 1981.

The influx of 1.5 to 2 million refugees into Somalia is one result of a bitter war between Somalia and Ethiopia. Compounding the difficulties is a drought that has stunted food production in much of East Africa.

The huge number of refugees in Somalia creates "an overwhelming problem for a country with an average annual per capita income of $125," says R. Jan Thompson, General Board refugee and disaster coordinator. Approximately 61 percent of the refugees are children and 30 percent are women.

In the US, the refugee situation remains tense and in need of additional church help. More than 5,000 Cuban refugees still await sponsorship at Fort Chaffee, Ark.

The status of Salvadoran and Haitian refugees in the US continues to be uncertain. Late in 1980, 4,000 Salvadorans were deported from the west coast. Those not deported reportedly are being held in detention in California. Church World Service is advocating that the State Department grant "Extended Voluntary Departure" status to the remaining Salvadorans. Such status would grant them temporary refuge from the turmoil in their homeland. Resettlement efforts for 15,000 Haitians await an Immigration and Naturalization Service decision that may result in their deportation.

Global Women's Project completes first grant

When Mary Brandenburg (above) visited Kenya in January, one phase of the Global Women's Project was completed. Brandenburg visited Miriu Health Center, the recipient of GWP's first grant and joined for a day in the life of Kenyan village women, including getting water from Lake Victoria. But helping to provide a better water system for the health center and community is only one project—momentum continues to gather for the Global Women's Project and the steering committee is now seeking another project organized by women for their own improvement to receive the next grant.

The Global Women's Project was initiated by women attending the Church of the Brethren Women's Gathering in North Manchester, Ind., in the summer of 1978. Adopted by the General Board the following fall, the project makes grants to women's self-help projects around the world. Money for the grants is donated by US women and men who tax themselves on their luxury purchases or donate the money saved by foregoing luxuries. Decisions about GWP are made by a seven-member steering committee that Brandenburg chairs.

The grant of $15,000 to Miriu Health Center was matched by a grant from the Board's World Ministries Commission. By traveling to Kenya and visiting the project and the women who organized it, Brandenburg conveyed the desire of US women to learn from their global sisters and to share more than their financial resources with them. For more details or to participate in the Global Women's Project, write Mary Cline Detrick, GWP Administrator, 1451 Dundee Ave., Elgin, IL 60120.

Emergency funds go to Namibia and Florida

In response to an exodus of young refugees from Namibia to Angola and to high unemployment among migrants in Florida, two grants have been made from the Brethren Emergency and Disaster Fund.

The wave of refugees out of Namibia has been caused by the heavy conscription of youth into the South African army to fight the Southwest Africa Peoples Organization (SWAPO). It is reported that 5,000 young people fled to Angola in one recent week. The World Council of Churches has asked for $200,000 from US churches to buy tents, blankets, and food for these refugees. The Church of the Brethren has responded with a grant of $10,000.

A Brethren emergency grant of $5,000 has been sent to aid unemployed migrants and undocumented workers in the Immokalee, Fla., area. They are among the estimated 80,000 people left without work after this winter's freeze. Brethren Volunteer Service worker Bob Olsen will distribute the funds to help cover rent and fuel costs for those in need. Many of the unemployed are fearful of deportation and will not go to established sources for unemployment benefits.

Church leaders unite in call for justice

A second letter to President Reagan signed by the head of nearly every religious body in the US has again called the President to stand against human rights violations in foreign countries. US support for El Salvador is the prime example cited. A month after mailing the letter, the signers still have no response from Reagan.

The February letter asks that the President meet with signers to hear their concerns for "a strong human rights policy consistent with historic religious and American values." The signers include heads of a broad range of political persuasion in the religious community. Among the bodies represented were the Church of the Brethren, Southern Baptist Convention, the Union of American Hebrew Congregations, Episcopal Church, several Lutheran bodies, two Presbyterian churches, United Methodists, Quakers, Mennonites, and Catholics.

Despite the significant constituency represented by the signers of the first letter, the Reagan administration response was only a "curt acknowledgement." The second letter pointed out that "many more human rights violations have occurred, especially in El Salvador" that might have been averted had the President spoken out as the writers requested in the first letter.

Three members of Congress who traveled to Central America in January 1981 denounced the resumption of US military aid to El Salvador. They also said the State Department is lying to protect the repressive Duarte government. Their interviews with Salvadoran refugees pointed the finger at the Salvadoran army for thousands of brutal murders there. When asked if the so-called "leftist guerillas" also participated in such slayings, those refugees questioned replied with a unanimous "no."

The State Department and at times the media have painted the picture of the government opposition as a Marxist organization taking orders indirectly from Cuba or the Soviet Union. One of the visiting congressman, Gerry E. Studds (D-Mass.), said of the leftists that the "most important document to them is not the Communist Manifesto, but the Bible, and their most important leader is their priest."

In a letter to their House colleagues, the three congressional leaders said, "We must stop now and judge the situation in El Salvador as it really is and not simply as we wish it could be."

Hospital building, funding progress

With the completion of the design and plans, groundbreaking for the new Bethany Hospital is scheduled for May 16. Beginning immediately after the groundbreaking, construction should be completed during 1983.

Financial contributions from all sources to the hospital building fund now exceed $3 million, over half of the $5.6 million goal. Giving from the Church of the Brethren rose above the half million mark in February. The 1980 Annual Conference goal for denominational funding of the hospital renewal project is $2 million. Olin Mason, director of church relations for Bethany Hospital, expects the first million to be completed yet this year with the remainder coming in by 1983.

Since the 1920s, Brethren have supported a hospital on the west side of Chicago. The new project is a joint Brethren and Evangelical Hospital Association venture to offer affordable and quality health care to the area's residents, most of them black and poor.

Congregations interested in viewing a slide show about Bethany Hospital may contact Mason, 550 E. Main St., Annville, PA 17003.

Mailing distorts NCC Bible revision plans

A group calling itself The Religious Roundtable has made at least two mass mailings that gravely distort work being done on the Revised Standard Version of the Bible by the National Council of Churches. The NCC holds the copyright on this most widely-used translation.

The first mailing was headlined "Stop the liberals from removing the words 'Son of God' from the Bible." It asked recipients to "stop the National Council of Churches from completing and nationally promoting a very anti-Christian Bible."

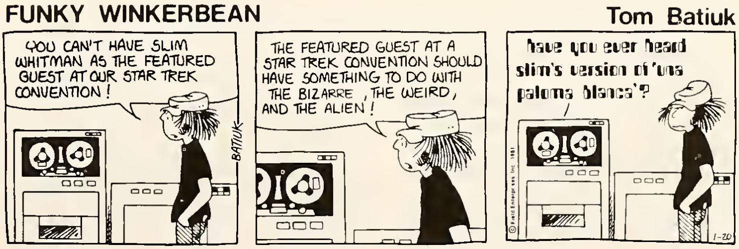
In truth, the RSV Bible Committee—the group of Bible scholars who do the translation—has reaffirmed its present standards of translation. The committee has said it will use inclusive language *only* when it accurately reflects the original Hebrew, Greek, and Aramaic.

The Division of Education and Ministry of the NCC has decided to publish an inclusive language lectionary in which biblical passages will be paraphrased to use inclusive language. A lectionary is a collection of scripture passages for public worship.

Persons wanting more details should read MESSENGER, September 1980, page 9, and February 1981, page 8, or write the Division of Education and Ministry, NCC, 475 Riverside Dr., New York, NY 10115, for "Questions and Answers on Inclusive Biblical Language."

Brother 'Slim' Whitman's record sales boom

It should have been no surprise to see a top recording artist like Otis Dewey (Slim) Whitman the object of a joke in a nationally syndicated comic strip (below). The surprise may be that Whitman, who has had enormous success recently in the recording industry, is a member of the Jacksonville (Fla.) Church of the Brethren. Last year, Whitman released a million seller in "All My Best" and previously outdid the Beatles with an 11-week stay at the top of England's pop music charts. "They always say good won't sell, but I suppose my success proves that a guy who's half-way decent can sell," he says.


FUNKY WINKERBEAN
Tom Batiuk
YOU CAN'T HAVE SLIM WHITMAN AS THE FEATURED GUEST AT OUR STAR TREK CONVENTION!
BATIUK
THE FEATURED GUEST AT A STAR TREK CONVENTION SHOULD HAVE SOMETHING TO DO WITH THE BIZARRE, THE WEIRD, AND THE ALIEN!
have you ever heard slim's version of 'una paloma blanca'?
© Field Enterprises Inc. 1981
1-20

BVSers arrested following budget cut protest

"When I see oppression, it is as if God is being oppressed," says Brethren Volunteer Service worker Judy Mason. That conviction led her to demonstrate in February against President Reagan's proposed budget cuts. She was arrested (above, right) and sentenced to 60 days in jail for her action. She was released after serving half the sentence.

Mason and two other demonstrators poured human blood on the gates of the White House while fellow protesters sat on Pennsylvania Avenue, disrupting traffic to draw attention to the demonstration. Another BVSer, Jon Siverts of Norway, was arrested and sentenced to 10 days in prison for this act. The blood, Mason explains, symbolized the blood to be shed—the deaths—that will be caused by the budget cuts. Mason's BVS project is with the Community for Creative Non-Violence, a community in Washington, D.C., that provides food, shelter, and clothing to the city's poorest people and educates the public to the realities of the homeless.

"Many [of the poor] are well-educated and quite talented," Mason says, "but for many different reasons have not been able to 'make it' in our society based on productivity, competition, and material wealth." She disagrees with the President's assessment that his cuts will not affect the truly needy. "The truly needy are not being helped enough now," she says. "The cuts will create more truly needy who are overlooked." She participated in the demonstration because "the issue seems so serious . . . many human lives are at stake." She knew that serving time in jail was a possibility and, although she described it as a place of "no peace," she reported, "My spirit isn't captured; it's soaring."

Travel directory ready for Brethren on the go

"*Mennonite Your Way Directory* is mutual mission, beginning at home," says Bob Neff, general secretary of the General Board, in a feature article in the directory introducing Brethren to *Mennonite Your Way* readers.

Listing more than 2,000 North American host families, the publication of *Mennonite Your Way Directory III* is the first edition with official cooperation between the directory and the Church of the Brethren. The listings include more than 300 Brethren hosts. The participation of Brethren not only increases the listing of hosts but also creates additional opportunity for sharing.

The '81-'83 edition of the directory offers hosts, addresses, phone numbers, and several feature articles. An international listing of hosts from 46 countries gives assistance to readers traveling abroad. Included in the other features is the one by Neff about the Church of the Brethren.

Mennonite Your Way Directory III is available at the single-copy price of $6 or two for $10. For more information or to order, contact Brethren Lifeline, 1451 Dundee Ave., Elgin, IL 60120, tel. (800) 323-8039. In Illinois call collect (312) 742-5100.

Plowshares Eight found guilty in protest act

On Sept. 9, 1980, eight persons entered a General Electric plant in King of Prussia, Pa., where Mark XII missile warheads are assembled, and damaged two nuclear missile nosecones with hammers and poured blood on blueprints and tools.

The eight—Daniel Berrigan, Philip Berrigan, Carl Kabat, Anne Montgomery, Dean Hammer, Molly Rush, John Schuchardt, and Elmer Maas—say they acted on the biblical doctrine to "beat swords into plowshares." They thus have become known as the "Plowshares Eight."

During their trial in March, the eight attempted to justify their civil disobedience as moral and legal opposition to preparations for nuclear war.

The trial judge repeatedly told the defendants and the jury that "nuclear warfare is not on trial here." He would not allow testimony that would have buttressed the defendants' claim that international agreements against nuclear warfare supercede state law.

On March 6, after eight hours of deliberation, the jury found the eight peace activists guilty of burglary, criminal mischief, and criminal conspiracy. They now face possible sentences of 30 years each.

Before the jury deliberation, one witness, Bishop Parilla-Bonillia of Puerto Rico, had cautioned, "You may find them guilty, but history will call them prophets."
—Tom Hurst and Denny Rock.

LIFE Labs offer church pilgrimage in faith

The three Brethren LIFE Labs scheduled this summer will attempt to create a sense of group trust in which personal relationships and growth can be explored from a faith perspective. The underlying reason for LIFE Labs is the belief that individual Brethren and the total church body are healthiest when life is examined within a Christian understanding of wholeness.

LIFE Labs I, at Juniata College, July 5-10, and at Manchester College, July 12-17, are open to all interested persons. LIFE Lab II at Elizabethtown College, July 19-24, is open to those who have completed LIFE Lab I or a similar experience within the past five years. Another LIFE Lab I is planned Jan. 17-22, 1982, in Florida-Puerto Rico

District.

Total cost is $125. Persons unable to afford the cost are encouraged to ask their districts or congregations for aid. For registration write Parish Ministries Commission, 1451 Dundee Ave., Elgin, IL 60120.

Staff changes announced in Elgin, Shenandoah

Hazel Peters will retire no later than Dec. 1 after 28 years with the General Board. Most recently, she has been staff for personnel relations. After three years in Europe with Brethren Volunteer Service, Peters came to Elgin as administrative assistant for the Brethren Service Commission. She has worked in the general secretary's office and in personnel.

Hazel Peters

Retiring in January 1982 is Brethren Press production manager Everton Vaughn, after 36 years with the General Board. As production manager, he has directed production operations for The Brethren Press. Vaughn began work with The Brethren Press as a compositor and later had supervisory posts in the press room and bindery.

Everton Vaughn

Jay E. Gibble, interim pastor at Stone church in Huntingdon, Pa., began work March 1 in the half-time health and welfare position on the Parish Ministries Commission staff. In this post, Gibble is executive for the Church of the Brethren Homes and Hospitals Association and carries responsibilities for the Brethren Health Education Foundation and the Brethren Health and Welfare Association.

Jay Gibble

In Shenandoah District, James E. Miller has resigned as associate district executive effective June 12. He will begin work with Mennonite Central Committee July 1 in Recife, Brazil, as director of MCC projects in Brazil including rural development, disaster relief, and new church planting.

Jim Miller

underlines

FOR YOUR INFORMATION ... Although you won't find their names in the new *Church of the Brethren Directory*, you may contact *Jim Lehman*, coordinator of historical resources with inquiries about historical resources; *Jim Lynch*, archivist, with inquiries about the Brethren Historical Library and Archives; and *Ginny Hileman* for computer services information. They are all located at the general offices in Elgin.

NAMES YOU KNOW ... *A. Blair Helman*, president of Manchester College for 25 years, has been named a "Sagamore of the Wabash," the highest award bestowed by the governor of Indiana, for "unselfish dedication and service to fellow Hoosiers and the State of Indiana". . . . Four members of the La Verne church were honored at a recent luncheon for 35 years on the staff of the University of La Verne. They are *Dwight Hanawalt*, chairman of the health, physical education and recreation department; *Albert F. Herbst*, professor of mathematics; *Virgil R. Wilkinson*, director of personnel; and *Herbert W. Hogan*, chairman of the social sciences division. Hogan chairs the denomination's Historical Committee. . . . Two books by Brethren author *Cleda Shull Zunkel*, *Strings of Popcorn* and *Cornbread and Milk*, have been made available on cassette tape for blind and disabled persons. Contact your state library. . . . *Marlin Houff*, program director for Virlina's Camp Bethel, has resigned to become executive director of Camp Swatara in the Atlantic Northeast District. . . . *James E. Tomlonson*, pastor of the Root River (Minn.) church, was chaplain for a day Feb. 9 at the Minnesota House of Representatives and Senate.

PEACEMAKERS, TAKE NOTE ... Above-average high school students who demonstrate an interest in peace issues may qualify for the $1,000 Baker Peace Scholarship, a merit scholarship awarded annually by Juniata College. To apply, contact Andy Murray, Juniata College, Huntingdon, PA 16652. . . . Brethren physicians will have special interest in the On Earth Peace Assembly planned at New Windsor, Md., May 9-10. The program will focus on the problems of nuclear conflict; all invited.

MARKING THE SPOT ... A monument on Wissahickon Creek near Germantown, Pa., marks the site of the first baptism of Brethren in the new country on Christmas Day, 1723. Some years ago, area Brethren youth erected a stone block monument with a bronze plaque. Last summer, a group of *Atlantic Northeast District* youth volunteered a Saturday in July to repair this eroded and neglected marker to Brethren beginnings.

REMEMBERED ... *Sandra Dubble*, 33, died Feb. 8 following a nearly three-year struggle with cancer. She was a former Brethren Volunteer Service worker and the wife of *Kirby Dubble*, pastor of the Paxton church near Harrisburg, Pa. . . . *Gary Marsh*, the young, new pastor of the Frostburg (Md.) church, was killed when a runaway truck crashed through the town Feb. 18. . . . *Rebecca Gotom*, formerly on the staff of the La Verne (Calif.) church, died in Nigeria Jan. 12. She and her husband, *Musa*, had returned there in 1975. . . . Prominent civil rights and antiwar activist *Mary Parkman Peabody*, 89, died Feb. 6 in Cambridge, Mass.

Annual Conference 1981

Program Activities

195th recorded Church of the Brethren Annual Conference, June 23-28, 1981, Indianapolis Convention Center, Indianapolis, Ind.

- *Theme:* "Go Now With God"
- *Moderator:* Duane H. Ramsey, pastor of the Washington City Church, Washington, D.C.
- *Delegates:* 1,050. Estimated participants, additional 7,000.
- *Fees:* Delegates, $50. Non-delegates, $9. Youth, $4. Twelve and under, no charge. Conference booklet, $4 (includes journal for participation in Quest I).
- *Tuesday evening:* Preacher, Duane H. Ramsey, moderator of Annual Conference and pastor of Washington City Church, Washington, D.C. Topic: "The Deceptiveness of Sacred Places."
- *Wednesday evening:* Preacher, James A. Forbes, associate professor of worship and homilectics, Union Theological Seminary of New York. Topic: "The Fire and the Focus." Responders: Bill Hayes, pastor of Baltimore First Church of the Brethren and General Board member, and Alice Martin-Adkins, pastor, Champaign Church of the Brethren, Champaign, Ill.
- *Thursday evening:* Preacher: Orlando E. Costas, professor and director of Hispanic studies at Eastern Baptist Theological Seminary, Philadelphia, Pa. Topic: "Outside the Gate." Responders: Joseph Schechter, physician, La Verne, Calif., and Joyce Stoltzfus, director of Brethren Volunteer Service, Elgin, Ill.
- *Friday evening:* Dialog sermon by Lauree Hersch Meyer, professor, Bethany Theological Seminary, Oak Brook, Ill., and Jonathan C. Hunter, pastor, Glade Valley Church of the Brethren, Walkersville, Md. Topic: "Whatever Is Right, I Will Give You." Responders: Jill Zook-Jones, licensed minister and student at Eastern Mennonite Seminary, Harrisonburg, Va., and Timothy Jones, pastor, Germantown Church of the Brethren, Rocky Mount, Va.

(Wednesday, Thursday, and Friday evening speakers were selected by the planning committee for Quest I.)

- *Saturday evening:* Preacher, Wayne Judd, pastor, Bridgewater Church of the Brethren, Bridgewater, Va. Topic: "One Says 'Go', the Other Says 'No.'"
- *Sunday morning:* Preacher, Leland Wilson, pastor, La Verne Church of the Brethren, La Verne, Calif.
- *Quest I:* Quest I activities will involve everyone at Conference in evening worship, in Bible study, and in post-worship sessions. Quest specials will be journals for reflections for all conferencegoers and an all-Conference "faith fiesta" Friday evening.
- *Bible Studies:* 7:30-8:45 a.m., Wednesday—Saturday. Five Bible study teams, selected by planning committee for Quest I. Wednesday's study: Exodus 3:1-12; Thursday, John 13:12-17; Friday, Acts 26:16-18; Saturday, 1 Peter 2:9-10. Bible study teams are:

1) Pio Caracheo, Chalmer Faw, Melanie May, Andy Murray;
2) Paul Brubaker, Fumitaka Matsuoka, Luc Neree, Theresa Eshbach;
3) Robert Alley, Guillermo Encarnación, Jean Hendricks, Anita Metzler;
4) Gene Bucher, René Castellanos, David Rittenhouse, Chris Michael; and
5) Fredric Jenkins, Galen Hackman, Nelda Rhoades, Jim Poling.

Allah ya Kai mu
go now with God
Vayan Con Dios

Four Bible study locations will be in the Convention Center and one at the Hyatt Regency Hotel. Each team will be in the same location each of the four mornings. (No Bible study on Sunday morning.)

- *Pre-Conference meetings.* The General Board will meet at the Convention Center on Tuesday morning only. Standing Committee will begin on Sunday afternoon and work through Tuesday afternoon at the Convention Center. Womaen's Caucus will meet on Tuesday at the Convention Center. Disaster Day Emphasis workshop is planned Tuesday, 10 a.m. through 5 p.m. at the Convention Center. Ministers' Association will meet Monday evening through Tuesday afternoon at the Hyatt Regency Hotel.
- *Committee Hearings.* Tuesday, 9 p.m. at the Convention Center. Support Systems for Set Apart Ministries, Diminishing Membership in the Church of the Brethren, Human Sexuality from a Christian Perspective, World Mission Philosophy and Program, Affiliation with the NCCC/WCC, and Pastoral Salaries and Benefits Plan and Support Systems for Those Called to Set-Apart Ministries.
- *Breakfasts.* Tickets are $5.25 and $3.25. On Earth Peace, Professional-Vocational Groups, Sunday.
- *Luncheons.* Tickets are $6.50. Tickets will be sold at the information area at Conference but persons are encouraged to take advantage of the advance ticket sales through the Conference office, using order forms made available through *Source* and other mailings. Wednesday—Ecumenical. Friday—Person Awareness, Brethren Health and Welfare, Christian Education. Saturday—all colleges and university, singles, Womaen's Caucus. Sunday—On Earth Peace.
- *Dinners.* Tickets are $7.50. (Ticket sales information same as above.) Wednesday—Evangelism and New Church Development. Thursday—MESSENGER. Friday—Higher Education, World Ministries. Saturday—Parish Ministries, Doctor of Ministry.
- *Womaen's Caucus*—Pre-Conference meeting, Tuesday, 2-4:30 p.m., Convention Center. Topic: "Preview of Annual Conference business as it relates to women." Convener: Mary Blocher Smeltzer. Saturday luncheon.
- *Single Adult Activities* (25 and older). Wednesday evening, sharing time at the Convention Center; Thursday afternoon, bus tour of Indianapolis; Saturday, luncheon, speaker: Velma T. Carter.

Wednesday evening sharing time: conversation about singles issues, friendship sharing, browsing with singles material. Convener: Dorothea Wood.

Tickets for bus tour and luncheon may be purchased in advance or at the Conference information ticket sales area.

- *Young Adults* (to age 25). Program and activities planned throughout Conference week.
- *Junior High (6th-8th grade) and*

compiled by Kermon Thomasson

Senior High Youth. Program and activities planned throughout the week.

- *Children activities (1st-5th grades) and childcare.* Preregistration necessary.
- *Music Workshop Series.* Noon hours Wednesday, Thursday, and Friday at the Convention Center. A different topic will be covered each day. All persons who carry any responsibilities for the local church music program are invited to attend. No preregistration required. Teacher, William R. Eberly, assisted by Brenda Eberly Bibbee and Marlin Brightbill. Topics to be covered: Wednesday, Leading congregational singing; Thursday, The use of the hymnal; Friday, Piano and/or organ in the worship service.
- *Insight Sessions.* Activities in designated places on Wednesday, Thursday, Saturday evenings on topics related to General Board program or special interest groups.
- *Early Evening Creative Sharing.* Wednesday, Thursday, and Friday, 6-6:45 p.m. in the ballroom of the Convention Center. Wednesday, Manchester College Participation Players Children's Theater; Thursday, Brethren Players West in "Children of the Promise"; Friday, Choirs of Beacon Heights, Fort Wayne, Ind., and City Church, Goshen, Ind.
- *Conference choirs.* Marlin Brightbill of North Manchester, Ind., will conduct the adult Conference choir. First Conference choir rehearsal will be Tuesday, 8:45 p.m. and daily, Wednesday, Thursday, Friday, and Saturday at 4:45 p.m. Children's music will be directed by Marcia McBride and Brenda Eberly Bibbee.
- *Coffee house.* Coordinated by Jim Abe and John Long. Open Wednesday through Saturday, 9 p.m. to midnight. Instrumentalists, vocalists, dramatists, and poets interested in performing should contact Jim Abe, 563 Darrow Rd., Akron, OH 44305, or John Long, c/o Bethany Theological Seminary, Butterfield and Meyers Rds., Oak Brook, IL 60521.
- *Exhibits.* General Board program exhibits; 40 to 50 Board-related programs featuring Brethren groups and their interests; colleges and other agencies.
- *Christian Education Center.* Coordinated by June Miller. Will feature curriculum and other study resources for congregational life. Christian Education Luncheon, Friday.

The General Board exhibit at Indianapolis will focus on the new "MICAH Mission." One emphasis: Health care in Sudan. J. R. Schrock (above) begins at home, by cleaning out the well at Mayom, where the Schrocks settled in January to create the new program.

New Queries

Eight new queries will be considered by the 1981 Annual Conference..

- *Nuclear Weapons.* Requests Annual Conference to consider the present use of nuclear materials related to individual and corporate conscience and ideals in the Church of the Brethren, and whether their use "synchronizes with God's justice, the Church of the Brethren's view of the sacredness of life, the rights of persons, and the purpose of all creation." Submitted by Southern Ohio.
- *World Peace Tax Fund.* Southern Ohio endorses World Peace Tax Fund legislation in Congress, and calls on Annual Conference for similar endorsement. Submitted by Southern Ohio.
- *Pension Plan: Formal Trust Amendment.* Recommends the adoption of an amendment to place the assets of the Pension Plan under a formal trust instrument naming the Pension Board as the trustee. Submitted by the Pension Board.
- *Pension Plan: Age Annuity Option.* Recommends the adoption of an amendment permitting withdrawal of the actual member accumulation at the time the member is eligible for an age annuity. Submitted by the Pension Board.
- *Pension Plan: Full and Immediate Vesting.* Recommends an amendment to provide for 100 percent immediate vesting of employer contributions. Submitted by the Pension Board.
- *Associate Membership.* Requests Annual Conference to develop policy/polity for "associate" membership in the Church of the Brethren, to deal with members who seasonally relate to congregations away from their home congregation. Submitted by Florida/Puerto Rico.
- *Hymnal Resource.* Asks Annual Conference to study the need for and feasibility of producing new, revised, and/or supplemented hymnal resource(s). Submitted by the General Board.
- *Tobacco.* Asks Annual Conference to witness against tobacco growing, sale, and use. Submitted by Illinois and Wisconsin.
- *Guidelines For Support of Pastors in Set-apart Ministries.* New guidelines approved by the General Board in February and passed to Conference for approval.
- *Office of Deacon/Deaconess.* A study of present polity on deacons and deaconesses. General Board requests Conference to study and bring recommendations for renewal of the office of deacon.

looking at major program and business activities . . .

Initial 1981 ballot

The following ballot will be voted on by the Annual Conference Standing Committee in Indianapolis. It has been prepared by the Standing Committee's Nominating Committee. Trackage calls for the winners of this initial vote to be presented on another ballot to Conference at the first business session (Wednesday, June 24). At that time additional nominations may be made by anyone—delegate and non-delegate alike.

- **Annual Conference moderator-elect.** (Two-year term serving second year as moderator. Select two.) W. Donald Clague, La Verne, Calif.; Barbara Davis Enberg, La Verne, Calif.; L. Wayne Fralin, Orlando, Fla.; and Paul W. Hoffman, McPherson, Kan.
- **General Board, district representatives.** (Five-year term. Select six.) Dorris Murdock Blough, Nampa, Idaho; Quinter Bosserman, Peace Valley, Mo.; Anita Smith Buckwalter, Lansing, Mich.; Lowell A. Flory, McPherson, Kan.; Marvin L. Gibble, Seven Valleys, Pa.; Keim Houser, South Bend, Ind.; Gladys Shank Naylor, Mountain Grove, Mo.; Debbie Neher, Quinter, Kan.; Robert Olsen, Immokalee, Fla.; Joe Reeves, Boise, Idaho; Donna Forbes Steiner, Union Bridge, Md.; Josephine Spangler Wampler, Mountain City, Tenn.
- **General Board, at-large representatives.** (Five-year term. Select four.) Mary E. Ebey, Kalamazoo, Mich.; Janice M. Dull Eller, Portland, Ore.; Fumitaka Matsuoka, Oakland, Calif.; Chris Good Michael, Indianapolis, Ind.; LaVon Widegren Rupel, Stockton, Calif.; Elaine Mock Sollenberger, Everett, Pa.; Ronda Switzer, McPherson, Kan.; Lolita Thornton, Chicago, Ill.
- **Annual Conference Central Committee.** (Three-year term. Select two.) Leona Dell Ikenberry, La Verne, Calif.; Donald H. Shank, Cape Coral, Fla.; E. Stanley Smith, Elkhart, Ind.; Connie Andes Weddle, McPherson, Kan.
- **Committee on Interchurch Relations.** (Three-year term. Select two.) Estella Boggs Horning, Lombard, Ill.; Kurtis Friend Naylor, Mountain Grove, Mo.; Jane Copsey Shepard, Portland, Ore.; William G. Willoughby, Victorville, Calif.

(Continued on page 12)

Choosing the 1983 Moderator: What do the candidates think?

MESSENGER asked each candidate for moderator-elect to answer five questions related to moderatorship. Reflected in their answers is the changing role of the moderator, the church having moved light years from the time of the father-figure moderator, wielding great power and influence, and presiding at the Conference table year after year.

Why did you agree to your name being placed in nomination?

Clague: I felt strong support it was time for a West Coast person to be moderator.

Enberg: Some time ago I promised myself I would say yes whenever the church asked me to do something.

Fralin: I was asked and I recognized it as a call.

Hoffman: I felt this was a way I could serve the church.

What are the strongest qualifications you have for this office?

Clague: I have lived in both the East and West. I have had seven years on the General Board, been a district moderator, and served as chairman of the faculty at La Verne.

Enberg: I don't think of "qualification"; I believe in thorough preparation, but ultimately the power to perform comes from God and the people.

Fralin: I know the church well. I have been on the General Board the last five years, on its Executive Committee and Goals and Budget Committee the last three. I have been involved in the Goals for the 80s process.

Hoffman: The grassroots of the church are in the local congregation. That's where my qualification is found. My experience as a college president also is helpful.

What do you consider the moderator's role to be (aside from parliamentary duties at Conference)?

Clague: Facilitating Conference in reaching valid conclusions; assessing the mood of the church and reflecting it; representing the church ecumenically; representing a certain geographical area to the larger church.

Enberg: Being the servant of the church; speaking for/to the church; representing unity.

Fralin: Being a listening post; symbolizing the church-at-large; speaking for the church; being an ecumenical representative.

Hoffman: Stepping back and looking at objectives, and evaluating progress; being an ecumenical representative; promoting understanding.

What is the biggest problem facing the Church of the Brethren today?

Clague: Securing from all its members a commitment to the total message of Christ.

Enberg: I don't think in terms of "problems." I prefer, rather, to *affirm* the church.

Fralin: To identify who we are, and from that base speak prophetically.

Hoffman: Credible pastoral leadership at the local level.

What is your vision for the Church of the Brethren in the 1980s?

Clague: That the church be a catalyst among Christians, presenting our unique views on peace, reconciliation, and lifestyle.

Enberg: If we form a vision for the church, we'd be surprised how it exceeded that vision. Like a parent with a child, we must not try to shape or limit the church.

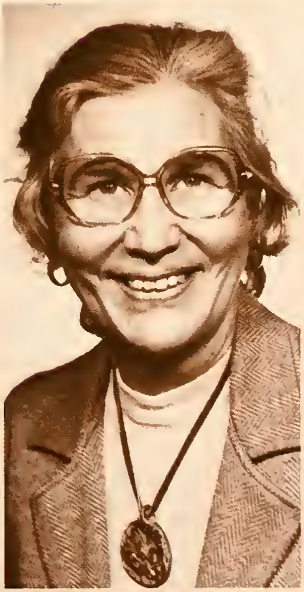
Fralin: That the church continue to have a strong identity based on its heritage and that it move out to witness to the world.

Hoffman: That the church establish its identity based on its heritage and respond aggressively, positively to the upheavals threatening our society.

W. Donald Clague: La Verne, Calif. (Pacific Southwest) La Verne congregation. Age 59. College academic vice-president. Served as moderator, assistant moderator, and board chairman of local congregations. District moderator, district board chairman. Former General Board member, Goals and Budget Committee. Representative to National Council of Churches. Vice-president of California Association of Colleges for Teachers Education. President of education section, Virginia Academy of Science. Recognized in *Who's Who In American Education.*

L. Wayne Fralin: Orlando, Fla. (Florida/Puerto Rico) Orlando congregation. Age 40. Bank examiner, FDIC (US Government). Local church board member, chairman, moderator, ministry and worship committees, church school teacher. District board chairman, vice-chairman, stewards commission chairman, moderator. Member of General Board, chairman of Goals and Budget Committee. Standing Committee delegate. Annual Conference and General Board study committees. Representative to National Council of Churches, Division of Overseas Ministries.

Barbara Davis Enberg: Long Beach, Calif. (Pacific Southwest) Long Beach congregation. Age 59. Co-minister, First Church of the Brethren. Local church board and board chairwoman. District moderator-elect. University of La Verne trustee. Worship leader: District Conference on World Mission. Standing Committee delegate. Annual Conference study committee on Role and Status of Women in the Church of the Brethren. Annual Conference speaker. Worship leader for Northern California Conference of United Church of Christ. Worship leader for Burkhart Institute.



Paul W. Hoffman: McPherson, Kan. (Western Plains) McPherson congregation. Age 48. President, McPherson College. Pastorates in Michigan, Indiana, California, Pennsylvania. Moderator of local churches. District moderator, board member, youth president, dean of youth, junior high camps. Standing Committee delegate. Annual Conference speaker. Committee on Higher Education. Regional Youth Conference speaker. President of Kansas Association of Colleges and Universities. McPherson Rotary Executive Committee.

. . . and hitting the high spots at Indianapolis

BALLOT/from page 10

• **Representative to National Council of Churches.** (Three-year term. Select two.) Lois Whitacre Clark, North Liberty, Ind.; Mitchell L. Curry, Los Angeles, Calif.; Geraldine Zigler Glick, Broadway, Va.; Hazel Kreider Huffman, Lancaster, Pa.; Beth E. Sollenberger, Oak Brook, Ill.; Timothy D. Speicher, Oak Brook, Ill.

• **Bethany Theological Seminary electors, laity.** (Five-year term. Select two.) Doris Cline Egge, Roanoke, Va.; Arlo Gump, Fort Wayne, Ind.; Rex W. Hershberger, Martinsburg, Pa.; Jeanne Jacoby Smith, Bryan, Ohio.

• **Bethany Theological Seminary electors, colleges.** (Five-year term. Select two.) Elizabeth Ellis Cherry, Huntingdon, Pa.; Doris E. Coppock, McPherson, Kan.; J. Kenneth Kreider, Elizabethtown, Pa.; Robert McFadden, Bridgewater, Va.

Unfinished business

• *World Mission Philosophy and Program.* The query came to Conference in 1978 and successive committees have worked at formulating an answer. The present committee (T. Wayne Rieman, Curtis Dubble, Ira W. Moomaw, Patti Bittinger Stern, Elsa Zapata de Groff, and staff liaison Ruby Rhoades) brings a final report this year on its two-fold assignment —"to develop a theology of mission appropriate to the biblical mandate and to our changing world" and "to provide guidelines for our world mission."

The report acknowledges the biblical mandate, but lists the "new and sobering factors" confronting persons in mission today. It offers 10 guidelines for action:

—Witnessing to God's love must be central.

—The US is a prime area for evangelism.

—New areas for overseas mission must be found.

—Special programs dealing with problems of poverty, hunger, justice, diminishing church membership should get priority.

—Indigenization and mutuality should guide our work.

—Attention should be given to selection and training of workers.

—Clear and adequate communication about mission work should be provided.

—Peacemaking efforts should be increased.

—Mission education should be emphasized.

—More financial support is urged.

• *Diminishing Membership in the Church of the Brethren.* This 1979 query is answered in final form in 1981 after a preliminary report in 1980. Committee members are Dorotha Fry, Marilyn J. Koehler, Olden D. Mitchell, Owen G. Stultz, Cynthia Weber-Han, Lorele Yager, C. Wayne Zunkel, and staff liaison Matthew M. Meyer/Merle Crouse.

Our preview of Annual Conference will continue next month, with General Board report and other Indianapolis highlights.

With several charts the report outlines the problem, stated in a litany of failures and shortcomings—lack of Christian commitment, sense of purpose, an adequate understanding of discipleship, a high priority on making disciples, and a strategy for faith-sharing; failure to continue regular establishment of new congregations and to adequately respond to changes in our society and culture.

For complete information on the Indianapolis Conference, with detailed report and program schedules, order the Annual Conference booklet, $4 from Annual Conference manager, 1451 Dundee Ave., Elgin, 60120

Church of the Brethren
ANNUAL CONFERENCE
Indianapolis, Indiana
June 23-28, 1981
Allah ya Kai mu
go now with God
vayan con Dios

The report lists directions for "the road back" and makes numerous recommendations to the General Board and its staff, Annual Conference Central Committee, Bethany Seminary, the districts, and congregations.

A "minority report" lifts up and affirms the Church of the Brethren concept of *total discipleship.*

• *Human Sexuality from a Christian Perspective.* An action growing out of a recommendation in the 1977 report of the Committee on Marriage and Divorce, the Human Sexuality Report was printed in the February MESSENGER. Billed as a "study paper," not a position paper, the report reflects the diversity of Brethren opinion on such issues as homosexuality, a likely disappointment for those looking for "black and white" commandments.

• *Support Systems for Those Called to Set-apart Ministries.* Answering a 1979 query calling for a comprehensive support system for those in the set-apart ministries is a report from the Salary and Benefits Plan Review Committee (Merle Forney, Emily Mumma, Guy Buch, Alice Martin-Adkins, John D. Tomlonson, and staff liaison Robert E. Faus). That report calls for the General Board to create a "Crisis in Transition Fund" and for expansion of the Parish Ministries Commission Ministry Support Grants Program to include a second category, "Pastor's Supplementary Pension Grants."

• *Affiliation With the National Council of Churches of Christ (NCCC) and World Council of Churches (WCC).* This 1980 query's intent, interpreted by the study committee (Paul W. Brubaker, Phyllis Carter, Eloise Eberly, Paul M. Robinson, David J. Wieand, S. Loren Bowman, and Allen B. Hollinger), was a request for Annual Conference guidance regarding Brethren membership in the two bodies. The report lists eight concerns voiced by NCCC and WCC critics, counters these concerns with the committee's observations, and unanimously recommends continued Brethren membership in the NCCC and WCC.

• *Rotation of Dates of Annual Conference.* Annual Conference approved this 1980 query and the new policy is that when Conference is held in Western Plains District, it will be scheduled for "close to the first week of August."

A family possession becomes an heirloom as it is passed along from generation to generation. But with a Conference quilt, the heirloom status is taken for granted.

A new 'heirloom'

by Joyce Miller

Adeline Jasper just can't resist auctions and heirlooms, collectables of all kinds. Even so, she had no idea that an auction at Annual Conference would provide her with a unique new "heirloom," a Conference quilt.

It happened at the 1978 Indianapolis Conference, which she attended as a delegate from the Franklin Grove (Ill.) congregation. The results have given joy in the form of a special keepsake and conversation piece for the Jasper family and surrounding community.

"I really became excited about the Conference quilts through the involvement of the Franklin Grove church in the Association for the Arts," Addie explains. Many of the center blocks containing the Conference logos have been made by persons from this congregation and a quilt made at the Wichita Conference had been purchased by another family in the church.

Addie has been interested in the art displays at Conference and is fascinated by the idea of promoting quilting as an art form. "We can't all paint or make pots, but we can put a stitch in a quilt. The beauty of it is that so much of the church is involved in it," she says, "everyone—north, south, east, and west—together in a common project."

Adeline and Dale Jasper both come from a rich Brethren heritage and are actively involved in the local church and outreach ministries. The excitement that they feel about owning this special quilt is shared by their six children and two grandchildren. Adeline says, "I probably wouldn't have had the courage to bid on it if it hadn't been for Renee and Ruth (two of her daughters) and Dale cheering me on."

This excitement continued when they brought the quilt home to share with the rest of the family. April and Heather, their granddaughters, love the pretty colors and the stories that are being researched by the family about the creation of the blocks. This particular quilt has 80 blocks made by persons from churches in Maryland, Virginia, California, Ohio, Pennsylvania, Florida, New Mexico, Indiana, Kansas, Iowa, and Illinois. The Jaspers especially appreciate the blocks that identify the churches where they were made and have found many connections with these churches across the denomination.

One block representing the Canton (Ill.) church was made by Arlene David, a former resident of Franklin Grove. Another was created as a memorial to Johnnie Winkler by the Boulder Hill congregation in Aurora, Ill. "I am amazed at all the different designs and ideas expressed here. The quilt is really an expression of our diversity and unity, how we can work together to make one thing so beautiful," Addie commented. According to Dale, the quilt was a real bargain, money well spent. The funds raised support outreach ministries of the denomination and the Association for the Arts.

EPHRATAH
LOVE

"I was really drawn to the area where the quilts were being made all during Conference week," Addie said. "So many people working together to create the four quilts." But this particular quilt caught her eye because of its beautiful blue binding, unique designs, and the size. It was the largest, fitting a full-size bed. "I know some want to own quilts because a special block is part of the design, but this one is special to us because it represents the total life of the church."

Conference returns to Indianapolis again next month. Adeline Jasper again has been elected to serve as delegate from the Franklin Grove church. When asked if she would buy another quilt, she smiled and said she doesn't know but—rest assured—she will attend the auction ☐

Joyce Miller of Franklin Grove, Ill., is a free-lance artist, a member of the General Board, and a coordinator of the Association for the Arts in the Church of the Brethren.

Bible study

From a cave to a

Read: 1 Kings 19

Silence is an experience all its own. In the Midwest, before a tornado there is a calm, a very dreadful calm. Everything gets very still. That silence is very frightening. Something may happen over which a person has no control.

Another silence that is filled with meaning often occurs with children in the house. All of a sudden things become very quiet. This silence often tells parents that little hands are up to something, like attacking the new half gallon of ice cream in the freezer. This silence, too, means that something is happening.

Some say, "Silence is golden." It can be. But usually when someone says, "Silence is golden," the air is filled with tension. Someone is telling someone else—in a nice way—to be quiet. That silence has friction in it, an unresolved tension. That feeling can be distinguished in the air.

Silence can be beautiful. The experience of awaking in the middle of the night and hearing only the rain pattering on the roof can be most relaxing. Similar experiences of hearing the birds sing just before dawn or seeing the sun set in the evening vesper hour can be thrilling. Silence can have meaning and depth.

The spirit of God speaks dramatically in the stillness of silence. That is the great message that we learn as we look at the first prophet in the Old Testament, Elijah. Rather than coming in thundering, clamorous experiences, God speaks to Elijah in hushed, quiet tones during life's most difficult moments. The experience of God's living presence and spirit is not, however, an experience in and of itself. For when God speaks to Elijah, God calls him into action. And the experience of Elijah can be our experience today.

Elijah is that great prophet in the Old Testament whom we meet in 1 Kings. He is an unlikely candidate for God's use. An uncultured man, Elijah wears a garment of hair and a leather girdle. He is a Tishbite, which means a native of the seminomadic place across the Jordan. We would call it living in the boondocks. Though an unlikely candidate, Elijah is a person called by God.

We pick up the story in 1 Kings 19 of Elijah frantically running south. He has had success up to this point. Having been fed by the ravens after his earlier warning to the king and having had fire come down from heaven when he called upon God at Mount Carmel, Elijah should have known God's presence. But now he is running scared because he took that added step of killing all the Baal prophets whom Queen Jezebel had brought into Israel. Elijah is intimidated because she says she will kill that old Tishbite.

Elijah, the candidate for God, is thrown into depression and despair. Won't God protect me? Why me, Lord? And Elijah sinks down under a broom tree wishing he were dead. God comes to him in his darkest hour with cakes and water that help him to continue on his journey. Elijah comes to Mount Horeb, or Sinai, where God had met Moses before to give the Ten Commandments. There we see the inner struggle of a man hiding in a cave. From that cave Elijah will find a commitment for his life. From a cave to a commitment tells the story of what happens for Elijah upon that mountain.

The experience of Elijah can be an experience common to anyone in the Christian faith. There are caves of seclusion we can run to or hide in. Perhaps it is a year after baptism and we meet the first disillusionment of faith. Something doesn't go as we thought it should. Discouragement can happen in mid-life when we face a tragedy such as the loss of a child. We feel torn by grief. Disillusionment can happen in our mature years when we feel we have offered all we can or should. Somehow we lose the enthusiasm for our faith that we once had.

We may move into a figurative cave. Gnawing bitterness, disillusionment, and an inner frustration can dominate. We may feel that our faith has let us down or someone else has let us down so we'll just live for ourselves. A person may say, "I'll live in my house, do my job, and mow my lawn. I'll not bother anybody just so they don't bother me." The cave of despair then falls around us as it fell around Elijah; we become immobilized.

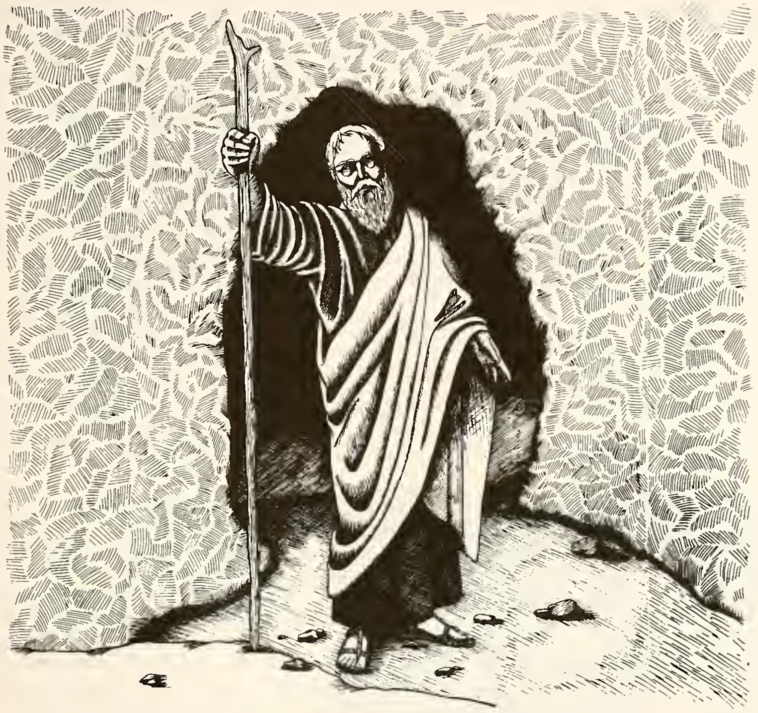
But things happen to Elijah while he is in his cave. A wind comes up and tears the mountain, but God is not in the wind. Then an earthquake strikes, but God is not in the earthquake. Finally a fire comes, but God is not in the fire. Traditionally the Jewish people looked for signs of God in nature, just as we sometimes do. Mount Saint Helens erupts, and everyone feels powerless. But Elijah concludes that God is not in these events.

God comes instead in the still small voice. God speaks in "a sound of gentle stillness" according to the marginal note in the American Standard Version. In the lull following the storm God asks, "What are you doing here, Elijah?" Why are you in this place? God questions Elijah personally. Rather than speaking in the supernatural ways, God communicates with Elijah in intelligible, down-to-earth language. What are you doing here?

Through God's spirit, God speaks to us today in understandable ways. I can remember as a youth how God spoke through persons. The words of a counselor speaking from behind a group on vesper hill at Camp Swatara, while we were overlooking the sunset on the mountains, sounded like echoes of God's words. The carefully thought-out sermons of pastors in my Hanover church spoke God's words and challenged me. The quietness in the prayer chapel at Bethany Seminary spoke to me during a prayer

Let us listen to the silence.

commitment



covenant with a friend as we sought our life's work. We can hear God often in very intelligible ways.

God often speaks as well in the interruptions of life. Things are going smoothly when a tragedy suddenly occurs. In hospital bed or at the end of our rope, we call out again to God, Help! The sense of God's stillness is there then to speak. And just as God came in Galilee, God often comes in intelligible ways calling us where we are and asking us, too, "What are you doing here?" That can be the most embarrassing yet helpful question at times. The spirit challenges any timidity of faith, any hiding in caves. From there God calls us anew to service.

Finally, Elijah is called into mission. Elijah sputters a bit about being the only faithful one left. Embarrassed, sorry, scared to be sure, Elijah is met not by recriminating words, but by the command that, as a minority of one, he is needed. "Go, return on your way to the wilderness of Damascus." Anoint the new prophet who in turn would anoint a new king to replace Ahab. Face the mission ahead. Ahab and Jezebel have seen their day. A clear command comes.

The story of the decline of Jezebel follows. She is thrown into the street from an upper window, trampled by horses, and eaten by dogs. The foreign cult of gods is extinguished, and the true worship of God re-enters. Elijah carries on a reform that has both political and religious ramifications. In fact, in that cave Elijah finds the courage to live up to his own name and to be who he was called to be. Elijah means, "Yahweh is God." And Elijah goes again to live it.

So we are challenged today. We are called to go back and face in life whatever intimidates us. We, like Elijah, are to find our purpose and live for it. This is the way in which the spirit moves us and calls us. Not to privilege and status but to service and courageous faith; here is the sound of gentle stillness speaking to us.

Charles Jefferson, the New York preacher in the early part of this century, once said: "The world is inexpressibly rich in courage, and at the same time the world is distressingly poor in courage. We are richly supplied with military courage, but we are deficient in civic courage. We can fight victoriously in the armor of Caesar, but we are awkward and helpless when it comes to fighting in the armor of God. The whole world is waiting for the development of a higher form of courage." The spirit calls for a courageous living of the faith.

From a cave to a commitment. That is the story of Elijah. Driven to a cave, fearful and intimidated: there he discovers God. When he finds God, Elijah senses the Spirit's presence not in a dramatic event, but in a gentle hush that asks, "Why are you here?" God's call is to go back into the arena of life.

So we, too, must go, return in faith, in courage. Go to live for the purpose for which we have been called. The Spirit challenges. From a cave to a commitment. Is that not how the Spirit calls us today? Let us listen to the silence. Hush. God calls in a sound of gentle stillness. ☐

David S. Young is pastor of City Church of the Brethren, Goshen, Ind.

/by David S. Young

The myth of the

Assuming that we are not too dif
need to rethink our nostalgic ass

by Harriet Z. Blake

Family. A simple word that raises a complex host of feelings, thoughts, images.

What picture comes to your mind? A breadwinning father, homemaking mother, and a couple of kids? That's the traditional North American ideal—and, to a large extent, myth. Today, only 16 percent of all US families conform to that pattern.

In fact, the largest group of American households today—30 percent—is made up of childless couples. The next largest group, 21 percent, consists of families with children in which both parents work outside the home. Single parents account for 8 percent of US households, and 1.5 percent are cohabiting couples. The rest, according to the US Census Bureau, are single persons living alone and persons living in some other kind of household or institution.

These figures should be enlightening to us Brethren. Assuming that we are not too different from our neighbors, we may need to rethink some of our nostalgic assumptions about the Brethren family. Assumptions such as: Most women in the Church of the Brethren are full-time homemakers (more than half of US mothers of school age children work outside the home); most Brethren men are the sole breadwinners—and most of them are farmers (nearly two-thirds of American families today live in metropolitan areas); almost all Brethren children are growing up with both their natural parents at home (one of six children in the

---

The Keller family/ by Evelyn M. Frantz

The Keller family of the Midway church in Atlantic Northeast District is the kind many people fear is disappearing from the American scene.

David works at the nearby Keller Brothers' Ford dealership. Ruth has not worked outside the home since she and David were employed at Norristown State Hospital during his 1-W years.

Darlene, 22, and Charlie, 20, live at home and work nearby. Diane, 15, and Chris, 12, attend school at Grace Christian School, run by the Grace Brethren.

The whole family is active in the Midway church: teaching and attending Sunday school, deacon responsibilities, Bible study, three of the church's choirs, and the youth group. Ruth leads congregational singing and helps with women's sewing activities.

To David, the family's heritage of Christian home and environment is significant. Darlene and Charlie agree and say that they feel growing up in a Christian family has meant more love, care, and understanding than would be found in a non-Christian family.

Worship is most meaningful for David and he is glad to see family-oriented midweek and Sunday evening services resumed at Midway. He is glad the family is active in church, but it concerns him that these activities keep them going in several different directions. He wonders whether doing so much "church work" is keeping them from the "work of the church."

Ruth's greatest joy has been seeing each child accept Christ as Savior and their subsequent efforts at living a Christian life. For David, raised as a Dunkard Brethren, it has been challenging to have the children question their parents' values and practices. "We've had to rethink our precepts, and in the end it has strengthened all of us," he reflects.

As the oldest, Darlene had to pioneer in this challenging of family values: "If you don't know why you're doing something, you have to find out," she says. "You have to question family patterns in order to determine your own values."

Although it is hard to find time, the family still tries to have family devotions in the evening. Sometimes they wait till all family members get home, but that can't always be done. "It is difficult at times to get them all together but the spiritual values of family devotions are worth it all," David and Ruth say. The undergirding of prayer is essential to them in helping the family to be Christian.

Darlene is grateful that she has received help in being a Christian through parental example and advice. "I didn't always feel like having devotions, or taking time for it, but I appreciate it more now."

A threat to their family's happiness that most concerns Ruth is the draft, but Charlie counters that there's not as much danger of their family being broken up because of its Christian orientation.

David broadens her concern, feeling that the family is threatened by the "pressures of the world," such as bringing home the tensions from a bad day at work, or being so involved in jobs that the family is forgotten.

"We're certainly not the perfect family; we are in need of God's grace," David summarizes. "We have to keep pressing 'on toward the mark for the prize of the high calling of God in Christ Jesus.'" ☐

Evelyn Frantz is a freelance writer from the Ridgeway Community congregation, Harrisburg, Pa.

Brethren family

nt from our neighbors, we may
tions about the Brethren family.

United States today is a stepchild).

Knowing the deep Brethren roots in certain parts of the country and our strong allegiance to biblical principles of home and family, it is likely that Brethren do differ some from the national statistics. But perhaps not as much as we have liked to think.

What *does* it mean to be a Brethren family in the 1980s? There are as many answers as there are Brethren families. To get a few ideas, MESSENGER talked with four Brethren families across the country. Their stories may help other families looking for support in a world that often seems determined to undo family life.

Meet David and Ruth Keller of Lebanon, Pa., and their four children. They are among the 16 percent of families in which Mother stays home and Dad earns the living. Meet Milton and Mary Ann Mishler of Troy, Ohio, both divorced many years ago. Now among the 30 percent of couples with no children at home, they met the challenges of stepparenting. Meet Earl and Dorothy Flory of Nampa, Idaho. Like 96 percent of aging Americans, they make a home for themselves—only four percent of the US elderly live in institutions. And meet Pamela Stone, a single parent, and her housemate and son of Fresno, Calif. They work hard to integrate child care, career demands, and church commitments into their lives.

The stories of these varied families reflect the changing face of the Church of the Brethren—and of the family—in the 1980s. ☐

The Mishler family/ by Mildred Hess Grimley

Mary Ann and Milton Mishler exemplify how the Lord and His people can help couples pick up broken fragments of the past and refashion them into vessels of beauty and joy.

Mary Ann and Milton had been close friends during high school, but they had each married other partners. Some 15 years later, Mary Ann realized her marriage was in serious trouble. That it was beyond repair came as a shattering blow.

How does one cope with raising six little children (ages 5 to 13) alone? How does one explain divorce to family and friends? The sense of failure is overwhelming. The desire to withdraw besets many.

"When some people are having this problem," Mary Ann said, "they stay away from church. But I couldn't do that, for I knew the church was the only place I had to go. Most of the church people were warm and understanding and put their arms around me and wanted to help."

At the same time, Milton's marriage was disintegrating and it, too, ended in divorce. Later, he heard of Mary Ann's situation. They renewed their friendship of high school days. Love was rekindled and he proposed marriage.

Milton confesses to feeling slightly overwhelmed at the thought of coming into such a large ready-made family. "I had known situations where just one or two children were so awful that thinking about six did give me pause!" he says. "But these were wonderful kids! They retained their father's name, and they've always called me 'Milton.' I've enjoyed being both friend and father, giving and receiving love from them. . . 'joy' is the only word that describes it! I could only wish for everyone the happiness we have known as a family."

The Troy (Ohio) church continued to express love as the "new" family took its place. Through their many experiences in the church, the Mishlers have ideas on what the church can do to strengthen family life.

"This is where I think the church should be speaking," Mary Ann said. "Most parents with little children don't realize the importance of early training in communication. How important it is to be open on all issues—to learn to express both negative and positive feelings in the Christian context. If *that* foundation is laid, then both parents and children can cope more effectively with the pressures and problems of the teen years.

"We also believe all couples, young and old, should have the opportunity of experiencing a 'Marriage Encounter' weekend. We did and it was one of the greatest things that ever happened to us."

"We thought we didn't need to go," Milton laughed, "because our marriage couldn't be better. But it was wonderful and has strengthened our marriage even more."

The relationship that Mary Ann and Milton began 13 years ago has deepened and grown stronger as they have experienced God's love through people who know what it is to forgive and love.

"The structure of today's family may have changed somewhat," they reflect, "but we believe everyone is a part of some kind of family and each family needs love." ☐

Mildred Hess Grimley is a freelance writer and a member of the Brookville (Ohio) congregation.

The Flory family/ by Dorris Blough

"We felt that if we had five good years together it would be wonderful." At 80 and 77, Earl and Dorothy Flory have had three very good years of marriage and are well on the way to another.

Vibrant, keen, responsive, these two people seem a little awed that they are still allowed to be alive and to have had the option of a second marriage after being widowed.

Earl is a Sunday school teacher in the Nampa (Idaho) Church of the Brethren, where he has been a member all his life. Dorothy came to the Church of the Brethren from a Baptist background and has become a leader in many activities of her adopted church.

The church's warm acceptance of his second wife was very important, Earl and Dorothy agree. "They did the best thing to make me happy," Earl says. "They accepted Dorothy."

Dorothy remembers feeling timid about entering a different congregation where her new husband and his first wife had always been active.

Her fears were erased as she walked into church the first day and members put their arms around her and greeted her, expressing joy that Earl had married her.

The church has also been important to Earl and Dorothy in lifting up a vision of marriage in which decisions are made together, important things are discussed, and husband and wife share deeply the spiritual experiences of their lives. "I was determined that we would talk about things, really talk," Dorothy says of her second marriage, "and we do."

Because the church is so important to them, Dorothy and Earl say, "There is a special disappointment that most of our children and grandchildren are not really interested in the church." The parents' example, they think, is what matters. "If I had been firmer and stronger in my Christian faith, maybe they would have been stronger."

How have these two vigorous older people handled disappointment, the deaths of their spouses, and the challenges and joys of their second marriage? "I just do what I think is the right thing," reflects Earl. "If the purpose in life is to witness to Jesus Christ as Savior, a person can be happy." ☐

Dorris Blough is a member of the Nampa (Idaho) congregation.

The Stone-Hanson family/ by Bob and Mary Baucher

Pamela Stone, a Fresno, Calif., attorney, has been divorced three years. She and her 8-year-old son, Frank, tried several living situations, none satisfactory, before meeting Susan Hanson about two years ago. Susan is single and works as director of a program for developmentally disabled. They decided to try sharing a house.

Although they are individuals, Pamela, Susan, and Frank also consider themselves a family. For them, being a Christian family means working on relationships. It means living out Christian principles and values in work and school, and observing others in the church family seeking to do the same. It means growth in faith, prayer, and understanding, learning to relate to Christ, seeing how God works in their lives.

Both Susan and Pamela grew up in other denominations and both had withdrawn from their churches. When Susan was ready to come back to a church, she visited several denominations and felt at home at the Fresno Church of the Brethren. Since attending the Fresno church, Pamela says her faith has increased and she has found assistance in relating to her son and in passing on Christian values to him. There she is encouraged to live out her faith and values.

As a single parent in the church, Pamela sometimes feels like a fish out of water. She feels, however, that the church is very accepting. To all three, one of the most special programs of the church has been family nights held midweek two months each spring.

There are many joys as this family lives together. Susan had never been around children much, but she and Frank obviously get along well. The two enjoy working and playing together—projects around the house, board games, music, fishing are shared activities. Both mother and housemate become spectators when Frank plays peewee ball. All three work together as meals are prepared and table set, pets cared for, and household and garden duties performed.

Frank has learned to be self-reliant, preparing snacks and getting himself to and from Susan's office on occasions when the after-school sitter is not available. And Frank gets to spend more time in his own home since sitters aren't needed while Pamela is engaged in her law practice late or occasionally out of town.

These joys have not come without work on the part of each member, and the challenge of relationships is ongoing. There's dividing responsibilities for house and garden, deciding how much each should pay for utilities and who pays for new rosebushes when only one really wants them.

Both mother and housemate discipline Frank, being honest about his behavior that is irritating. This took a lot of communication and still does. Pamela and Susan agree that communication is essential to good relationships and that concern for people is reinforced and implemented by their Christian faith and participation in the church.

Pamela, Frank, and Susan are one family—and two separate households. The delicate balance they have forged appears to be working. ☐

Bob and Mary Baucher are members of the Modesto (Calif.) congregation.

Nurturing the Christian family

The Gift of Life, by Sally Lentz Palmer, Westminster Press, Philadelphia, 150 pages, paper back, $7.95.

The Gift of Life has much to offer any couple giving serious consideration to having children. The back cover describes well the book's scope: "Sally Palmer openly discusses the difficult decision she and her husband faced in deciding to have a child . . . Throughout every situation, she relates the important role faith played in their experiences."

The author is 36 years old, the mother of a 4½-year-old son, a former college English professor, and presently associate pastor at St. John's United Church of Christ in Springfield, Mo.

In the introduction, Palmer describes her book as being "primarily written from an ethical perspective, an attempt to live out faith in a complex and demanding world."

In the last chapter she writes: "The mother of this day must live without a role model because the forces of a technologically advanced society impinge too deeply upon the roots of her own personal history. She knows too much to be 'just a mother.' As the woman of this day struggles, she learns to lead several lives."

Men—husbands and fathers especially—will not feel excluded from Palmer's journey. Her husband, Mike, plays an integral role in raising their son and remaining committed to his profession.

He expresses deep interest in his son and states: "In general, I think fathers have been given a bad press . . . . Mothers aren't the only ones who wake up at night when their child is crying or who enjoy tucking their kid into bed. Being a father is simply important."

The Gift of Life is filled with meaningful statements of faith and hope. Each chapter concludes with a meditation in which the author turns to God in recognition of a power far greater than her own.

I strongly feel the depth of Sally Lentz Palmer's experience and continuing journey. I continue to consider these poignant insights from the author's introduction: "As I took this journey through birth, I grew closer to that Source which pushed my son into this world. For that precious gift [of life], which came to me as it came to my son, I stand in awe of the Giver."—JANINE KATONAH

What's Happening to Clergy Marriages? by David and Vera Mace, Abingdon, Nashville, 144 pages, paperback, $4.95.

David and Vera Mace are leading experts in the field of marriage counseling and are pioneers in the area of marriage enrichment. They are the executive directors of the American Association of Marriage Counselors.

In their book, they write directly and personally for clergy couples out of their experience as a clergy couple. They discuss the needs for clergy family enrichment, the help clergy wives need in their adjustment to their husbands' ministry, the advantages and disadvantages of clergy marriages.

Part of the book is based on responses of hundreds of clergy couples to questionnaires. As the authors move from the compiled data to the implications of their findings, they share the creative resources in a marriage where the spouses have a shared sense of vocation. They identify the resources for growth inherent in a Christian marriage. They identify some of the tools available for growth and pinpoint the necessary ingredients for growing the marriage.

The book does not deal with divorce among the clergy, clergy couples where both are ordained and in a team ministry, clergy women, or other varieties of ministry.

What's Happening to Clergy Marriages is a practical "state of the union" of clergy marriages in America. It analyzes the causes, the tensions, and briefly offers encouragement and tools for a way out for the clergy. The book affirms the clergy family and the potentials inherent in marriage and in the clergy-congregational relationship.

Parsonage families who read the book will find motivation to grow, affirmation of their humanness, and courage to confront openly the issues within their marriages.—EARL K. ZIEGLER

Marriage in Today's World, by H. Clair Amstutz, Herald Press, Scottdale, paperback, 158 pages, $4.95.

Marriage in Today's World Student Activity Book, by John and Naomi Lederach, Herald Press, Scottdale, paperback, 56 pages, $2.50.

H. Clair Amstutz was college physician at Goshen College for many years in addition to having a private practice in the Goshen community. His Mennonite heritage provides an important perspective on values for Brethren, and it is especially creditable that he is sensitive to person awareness issues without compromising that heritage. His use of terms and his descriptions of human experience exhibit integrity and an ease in speaking frankly.

The book begins with an analysis of the characteristics of the current social climate that relate to marriage as an institution. It then examines biblical and classical concepts of marriage and relationships between the sexes.

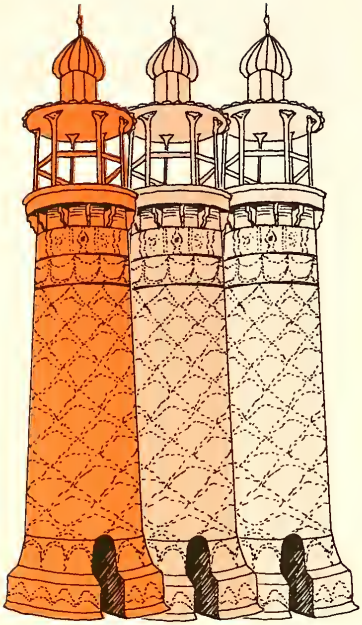
The balance of the text offers a marriage preparation primer. It discusses first all facets of sexuality and human nature, then defines marriage and raises issues that need to be dealt with to have a satisfying marriage. Treated briefly (perhaps too briefly) are peripheral subjects such as the legitimacy of choosing to remain single, abortion, in-laws, and divorce. The author's discussion of the roles of husbands and wives, men and women is very sensitive to the emerging new consciousness.

Recommended even more highly than the text is a student activity book written by John and Naomi Lederach to accompany *Marriage in Today's World.* The workbook is almost entirely a series of checklists and response exercises to examine attitudes toward sex and marriage. It would be a valuable resource both for couples contemplating marriage and for already-marrieds who want to evaluate the status of their relationship.
—F.W.S.

Janine Katonah, a former General Board staff member, is the mother of two young daughters and a member of the York Center Church of the Brethren, Lombard, Ill.

Earl K. Ziegler is pastor of the Mechanic Grove Church of the Brethren, Mechanicsburg, Pa.

Living with



by Byron Haines

The Christian church has been involved in mission in the Muslim world for more than 150 years. Thus it seems strange that Christians have only recently begun to realize how little they know about Islam.

The word "Islam" means "submission." This is not submission in the passive sense that one must obey or be punished, but that by being obedient or committed to God's will, one testifies in one's life to the sovereignty of God over the world.

The word "Muslim" means the one who performs this act of submission. Islam orients itself around the desire to affirm the authority and power of God over this world.

In speaking about God, Muslims say, "There is no God, but God." By this they refer to the unity of God. No other gods are to be worshipped. The worst sin, according to the Muslim, is idolatry.

Muslims also use a phrase about God known as the *Bismillah,* which is translated "in the name of God the merciful, the gracious" and begins every *Surah* (chapter) of the *Qur'an,* except one.

This phrase says something to them about the nature of this God upon whom they are dependent. The merciful character of God extends into human life and sustains it. The beneficient God is the God who forgives, who uses human error in such a way that it is transformed and becomes a contribution to the working of justice and social order in the human realm.

Islam also describes God in a series of names known as the 99 names of God. These are terms that describe what God does or that indicate some aspect of his character. They are found largely in the *Qur'an.* We find that these are the very words that we as Christians often use to describe the nature of God.

Muslims have a string of 33 or 99 beads for helping them to remember the names of God. Many Muslims will recite the names of God, pulling a bead along the string for each name in the same way that the rosary is used in the Roman Catholic tradition.

Muslims also use another phrase to describe God. They refer to God as the "Lord of the world." This title refers to God's lordship over the mind, heart, and soul, over the spiritual world, and over the world which is to come. There is a day of judgment which all people must face. All persons must account for their own sins. That judgment will determine where they will reside in the world to come—in heaven or in hell.

Islam also holds that God is Lord of the physical world, the created world, and that he has made human beings his stewards of that world. Muslims take science and technology seriously because these are a part of their stewardship of that physical world.

Their history bears this out. The medical science of the early Zoroastrian period was carried on during the Dark Ages of Christianity by Muslim scientists. Therefore, when one reads today that Islam is against modernization one must be careful to ascertain what aspects of modernization are being opposed.

While Muslims believe that God is vitally interested in the world, God is, in their view, completely otherworldly. He cannot be a part of that which he has given. This introduces the second basic concept of Islam—the concept of prophethood and the role of Muhammed.

God revealed his will for people. The channel for that revelation was the prophet Muhammed. Muhammed was born in A.D. 570 and died in A.D. 632. He first received his revelations in and around the city of Mecca in about A.D. 610. Revelations continued until Muhammed's death in 632.

Muslims understand Muhammed to be only a man. He was not perfect, but this did not prevent God from choosing him to reveal to the people of Mecca a particular message: There is no God but God and Muhammed is his messenger.

Muslim authorities estimate that several hundred idolatrous, profitable religions were carried on in the area of Mecca at that time. The prophet's first revelation was a call to the people of Mecca to reject this idolatry and return to the worship of the one true God.

This message was not well-received for it threatened the welfare of the rich. Because of oppression by the *Quarish,* a leading tribe in Mecca, a time came when it appeared that the results of the revelation Muhammed had received and proclaimed in that city were to be obliterated.

At this moment of crisis, people from a city some 210 miles to the north of Mecca asked Muhammed to come to their city and become their "city manager." This was the city of Medina, which came to be known as the city of Muhammed.

Muslims regard this event in the same way that the Israelites regard the Exodus —a divine intrusion into history whereby the true community of God, at the very moment when it would appear that everything was lost, suddenly is rescued.

The people of Islam understand this migration from the city of Mecca to the city of Medina to be that focal point in their history where God's definitive act in a miraculous way brought the community to life and made its success in this world possible.

In Medina, Islam found a reception that enabled Muhammed to bring Mecca and the whole of Saudi Arabia into the fold of the Muslim community.

Muhammed thus plays a key role in the understanding of the people of Islam, primarily because he was chosen by God to be the revealer of God's will.

As the channel of revelation the prophet exemplified, within human limits, the

Islam

kind of obedience that all people should render unto God. Consequently all the things the prophet said and did have been written down and codified into a body of tradition known as the *Hadith*. This tradition, along with but subordinate to the revelation of God in the *Qur'an,* becomes authoritative for Muslims as they determine how they shall witness to God.

This concern for revelation lies behind the third major belief in Islam, the belief in the *Qur'an,* the holy book of Islam, as the definitive, superlative revelation of God's will. This revelation was received directly from God and so is termed matchless, incomparable, and completely without error. Muslims believe the *Qur'an* to be the exact words which God spoke, through Muhammed.

This understanding leads to some corollary attitudes which we need to consider. Because God spoke every word in the *Qur'an,* every word in that book is true. Anything that contradicts the book is wrong because God cannot speak lies.

This presents some problems for Christians when they try to speak with Muslims about the nature of revelation because the *Qur'an* says some things about Christian belief that Christians have never affirmed. In the *Qur'an* there is implication that Christians worship three Gods—God, Mary, and Jesus. Of course, Christians do not worship three gods, but because the *Qur'an* says this, Muslims generally believe that they do.

Whenever Christians try to explain their belief to Muslims, they challenge the veracity of the *Qur'an* itself. This offends Muslim sensitivities in the same way that the *Qur'an* offends Christian sensitivities. This dilemma remains unsolved.

Muslims also believe that the *Qur'an* is the divine guidance given to people for their lives. All that one needs to know in order to live a life acceptable to God and hence acceptable to other human beings is to be obedient to the words of the *Qur'an.*

If we want justice and equality and social order in life, if we want peace in the world today, Muslims will say there is one answer—obey God's will as spoken in the *Qur'an.* That which you seek will be given to you because this is the promise of God.

This is a powerful message for people who are in need. For Muslims it carries far more weight than does the Christian call to believe in Christ and all these things shall be added unto you, presumably at the end of time.

One of the Muslim complaints about the Christian faith as they understand it is that it seems to have nothing to do with the world today except in an individual, pietistic way. Islam, on the other hand, impinges directly upon what happens in life now. God's promises are there now, when people are obedient.

All that the believer needs is God's guidance in the *Qur'an.* The believer who follows that guidance has success in this life. This belief is basic to a proper understanding of Muslim life whether it is the life of the sophisticated Muslim scholar, the simple, uneducated villager, or the whole Muslim community.

Muslims also understand themselves to be worshiping the God who revealed himself first to Adam, then to Abraham, Moses, David, Jesus, and finally to Muhammed. Muslims, along with Jews and Christians, belong in a category that Muslims call "the people of the book"—people whose prophets have revealed the word of God which, except for the corruptions of Jews and Christians, would be the same whether one picked up the Torah of Moses, the Gospel of Jesus, or the *Qur'an* of Muhammed.

There is hope of looking beyond the things that divide us to the God that both Muslims and Christians praise.

Muslims understand themselves to be brothers and sisters with Jews and Christians because all three have their origin in the Abrahamic covenant with God. Indeed Muhammed understood Islam to be the confirmation of the revelation that was given in these other traditions.

Muslims revere Jesus as one of their prophets. In the *Qur'an* Jesus is referred to as the Messiah 12 times. He is referred to as the perfect man. As a result of the esteem that Islam renders to Jesus, Muslims are very perplexed as to why the Christian church has undertaken such a missionary enterprise against Islam.

From their point of view, Muslims and Christians are both involved in witnessing to the same God. Since they show respect to Jesus and to the Christian faith, they wonder why Christians don't show respect to Muhammed and to Islam?

A distinction between Muslim and Christian understandings of revelation must be kept in mind. Christians speak of the Word of God as being Jesus Christ, a person, while Muslims speak of the Word of God as being the *Qur'an,* a book.

In comparative terms, it is not a question of Muhammed vs. Christ, or the *Qur'an* vs. the Bible. The direct parallels are between the *Qur'an* and Jesus and between Muhammed and the Bible.

Muslims desire to live at peace with Christians. From the orthodox Islamic point of view, this is what God commands. Their efforts in this direction have their orientation in an understanding of God that is shaped by the *Qur'an.*

When people obey God by following the divine commands given in the *Qur'an,* God will bestow upon them the just and peaceful society they are seeking.

Christians believe that God has revealed himself in Jesus Christ. God is more than an intervener in the world through his divine will. He is Immanuel, God-with-us, who through the person of Jesus Christ enters into human suffering in order to transform it by the power of a loving sacrifice in a fallen world. Thus, for Christians, Christ becomes the possibility for justice and peace in this world.

By understanding the commonalities and differences between the two communities there is hope of looking beyond the human hypocrisy, self-interest, and unfaithfulness that corrupt and pervert believers in both religious communities—to the God that both religious communities praise.

The hope will enable Christians and Muslims to treat each other fairly and honestly with love and respect and to work together for solutions to the problems which confront them in the world today. ☐

Byron Haines is director of the Task Force on Christian-Muslim Relations of the National Council of Churches. This article is reprinted from the Nov. 19, 1980, issue of The Lutheran.

FANTASY/ SCIENCE FICTION

For years I hid my paperback science fiction and fantasy books on the shelf behind Barth's *Church Dogmatics* or beneath a pile of sedate MESSENGER covers. Now I am coming out of the closet. I confess I am a secret reader of science fiction and fantasy.

What has caused me to confess this deviance from Dunker norm? Frankly, it was the discovery that I am not alone. Our denominational general secretary has been seen reading *Dragonsinger* and the other five dragon novels by Anne McCaffrey and pondering their meaning. Required reading for the General Services staff recently was *The Gods of Foxcroft* by David Levy, a science fiction look at a possible future. Shirley Heckman could give you a lecture at the drop of a hat on the relevance of *The Book of the Dun Cow* by Walter Wangerin Jr. to liturgical worship. Jim Lynch, the archivist in the Brethren Historical Library, helped me understand in a more powerful way the necessity of a "leap of faith" by introducing me to *Jesus on Mars* by Phillip Farmer.

Not only among the Brethren, but also on the wider scene Christians are speaking again of fantasy and science fiction as a resource for examining life and the major themes of faith. *Christianity Today* has run articles examining fantasy writings, especially those of C. S. Lewis, and recently even offered a free fantasy novel with a new subscription to the magazine. D. C. Cook has reprinted the fantasy of George MacDonald, including his delightful *The Princess and the Goblin* and *The Princess and Curdie.*

Buoyed by so great a cloud of witnesses, I am no longer ashamed to admit that the nature of grace was a lot more clear to me after I read Stephen Donaldson's three-volume *Chronicles of Thomas Covenant, the Unbeliever.*

Actually Christians have turned to allegory, fantasy, and parable for centuries to express some facets of faith. John Bunyan's *Pilgrim's Progress* lies somewhere between fantasy and allegory. It still has readers as does its delightful modern counterpart, *Hinds Feet On High Places* by Hannah Hurnard. *The Faerie Queene,* a little closer to fantasy, was written by Edmund Spenser about 1596. Author Robert Siegel says that reading this tale of the Knight of the Redcrosse plagued by evil magicians and dragons led to his conversion to Christianity. Now Siegel writes fantasy.

Following are more suggestions for rich summer reading. Some of these books may be out of print. They will need to be ferreted out of libraries or friends' collections. The Brethren Press certainly does not keep this sort of literature in stock, but may be persuaded to order it for you.

The *Chronicles of Narnia* by C. S. Lewis is a good place to start. This series of seven books begins with *The Lion, The Witch and the Wardrobe,* which was recently made into a television special. It is a children's story, set in a fantasy land where animals talk and mythic beasts of Greek legends are alive. Beneath the story is serious purpose and a theological reflection on redemption. Lewis's trilogy for adults, *Out of the Silent Planet, Perelandra,* and *That Hideous Strength* is less familiar. It is best to read them in order, but my favorite is *Perelandra,* a meditation on Genesis 3. A new Adam and a new Eve face temptation for the first time on the planet Venus.

The Lord of the Rings, a trilogy by J. R. R. Tolkein, is the work that introduced many of this generation to fantasy. Tolkein, who was on the committee that produced the New English Bible, tells a story of ordinary people called to incredible deeds in the face of implacable evil. They accomplish these deeds by faithfulness not only to their quest, but also to the right methods.

My only quarrel with Tolkein, as with many fantasy and science fiction writers, is that he is not a pacifist. Still, Tolkein's hero is Frodo, who wins through mercy and perseverance, and not Aragorn, the leader of battles.

Ursula Le Guin has written a variety of books, most of them worthwhile. The

Earthsea Trilogy, which begins with *A Wizard of Earthsea,* is about magic and wonder. The young hero, Ged, discovers that one's greatest enemies are within. While the *Earthsea Trilogy* is classed as fantasy, LeGuin is also the author of some exciting science fiction, including *The Word for World is Forest,* which deals with the stewardship of natural resources, and the powerful *The Left Hand of Darkness,* which explores the way in which our sexuality affects all personal relationships. In this last story, an earth man is on a journey with a being from another planet who is male part of the time and female the other part.

In the realm of science fiction my favorite is *Canticle for Liebowitz* by Walter Miller Jr. Set in the future after a widespread nuclear disaster, *Canticle* examines the rise of society through another dark age, renaissance, and modern time. Three themes run through the book's history: human folly, some form of the church, and Lazarus who was once raised from the dead by Jesus and now is alive and searching each age in history for his return.

Be sure to investigate Madeline L'Engle's *A Wrinkle in Time* and its successors, *A Door in the Wind* and *A Swiftly Tilting Planet.* Another trilogy worth reading is Patricia McKillip's set that begins with *Riddlemaster of Hed.* McKillip is also the author of a moving fantasy dealing with forgiveness, *The Forgotten Beasts of Elid.* Susan Cooper has a series of books on the spiritual warfare between light and dark. The first of these is *The Dark is Rising.* Gillian Bradshaw's *Hawk of May* is on the same theme, but her story is set in King Arthur's days while Cooper's books are mostly modern.

If you like the Christian themes in fantasy to be clear-cut and obvious, try the trilogy that begins with *Singer* by Calvin Miller, or *Fior, Son of the King* by Jenny Robertson, or *The Choice* by Harold Myra. I haven't mentioned books by Nancy Springer or Evangeline Walton, but my space is finished. Besides, I'm busy reading a great fantasy just now. It is *Duncton Wood* by William Horwood, something like *Watership Down,* only about moles, love, faith, and listening to the silences of God. Highly recommended — ROBERT C. BOWMAN

Bob Bowman is Parish Ministries staff for biblical studies and worship resources.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- For Christians who keep their hearts tuned to the sacred rhythms of the year, the resurrection is now a fact. For all God's children it is a time to watch the earth undergoing its own resurrection process, as trees burst into bud and leaf, and flowers appear where only days before the earth was cold and unyielding. Living in an expansive oak woods, day by day, hour by hour, I join Annie Dillard, the Pilgrim of Tinker Creek fame, and "look spring straight in the eye." Late spring in the temperate zone is a great "heart-leaps-up time," for everywhere the eye settles, there are wonders to behold . . . intricacies to ponder . . . beauty that leaves one breathless. For the soul tuned in to the sacred goings on of a creation that continues, spring is a shortcut to grace, a time to hold out one's hands and accept the bounty of beauty that earth and sky and air yield.

The Creator's son reminded us, "You do not live by bread alone." No, we live by continued evidence that the "world is charged with the grandeur of God," and never is God more lavish with us than in the bursting, flowering, trilling, light-filled days of May. Wherever we stand is holy ground, holy ground that is yielding up that which has been hidden in the cold and solid earth of winter. So, too, our Christian sisters and brothers, who have died to self, live lives hid with Christ in God. And like the hidden seed, such a life bursts forth . . . inflamed with God's Presence to change the face of the earth. Creation continues . . . Hallelujah!

- Pilgrim ponders the word *commencement* . . . for it is both a time of ending and of beginnings; a time of completing of a course to take up something that lies ahead in the guarded mystery of the future. Congratulations to all who are beginning to end, so you can commence!

- The fecundity of spring reminds us of motherhood, of caring and nurturing and the magic Sunday when mothers are given corsages, card companies do a resounding business, and families gather to lift up mamas and grandmas. With the sea-change in family life, more care-taking and more relational responsibility is being assumed by the father. Happy Mother's Day, regardless of gender!

- The memory of passing "St. Peter's Body Shop" in a small Indiana town inspired the birth of Pilgrim's "Biblical Business Bureau." Add to it "The Photon Calculator" advertised as "The Immortal Calculator." It was offered with the guarantee of a one-year warranty. So much for immortality!

- Nevin Zuck, pastor in residence of the Palmyra (Pa.) church during Don Rummel's sabbatical, sent a newspaper clipping that contained the following information: "Requiem High Mass with Rev. Eleanore S. Painter officiating." My first reaction was, "Has anyone told the Pope?" But of course it was a misprint — Sister Painter is officiating only at Protestant funerals.

- Some favorite books of some favorite sisters and brothers: **Mary Sue Rosenberger** — *We Really Do Need Each Other* by Reuben Welch; *Shantung Compound* by Langdon Gilkey; *King Jesus Manual of Arms* by Vernard Eller; *Anatomy of an Illness* by Norman Cousins. **Dale Aukerman** — *Pensees* by Blaise Pascal; *The Brothers Karamazov* by Fyodor Dostoevsky; *The Cost of Discipleship* by Dietrich Bonhoffer.

- From another Pilgrim's Pen: "There is almost no letter of the law in the words of Jesus. Taken by a literalist, he will always prove the most elusive of teachers. Systems cannot keep up with that darting illumination. No net less wide than a man's whole heart, nor less fine of mesh than love, will hold the sacred fish." — C. S. Lewis

- See you on the journey. — P.K.H.

Opinions on journaling, body-saving,

Janet Kopp Heckman

Dialog with God traced in journal

A close Methodist friend of mine recently asked me, "Have you tried journaling?" I was not familiar with it, but my friend was prepared for my answer. She handed me a series of articles and a hard-backed book with blank pages.

As I read the materials she gave me I felt more comfortable about journaling. Yes, I had kept a diary as an adolescent with the ups and downs of a teenager. During my years abroad I recorded highlights of places we had been and people we had met. What was so different, then, about journaling?

Journaling is a personal journey toward better self-understanding. It is identifying one's inner feelings and recording them. Keeping a journal is a spiritual trip enabling one to seek the spirit deep within and freeing one to grow. Someone said journal writing is "heart" writing. It is that particular effort to bring into focus our inner lives and the outer events of our lives.

Fortunately there is no right or wrong way to keep a journal. Choose the writing style that represents you and go with it. Elizabeth O'Connor calls this type of writing the pilgrim journal. She recommends, first, the investment in a good journal. A sturdy loose-leaf notebook or hard-backed book is suggested. This will remind you of the seriousness of your purpose and the worth of writing your own story.

Second, it is important to write your journal for yourself. While some people journal in small groups, the covenant within that group determines how much of their intimate story is shared. Your journal is not written for publication; your journal is not intended to educate others. It is intended to educate you about yourself and your relationship with God. Your pilgrim journal requires a conscious commitment to honesty with yourself. If you haven't already guessed it, journaling requires a certain discipline and that means taking time to do it.

Journal writing offers an added dimension to the daily devotion time. After reading scripture for the day, reflect upon it. Write in your journal what those verses mean to you. You may want to rewrite the scripture in your own words. Ask yourself, "What is God saying to me? How do I feel about that message?"

Your journal is a vehicle for recording all your feelings. Your joys, your praise, your thanksgiving, your hurts, your anguish, and your grief can be appropriately exposed in your journal. During the short time that I have journaled the greatest benefit has been the freedom to express my feelings through writing. It is my recorded dialog with God and I am no longer alone. ☐

Janet Kopp Heckman is a member of the West Richmond congregation, Richmond, Va.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that Opinions are invited from readers.

Mary Sue Rosenberger

Church must save souls *and* bodies

We Brethren hear much about "soul-saving." Important as it is, another great work of the church is being neglected to which the Brethren are uniquely suited. That second great work of the church is "body-saving"—the active promotion of the optimum state of health.

Holistic health care philosophy is becoming increasingly popular. The definition of health care as "optimal possible wellness" rather than "the absence of disease" is the new, creative direction of nursing and medical education, but the church has yet to realize its own enormous wells of health-maintaining resources.

The Brethren have, by tradition, linked spiritual resources for healing with medical treatment in the anointing service. Sermons of by-gone years exhorting the Brethren to abstain from alcohol and tobacco recognized that damaging life habits are spiritual concerns. The health maintenance importance of these practices has been demonstrated by scientific research. Studies have revealed the physical healing benefits of therapeutic touch and have shown connections between cigarette smoking and lung cancer and the social problems related to alcoholism.

The church has, however, acquiesced to the general societal opinion of, Let the doctor do it. But, in our complex society of overspecialization, underhumanization, and soaring medical costs, I would encourage the Church of the Brethren to take more seriously its ministry of "body-saving" and health maintenance.

Balanced diet, adequate exercise, and sufficient rest are the "trinity" of health maintenance. Our church carry-in dinners and long, late-night committee meetings are frequently enemies of all three! Most of us are aware of the common problems of the American diet—too much meat, insufficient fruits, vegetables, whole grains and other bulk, and too much sugar and salt. But making the change to more healthful eating is difficult. Church leaders can give creative leadership here by personal example and by making available in the church library such resources as *The More With Less Cookbook* and *Diet for a Small Planet.*

Inadequate exercise and insufficient rest are other common sins committed by good Christians. If church committee meetings had exercise breaks instead of coffee breaks and adjourned earlier, the benefits reaped in comfort and health of the committee members would more than compensate for the time lost for business. Individuals or small groups within the church should encourage one another in exercise suited to their own needs.

Many things that keep us from sleep, are denials of our faith—worry, busyness, fear, conflict, stress—and are addressed in the Bible. See, for example, Matthew 6:24-34, 11:28-30, 18:15-17, John 14:1-7, 27-31, 1 John 4:7-21, Psalms 23, 46, 91, 139. Meditating on such passages, specific to one's problems, is more effective and less expensive than sleeping medications.

The church also can be helpful in stress management. Our society is stressful and diseases of stress are high on the list of killers. What does our Christian faith offer to help us deal with stress? Several techniques being used with some success

accepting gays

in the management of stress and reduction of hypertension are essentially secular equivalents of the prayer and quiet time.

Biblical guidance again speaks directly to this threat to health: "Do not lay up for yourselves treasures on earth . . . but lay up for yourselves treasures in heaven" (Matt. 6:19-20); "the last will be first, and the first last" (Luke 13:30); "But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:33); and much guidance from the Book of Proverbs (see Prov. 11:4; 14:26-27, 30; 15:18; 16:3, 7, 8, 24, 32; 17:22).

The conscious cultivation of an "attitude of gratitude" or praise goes a long way toward decreasing stress. Regular periods of moderate physical exercise have the same effect.

There are innumerable other ways in which the church can be about this "body-saving" work: periodic blood pressure monitoring clinics after Sunday worship; cardio-pulmonary resuscitation courses taught in the church building by the local chapter of the American Red Cross; prayer chains for the immediate request for prayers for healing; Bible study courses on the spiritual aspects of health and wellness; meditative prayer retreats; arrangements for access and safety in the church building for handicapped members; and an on-call network of assistance for families with ill, recuperating, or dying members in the home.

In the midst of our soul-saving efforts, let us not forget St. Paul's instruction, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body" (1 Cor. 6:19-20). ☐

Mary Sue Rosenberger is a member of the General Board from Louisville, Ohio.

Harold S. Martin

Priming Brethren to accept gays

For a number of years now, various forces within the Church of the Brethren have been attempting to prime the church for the acceptance of homosexuality as a valid lifestyle. It started in the early 1970s and is now more evident.

The Church of the Brethren has spoken out clearly on some of the prominent social issues. Matters such as racism, nuclear energy, and the arms build-up have brought forth many Brotherhood statements, Annual Conference resolutions, and letters to the MESSENGER editor —clearly stating that the church calls these enterprises sin. Since homosexuality in recent years has been gaining major attention, should not the Church of the Brethren speak out just as clearly on this matter, and declare the wicked practice as sin?

Homosexuality (and other perversions) involves a self-centered choice to follow the sinful desires of the fallen human nature. The Scriptures everywhere condemn sexual perversions as abominations. God does not say that sexual freedom is all right as long as the persons involved have love for each other. Instead, God calls each of us to "avoid sexual immorality" and to "learn to control his own body" (1 Thess. 4:3). God did not call us to be impure, but to live a holy life (1 Thess. 4:7).

A MESSENGER article by one of our seminary professors (June 1978) says that the commandments against homosexual relationships in Leviticus 18:22 and 20:13 speak of homosexuality as an act unacceptable "in that community." The writer concludes that the Bible stands against "anti-social, promiscuous acts of homosexuality," but that for homosexuals who function within the framework of a self-giving, loving covenant, there is no condemnation.

The Womaen's Caucus booth at the Pittsburgh Annual Conference (1980) had as a handout piece copies of its newsletter, *Femailings,* which carried an article on "What It Means to Be a Lesbian." The writer of the testimony describes her "dyed-in-the-wool" Brethren background (and her lesbian orientation), and then says, "What I was experiencing (love for another woman) could not possibly be wrong or sinful; it was so positive, so natural, so beautiful." The concluding statement expresses a hope that the church will fully accept homosexuality as "a legitimate alternative lifestyle."

The Friday night speaker at the Seattle Annual Conference (1979) equated homosexuals with Gentiles and declared that just as the early church had to learn to accept the Gentiles, so we must learn to accept the homosexuals. Speaker Virginia Mollenkott expressed appreciation for what "the Holy Spirit is doing through homosexual Christians." At the insight session after the service, Mollenkott

ANNUAL CONFERENCE BULLETINS

INVITATION—Use our church yard for camping while traveling, especially those attending Annual Conference 1981. Nettle Creek Church of the Brethren, Old State Rd. 1, south of Hagerstown, Hagerstown, IN 47346. Approx. 60 mi. from Convention Center. Tel. (317) 489-5797.

INVITATION—Park, camp, or sleep on our floor. Restrooms, kitchen, no showers. Must call or write ahead. 5 hours from Indianapolis. 8 mi. n. of US 30 on Ohio 57 or 9 mi. s. of Int. 76 on Ohio 57 and 2 mi. w. on Fox Lake Rd. East Chippewa Church of the Brethren, 7487 Chippewa Rd. and Fox Lake Rd., Orrville, OH 44667. Tel. (216) 669-3262 or (216) 682-4195.

QUILTING—Each congregation is invited to submit one quilt square for quilting at Indianapolis. Any design. Congregation's name may be on square. Squares 8 in. sq. with ¼ in. allowance all sides. May be pieced, embroidered (no liquid embroidery), cross-stitched, appliqued. Pre-shrunk fabric. Mail by June 9 to Mary Ann Hylton, First Church of the Brethren, 3850 Westgate Place, San Diego, CA 92105. Or deliver June 23 to quilting area at Conference.

Announcing
The publication of
A History of the
Middle District, Pennsylvania
by Dr. Earl C. Kaylor, Jr.
Professor of History
and Religion
Juniata College
"Out of the Wilderness"

A definitive description of the role of Pennsylvania's Middle District in liberating the Brethren from their sectarian past. Price: **$12.50**

Anticipated publication date May 1981. Order through Church of the Brethren District Office, Box 243, Huntingdon, PA 16652.

Would you like to invest in life-supportive products and services? Consider

PAX WORLD FUND INC.

(a no-load mutual fund seeking income and long-term growth)

Pax invests in:

- non war-related industries
- firms with fair employment practices
- some international development

Specific industries selected for investment include, among others: health care, education, pollution control, housing, food, retail, clothing and leisure time.

Securities are available for sale in: California, the District of Columbia, Illinois, Indiana, Maryland, Massachusetts, Michigan, Ohio, Pennsylvania, New Hampshire, New Jersey, New York, and Washington. Minimum initial investment is $250.00.

A prospectus containing more complete information about PAX WORLD FUND, including all charges and expenses, will be sent upon receipt of this coupon. Read it carefully before you invest. Send no money.

To:
PAX WORLD FUND, INC.
224 State Street
Portsmouth, N.H. 03801

Please send me a free prospectus and other information on Pax World Fund.

Name ____________________
Address ____________________
City, State, Zip ____________________
Occupation ____________________ Tel. No. ____________

prayer calendar

May 17-23: Pray for John D. Metzler Jr., who has begun his work as associate general secretary for the General Services Commission and as treasurer.

Give prayer support to the staff and students at Kulp Bible School in Nigeria as the approximately 150 students receive training to serve their local congregations of the Church of the Brethren in Nigeria.

May 24-30: Give prayer support to Joyce A. Stoltzfus, who has assumed the position of director of Brethren Volunteer Service.

Remember in prayer Hans-Peter Hubmann of Zurich, Switzerland, as he engages in Brethren Volunteer Service in Northern Ireland.

Pray for BVS personnel serving at Gould Farm, Monterey, Mass.: Sandra Becker, James Hollen, Sheldon Motley, and Amos Wolf.

May 31—June 6: Pray for the Rev. Filibus Gwama, moderator of the Church of the Brethren in Nigeria, as he gives leadership to this church.

Pray for the Rural Health Program in Nigeria as its staff assists villagers in meeting their health needs and witnesses to the importance of both physical and spiritual health.

June 7-13: Pray for the meeting June 12-15 of women of the Eastern Region at Bridgewater College, planned by the Mid-Atlantic District Women's Task Team. (See MESSENGER, April 1981, p.7.)

Uphold in prayer these BVSers serving at Friendship Day Care Center, Hutchinson, Kan.: Randall Beeghly, Kris Tronvold, and Jewelene Anglemyer.

opinions

deliberately pooh-poohed repentance and conversion. A lesbian, at the post-service session, in tears, gave a story of rejection and hardship. Mollenkott assured her that God loves her right where she is, and accepts the way she lives.

There are those who say, "If you don't agree that the homosexual lifestyle is good, then you don't love us." But when God declares certain acts sinful, is it loving for us to tell such persons that their active sexual conduct is not sinful? Should we tell them that it is really okay—even good? I think not. That would be a shallow kind of love. That would be love without responsibility, love without accountability, and love that does not liberate. We should love homosexuals enough not to allow them to assert for themselves a style of living which the Bible teaches is a perversion that will eventually destroy them.

Making a complete break from homosexual practice will undoubtedly bring pain and frustration and loneliness. But just because it hurts does not mean that it is unloving. Radical surgery is often painful. However, apart from true repentance, the practicing homosexual would be led into a false and superficial sense of security that is no security at all. Thus the church should say to the homosexual what it says to all other persons: "The wicked do indeed inherit the kingdom of God, but only after they have been turned to the Lord in true repentance, and have been justified and converted, and so cease to practice wickedness."

Homosexual persons who diligently seek to do God's will in this area of their lives, and make use of all the resources of grace, can receive God's power to transform their desires and arrest their active expression. Repentance is the moral and spiritual mechanism by which we can lay hold of the forgiving work of God (Acts 3:19). The old life of bondage to sin can be transformed into a new life of freedom in Christ. (The stubbornness of homosexual *orientation* may be slow to lose its grip, but one can be lifted by the Spirit's power so as to become free from homosexual *activity*.)

Some present-day theologians claim that homosexuality is genetic in nature and that most homosexuals are born to be so. They say homosexuality is constitutional, and that homosexuals are not responsible for their same-sex tendencies any more than they are responsible for small ears, a

Five prominent Americans encourage you to join them on their personal . . .

JOURNEYS IN FAITH

Glimpses of history in the making help you discover who these headliners really are and what they believe.

JOURNEYS IN FAITH is edited by ROBERT A. RAINES Director of Kirkridge in Bangor, Pennsylvania

All titles are $7.95

TEN COMMANDMENTS FOR THE LONG HAUL

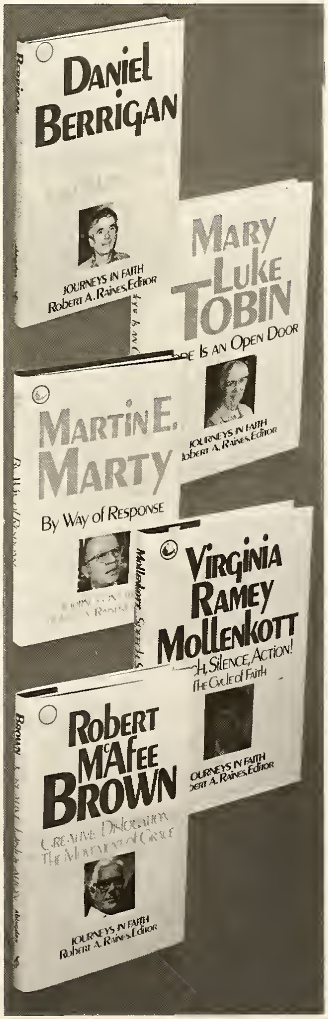
Semi-poetic musings, vignettes, and images comprise a provocative picture of Daniel Berrigan's life in the past twenty years. "These are mere notes, describing an unfinished way. There is more to be endured," says Berrigan, who teaches, writes, and travels throughout the world in the cause of peace and justice. You won't want to miss this revealing account of his faith journey.

HOPE IS AN OPEN DOOR

Sister Mary Luke Tobin instills in readers a greater responsibility for relating the justice of the Gospel to our troubled times. Through her experiences at Vatican II and her friendship with Thomas Merton, new doors of perspective have opened, bringing her forth as an active voice for the world's oppressed. Her story will inspire others to follow her example!

BY WAY OF RESPONSE

From an astute, historian's eye view of the world, Martin E. Marty allows you to view his spiritual coming-of-age: his seminary years, his parish ministry, his life on the University of Chicago campus, his mature activism in the sixties and seventies, and his participation in that most prestigious ecumenical voice, *The Christian Century*. This journey captures the spirit of the modern ecumenical movement as well as the spirit of the man.


Daniel Berrigan
Journeys in Faith
Robert A. Raines, Editor
Mary Luke Tobin
Hope Is an Open Door
Journeys in Faith
Robert A. Raines, Editor
Martin E. Marty
By Way of Response
Virginia Ramey Mollenkott
Speech, Silence, Action!
The Cycle of Faith
Journeys in Faith
Robert A. Raines, Editor
Robert McAfee Brown
Creative Dislocation
The Movement of Grace
Journeys in Faith
Robert A. Raines, Editor

SPEECH, SILENCE, ACTION

The Cycle of Faith

Virginia Ramey Mollenkott says, "I am sustained by the fact that there is hope for individuals, the church, and the world of the 1980s, if we will move beyond either-or dichotomies and toward mutuality, being 'subject to one another out of reverence for Christ.' " Her own "renaissance of faith" offers fresh hope for readers as they struggle to face the areas of injustice that exist in the world and in their own experiences.

CREATIVE DISLOCATION—THE MOVEMENT OF GRACE

With humor and grace, Robert McAfee Brown reflects on his "creative dislocations"—the physical, mental, emotional, and political upheavals that have shaped his life. The result is a gripping, first-hand look at the tumultuous events that characterized the past two decades. He challenges others to uncover beauty wherever it is and to bring beauty where it has not had a chance to be—among the poor and the oppressed of the world.

At your local bookstore

abingdon

201 Eighth Avenue South
Nashville, Tennessee

large nose, blue eyes, or creeping old age.

Some go so far as to say that those who criticize homosexual behavior are the kinds of persons who would laugh at someone in a wheelchair, or at a person who is blind, or who would call a black person a "nigger." They compare the afflictions of a blind or lame person with a pervert. Those who make such charges, however, really have a problem with their *minds* as well as with their *morals*. The overwhelming evidence (even from renowned sex researchers like Masters and Johnson) is that homosexuality is *learned*, not inborn.

Modern psychologists and theologians also try to distinguish between homosexual lust and rape, and homosexual activity within a loving covenant. They condemn homosexual lust and rape, but say that a loving, covenanted same-sex relationship is all right. They declare that homosexual expression is acceptable, but should only occur within a loving, loyal,

CLASSIFIED ADS

INVITATION—Peoria, Ill., becoming regional center for heart and other medical specialties. Brethren families and friends needing assistance in housing and transportation contact Peoria church, (309) 682-3980 or Dorothy Shively, (309) 676-6550, 1507 Columbia Terrace, Peoria, IL 61606.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W. C. Crumley at (615) 687-1892.

FOR LEASE—Life residential leases available including extensive recreational facilities. Close to Church of the Brethren fellowship, shopping center, hospital. Half the cost of local residential property and graduated refund to estate. Limited offer. Contact Apple Valley Church of the Brethren Fellowship, Box 61, Howard, OH 43028. For immediate information call team pastors: Ivan Fausnight (614) 599-7488 or Wendell Thompson (419) 883-2036.

FOR SALE—Dynamic teaching tapes on biblical and spiritual subjects by well-known Brethren professor of Bible. Nine albums already available. Coming in May: The Gospel of Mark, not a pale copy of Matthew (already available in two albums) but a powerful gospel in its own right. For orders received by May 20, only $15 for the album. Also Advanced Inner Healing, two cassettes, for only $7 if ordered before May 20. All other albums $16 apiece or two for $31, order by title: Sermon on the Mount, Jesus as Lord, Holy Spirit in the N.T., Matthew (2 albums), Ephesians, Epistles of John, Getting into the New Testament. Send now for further details or, for early delivery, send check directly to Chalmer E. Faw, Box 116, Quinter, KS 67752.

FOR SALE—A must for Brethren genealogists: computerized index to volumes 1-5 of the "Newsletter" of the Fellowship of Brethren Genealogists. Send check for $2.50 to Tom Crago, 4107 Crocus Lane, Colorado Springs, CO 80907. Other volumes in preparation.

POSITION OPEN—Administrator at Brethren Hillcrest Homes, La Verne, Calif. Requires ability to relate effectively with residents and families; interest in surrounding community. Applicants must have qualifications to become licensed administrator in state of California. Salary and fringe benefits commensurate with experience and responsibilities. Send resume to selection committee chairman, Lowell Brubaker, 2705 Mountain View Drive, La Verne, CA 91750.

OPEN—Faculty position in the mathematical sciences department, McPherson College, to teach introductory and advanced courses in computer science. Appropriate credentials, experience in college teaching required. Ph.D. in computer science preferred; M.A. acceptable. We take affirmative action toward equal opportunity. Position available Sept. 1981. Salary competitive with private colleges in Kansas. Address inquiries and send credentials to Dr. Norma Tucker, Vice-president for Academic Services, McPherson College, McPherson, KS 67460. Tel. (316) 241-0731.

WANTED—Teachers, ministers, retired persons, others interested in supplementing present income; unlimited potential with thriving new company—people helping people. Contact Dollie Clark, 1920 Galveston St., San Diego, CA 92110. Tel. (714) 276-1177.

FOR SALE—Copies of remarkable interview with Billy Graham in which he tells why he thinks arms race must be stopped to avoid nuclear holocaust. Single copies, 25¢; 10-99, 20¢ each; 100 or more, 15¢ each; postage included. Send payment with order to Fellowship of Reconciliation, Box 271, Nyack, NY 10960.

FOR SALE—"Vinna's Fourscore and Seven Years." Story of a Brethren girl, born in Illinois in the early '90s, growing up in a changing world, declaring she'd never marry a preacher—but she did. Changing world carries the couple through a century of progress. Written with humor, warmth, and appreciation of the author's heritage. Paperback; 370 pages; 55 pictures; $10.95 postpaid. Order from: Vinna C. Rarick, 26293 Lakeview Drive, Elkhart, IN 46514.

WANTED—Program director starting July 1, 1981. Full-time program director of Christian ministry to former prisoners. Send complete resume and application letter to Blair County Ministries, P.O. Box 120, Duncansville, PA 16635.

POSITION OPEN—Church custodian with general maintenance skills needed July 1, Sebring (Fla.) Church of the Brethren. Good employment for younger retired person or couple on Social Security/pension. Must work well with people. Contact stewards chairperson Harry Hummel Jr., (813) 385-8288 after 5:30 p.m. (EDT).

POSITION WANTED—Administrative assistant, preferably with religious or social service agency. Experience in program coordination and scheduling, office management, accounting, public relations. For resume and references write Joan Butterbaugh, 2117 8th St., Wichita Falls, TX 76302. Desire to relocate. Willing to arrange personal interview if interest is mutual.

OPPORTUNITY—Looking for an opportunity to influence a small part of the world? I'm looking for a committed Christian woman who would share in the responsibilities in parenting foster girls in rural Pa. Contact Deb Good, Box 530, R.D. #1, Lebanon, PA 17042. Tel. (717) 272-5093.

SCHOOL—Openings for students grades 9-12 at Scattergood School, West Branch, IA 52358. Approved coeducational Quaker 4-year college-preparatory boarding school with simple lifestyle. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, cook meals. Small personal caring community that promotes individual growth. Write or call (319) 643-5636.

TRAVEL—Tour by bus the Pacific Northwest, July 31 through Aug. 23, 1981. Banff, Lake Louise, Columbia Ice Fields, Jasper, Vancouver, Victoria, Seattle, Mt. Ranier, Yellowstone Nat. Park, Teton Nat. Park, Black Hills Passion Play, and much more. Write or call Ralph and Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686. Tel. (814) 684-1771.

TRAVEL—Juniata College Tours 1981: Pre-Conference: Cradle of Christianity (Greece, Turkey, and seven-day Greek Isles Cruise incl. Ephesus, Corinth, Patmos, Athens) June 9-June 23. 1981: Sept. 12-29. China Friendship Tour $3182. Excellent itinerary. Best weather for travel in China. From east coast. 1982: August. London to Hong Kong by train; extensive travel in China; stops in Paris, Berlin, Warsaw, Moscow, Siberia, Outer Mongolia as well as in China. Deluxe. Harold B. Brumbaugh, host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

TRAVEL—Christmas holidays in the Holy Land. Travel with Edward K. Ziegler, Dec. 23—Jan. 2. Write us. Box 4842, New Windsor, MD 21776.

TRAVEL—Bible Land and Athens Continuing Education, Nov. 18, 1981, nine days with Raymon and AnnaBelle Eller. Guest leaders; Professor Katie Tailiaferro and Chaplain Robert Clarke, both from University of Akron, Ohio. For a colorful brochure write to: Rev. Raymon Eller, 303 Kohser Ave., North Manchester, IN 46962 or call (219) 982-6541. No. of passengers limited—don't delay.

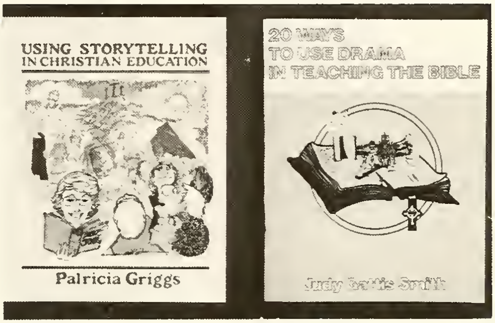
TRAVEL OPPORTUNITIES-Pastors, teachers and persons desiring to host tours all over the world. Let us assist you in your travel arrangements. Write to Pastor Wendell Bohrer, wife, Joan, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 266-2629 or (814) 536-1811.

TRAVEL—Experience China with an emphasis upon understanding its past and present. Aug. 10-28 from Chicago or San Francisco. Includes stop in Hong Kong. Write Becky and David Waas, 209 Damron Dr., North Manchester, IN 46962.

Abingdon's
Practical, Easy-to-Understand Series

GRIGGS EDUCATIONAL RESOURCES

These books are produced from actual teaching experiences in the local church. Each activity has been used, revised, and tested before it is included in the book.


USING STORYTELLING IN CHRISTIAN EDUCATION
Patricia Griggs
20 WAYS TO USE DRAMA IN TEACHING THE BIBLE
Judy Gattis Smith

Creative Activities in Church Education
PATRICIA GRI
Teaching and Celebrating ADVENT
Teaching and Celebrating Lent-Easter
Patricia & Donald Griggs
Preparing for the Messiah
20 NEW WAYS OF TEACHING THE BIBLE
Donald L. Griggs
TEACHING TEACHERS TO TEACH
A Basic Manual for Church Teachers
Donald L. Griggs
Teaching with Music Through the Church Year
JUDY GATTIS SMITH
Generations Learning Together
Donald Griggs
Patricia Griggs
INTO ALL THE WORLD
A Basic Overview of the New Testament
Richard L. Jeske
translating the good news through teaching activities
DONALD L. GRIGGS

Each book

- is based on sound educational principles
- offers practical teaching/learning experiences
- encourages Bible study
- involves students with one another
- utilizes the inductive approach to learning
- provides excellent material for new teachers
- stimulates the creativity of experienced teachers
- suggests ideas adaptable for a variety of age groups
- supplements regular curriculum materials
- includes helpful bibliographies and listings of resources

Our Newest Titles

USING STORYTELLING IN CHRISTIAN EDUCATION
by Patricia Griggs

20 WAYS TO USE DRAMA IN TEACHING THE BIBLE
by Judy Gattis Smith

abingdon
at your local bookstore

life-long partnership.

But the Scriptures make no distinction between gay lust and gay love. Homosexual love is never explicitly approved in the Bible. Indeed, wherever homosexuality is named, it is condemned. At no place in the Scriptures is homosexual love commended. The aim of Christian sexuality is not so much personal satisfaction as it is interpersonal completeness (Gen. 2:24; Mark 10:8). Homosexuality (whether defined in terms of lust or love) is not a valid model of sexuality, for it affirms incompleteness. Homosexuals need help in getting right with God, not someone to support their sin.

Although no true Christian church can support the ethics of a homosexual style of living, we must all respond to homosexual persons in a caring and helpful way —showing concern, compassion, and hope for change. We must recognize that homosexuals are not freaks in a world of straights. They are human beings, made in God's image, people who need God's message of redemption the same as all the rest of us.

I believe, however, that to endorse homosexuality as a valid Christian lifestyle would be in conflict with the Scriptures. We must have compassion for one who deviates from God's norm, whether homosexual or heterosexual, and we must endeavor to offer redemptive help. But we declare once again that the Bible teaches that sexual intimacies are to be reserved for the marital relationship between a man and a woman who have made a covenant to love and cherish each other for a lifetime.

Will the Bible be our normative guide, or will the Church of the Brethren on this issue yield to the pressures from human reasoning, personal experiences, and public opinion? The winds of permissiveness are blowing all around us. God grant us a church that will stand tall for what we know is right. ☐

Harold S. Martin is editor of the BRF Witness, *published by the Brethren Revival Fellowship.*

turning points

148th BVS Orientation Unit

(Orientation completed Jan. 28, 1981)

Allstot, Rebecca and Billy, of Tonasket, Wash., assignment pending.
Cassel, Wilbur, of Lancaster, Pa., to Brethren Service Center, New Windsor, Md.
Cline, Charles and Lois, of Bridgewater, Va., to Brethren Service Center, New Windsor, Md. (fall 1981).
Evans, T. Quentin and Helen, of North Manchester, Ind., life-cycle ministries (fall 1981).
Graham, Beulah, of Marion, Ohio, to The Brethren Home, New Oxford, Pa.
Grove, James and Mildred, of Altoona, Pa., to Bethany Theological Seminary, Oak Brook, Ill.
Hatcher, Carolyn, of Broadway, Va., not assigned.
Kaufman, Robert and Martie, of Gobles, Mich., assignment pending.
Mitchell, Mark, of McLean, Va., on MESSENGER staff, Elgin, Ill.
Murray, Gertrude, of Warriors Mark, Pa., to Brethren Service Center, New Windsor, Md.
Roller, Elizabeth, of Toms Brook, Va., assignment pending (summer 1981).
Worthen, George and Agnes, of Elgin, Ill., to Pinecrest Manor, Mt. Morris, Ill.

Licensing/ Ordination

Dick, Evelyn B., licensed Jan. 11, 1981, Pittsburgh, Western Pennsylvania
Hawbaker, Duane L., licensed Feb. 8, 1981, Upton, Southern Pennsylvania
Zook-Jones, Jill, licensed Jan. 18, 1981, Germantown, Brick, Virlina
Kimmel, Myers P., ordained Feb. 15, 1981, Boones Chapel, Virlina
Myers, W. Ronald, licensed Jan. 11, 1981, Pittsburgh, Western Pennsylvania
Shuman, David E., licensed Jan. 25, 1981, Mt. Olivet, Southern Pennsylvania
Thomas, Ronald, lay speaker, Jan. 11, 1981, Markleysburg, Western Pennsylvania
Wagner, Beckie Ann, licensed Feb. 8, 1981, Elkhart, Southside, Northern Indiana
Wastler, Vernon, licensed Jan. 11, 1981, Sharpsburg, Mid-Atlantic

Pastoral Placements

Gaeding, Peter Jr., from Stanley, Illinois/Wisconsin, to Panther Creek, Illinois/Wisconsin
Heisey, Paul E., from other denomination, to Blue River, Northern Indiana
Hoover, Robert D., from Bellwood, Middle Pennsylvania, to Fairview, Northern Ohio
Monn, Tim, from Chippewa, Northern Ohio, to Black River, Northern Ohio
Morris, Robert E., from Welty, Mid-Atlantic, to Rockhill, Middle Pennsylvania
Ochellree, George Edward, from other denomination, to Sandy Creek, West Marva
Ruff, Clifford R., from Peace, Council Bluffs, Northern Plains, to Ankeny, Northern Plains
Shaver, B. Eugene, from Johnstown Moxham, Western Pennsylvania, to Cedar Grove/Brandywine, Shenandoah
Shuman, David E., to Farmer's Grove Fellowship, Southern Pennsylvania
Snyder, George H., from Upper/Lower Claar, Middle Pennsylvania, to Union Center, Northern Indiana
Steele, Randy Lee, from New Fairview-Yorkana, Southern Pennsylvania, to (Lower Conewago), to Wolgamuth, Southern Pennsylvania
Williams, Gary, from other denomination, to Adrian, Northern Ohio

Wedding Anniversaries

Fasnacht, Mr. and Mrs. Harold, La Verne, Calif., 50
Gish, Mr. and Mrs. Warren, McPherson, Kan., 65
Goughnour, Mr. and Mrs. Earl, McPherson, Kan., 65
Holderread, Mr. and Mrs. Fred, Cushing, Okla., 68
Jamison, Mr. and Mrs. Jack, Santa Ana, Calif., 56
Knauer, Mr. and Mrs. Harry, Manheim, Pa., 60
Krehbiel, Mr. and Mrs. Menno, McPherson, Kan., 50
Kreider, Mr. and Mrs. Clayton, Quarryville, Pa., 52
Mow, Mr. and Mrs. Baxter, Roanoke, Va., 60
Myers, Mr. and Mrs. William, Englewood, Ohio, 50
Reed, Mr. and Mrs. Louis, Argos, Ind., 51
Stultz, Mr. and Mrs. Sterling, St. Petersburg, Fla., 54
Teter, Mr. and Mrs. Bill, Santa Ana, Calif., 55
Thompson, Mr. and Mrs. William W., New Carlisle, Ohio, 50

Deaths

Arnett, Millie, 95, Columbia, City, Ind., March 22, 1980
Barnett, Jesse A., 88, Bremerton, Wash., Jan. 24, 1981
Beeghley, Samuel B., 101, Rocky Mount, Va., Feb. 1, 1981
Billinger, May E., 76, Lititz Pa., Dec. 29, 1980
Bowers, Wilma Joan, 52, Yarrowsburg, Md., Feb. 3, 1981
Brown, Dorothy N., 54, Elgin, Ill., March 13, 1981
Campbell, Wilbert J., 69, Bellwood, Pa., Feb. 1, 1981
Colebank, Paul Reuben, 90, Glendora, Calif., Feb. 20, 1981
Davis, Edward Frank, 65, Brownsville, Md., Jan. 17, 1981
Dubble, Sandra F., 33, Harrisburg, Pa., Feb. 8, 1981
Dunkle, Frank, 84, Duncansville, Pa., Jan. 4, 1981
Famous, Frank, 67, Phoenixville, Pa., Jan. 4, 1981
Forsythe, Anna O., 95, Quincy, Pa., Feb. 6, 1981
Fyock, Jennie, 85, Duncansville, Pa., Jan. 5, 1981
Gingrich, Miriam, 73, New Holland, Pa., Nov. 15, 1980
Good, Audrey Jean, 19, Beaumont, Tex., Dec. 28, 1980
Haines, Arthur Lee, 60, Boonsboro, Md., Jan. 19, 1981
Hertzog, Paul F., 71, Ephrata, Pa., Jan. 16, 1981
Holder, Harry W., 74, Knoxville, Md., Oct. 24, 1980
Metts, James O., 68, Dayton, Va., Dec. 25, 1980
Middlekauff, Max, 41, Macy, Ind., Apr. 6, 1980
Miller, Earl H., 55, Knoxville, Md., Sept. 26, 1980
Miller, Marion, 79, Ashland, Ohio, Jan. 1, 1981
Moses, Ruth E., 83, New Carlisle, Ohio, Jan. 9, 1981
Mullendore, Edgar D., 81, Boonesboro, Md., Jan. 29, 1981
Myers, Edna, 86, Mexico, Ind., July 1, 1980
Newcomer, Daisy, 83, Waynesboro, Pa., Jan. 24, 1981
Oller, Blanche R., 90, Chambersburg, Pa., Dec. 15, 1980
Olwin, Edna, 94, Pasadena, Calif., Dec. 31, 1980
Posley, Charlie E., 70, Boonesmill, Va., Jan. 7, 1981
Quay, Horace E., 65, Oaks, Pa., Jan. 15, 1981
Reppert, Iva Jean, 58, Stanley, Wisc., May 1, 1980
Rodeffer, Mollie, 101, Mt. Morris, Ill., Jan. 30, 1981
Rolston, William Wendell, 75, Elgin, Ill., March 2, 1981
Russell, Flora J., 58, Boones Mill, Va., Oct. 9, 1980
Sink, Ella Cabiness, 88, Rocky Mount, Va., Dec. 31, 1980
Spangler, Harry D. Jr., 57, Waynesboro, Pa., Dec. 15, 1980
Stanley, Paige, 55, Roanoke, Va., Dec. 15, 1980
Todd, Bertha B., 78, East Petersburg, Pa., Dec. 17, 1980
Trent, Helen K., 97, Panora, Iowa, Oct. 26, 1980
Walters, Opie B., 85, Roanoke, Va., Feb. 3, 1981
Weigley, Grace, 77, Wooster, Ohio, Nov. 6, 1980
Weigley, Walter F., 79, Wooster, Ohio, Jan. 29, 1981
Wright, William H., 85, Weyers Cave, Va., Nov. 12, 1980

BRETHREN COLLEGES: A Solid Option

BRIDGEWATER COLLEGE

Bridgewater, VA 22812

It is your time now. Your very own special time to grow, to become.

More than ever, now is the time for a liberal arts education . . . the kind of liberal arts education you'll find at Bridgewater College. At Bridgewater you'll find balance between the traditional liberal arts and a practical career program.

As you walk across Bridgewater's campus you will have a feeling of community . . . a community of individuals who will know and care about you . . . a close relationship with the church creates a strong and special spirit. It's easy to study, to search, to discover, in this setting.

For more information write to: Ms. Linda F. Glover, Director of Admissions, Bridgewater College, Bridgewater, VA 22812.

Elizabethtown College

Elizabethtown, PA 17022

Founded in 1899 by the Church of the Brethren, Elizabethtown College is a coeducational college of liberal and professional studies. Our historic commitment to the individual student is reflected in our small size — 1400 men and women — with a student-faculty ratio of 14:1.

Elizabethtown's wide-ranging programs include both the traditional liberal arts disciplines, and a number of career-oriented programs. We have available an excellent financial aid program, including a number of special scholarships for Church of the Brethren students.

The 110-acre campus is located in Elizabethtown, a community of 8,000 people in the rolling northwestern hills of historic Lancaster County, Pennsylvania.

For further information contact Sandra Zerby, Director of Admissions, (717) 367-1151.

Where Successful Lives And Careers Grow

Juniata College: a solid and *affordable* option. Programs of financial aid include 16 for church and/or preministerial students. Among them, Church of the Brethren Annual Support Fund Scholarships and Alexander Mack Scholarships.

Juniata is widely acclaimed for academic excellence, offering preprofessional and liberal arts programs in some 20 areas. You'll design your own "major," focusing on your own goals and needs. We emphasize practical, "hands-on" experience through internships, field work and independent study.

We've 1300 students, with 73 *full-time* faculty for whom teaching and advising always come first. Our 100-acre campus lies in the scenic central Pennsylvania mountains. Why not visit or give us a call at (814) 643-4310?

JUNIATA COLLEGE

Huntingdon, PA

ULV

UNIVERSITY OF LA VERNE

The University of La Verne reflects in its purposes its Church of the Brethren heritage. La Verne concentrates on the liberal arts and on specialized offerings leading to careers. Its goal is the development of the whole person through instruction that is academically sound and values oriented.

La Verne College, the undergraduate school, provides a foundation for professional preparation and life-long learning and the small college environment allows significant student-faculty interaction.

After almost a century, La Verne remains committed to encouraging students to reach their fullest potential for leadership and service.

For more information contact: University of La Verne, 1950 Third Street, La Verne, CA 91750, (714) 593-3511.

Manchester College

SPEAKING OF OPTIONS!

At Manchester College: 56 strong academic programs available; liberal arts with career orientation; a significant Brethren community.

Two Students Speak:

The Brethren influence at Manchester has been an important part of my total college experience. I have been radically challenged as well as lovingly supported within the college community.

Dorothy Ritchie, Senior

For me, Manchester College has been a place to stretch and grow. My Brethren faith and heritage have been both nurtured and challenged, my intellect stimulated and my sense of community enriched.

David McFadden, Junior

Write or call: Director of Admissions, Manchester College, North Manchester, IN 46962, (219) 982-2141.

McPHERSON COLLEGE

McPherson, KS 67460

We invite you to consider McPherson College as a solid option for your career preparation. McPherson College, founded in 1887, is a comprehensive liberal arts institution offering strong programs in academic and vocational areas, including agriculture, industrial arts, and automobile restoration. We are committed to the total growth of students and emphasize scholarship, participation, and service.

McPherson is committed to being a college of the Church of the Brethren. Enrollment includes 148 Brethren and 67 minority and international students. Costs average $500 less than the average private college nationally and financial assistance is available.

For further information, we invite you to contact Connie Andes Weddle, Director of Admissions, McPherson, KS 67460 or (316) 241-0731.

editorial

Recovery of sight for the blind

The Reagan administration has recently backed away from its exaggerated claim that El Salvador is central to Russia's scheme to conquer the world. I haven't yet figured out why. Since I have no "inside" source of information, I have to sort through administration statements and news reports like everyone else and guess what's really going on.

But for some reason we now hear that El Salvador isn't that big a deal after all, and would we please stop talking about it.

I have always enjoyed the ditty about the blind men and the elephant. In that vein, I visualize the Reagan administration's involvement in El Salvador as blind persons bumping into something in the darkness and beating a retreat in confusion.

I don't know how much farther the El Salvador involvement is going—I have my suspicions about the administration's downplaying of it. But already El Salvador stands as a symbol of US blindness in foreign policy.

I took heart during the Carter years, in spite of ingrained pessimism about altruism's chances in any country's foreign policy. I rejoiced at what I perceived to be a conviction that no redefinition of our relation to the Third World could credibly begin while we were still regarded as a colonial power by our closest neighbors in this hemisphere. The Panama Canal issue and El Salvador show the difference between the last US administration and this one.

The Reagan administration denies that any redefinition is called for. For the US today the only issue is alignment with "us" or "them," West or East, America or Russia.

Ernest Lefever's attack on concerns for human rights has the same motives. For Reagan's "guardian" of human rights, social grievances are seen as meaningless in their own terms. Who is manipulating the socially aggrieved—"we" or "they"—is the only question to consider.

Such an attitude can't help but put us on the wrong side of history all over the world. As one example, South African military advisers recently visited this country—illegally, as it happens, but did that deter our UN ambassador, Jeane Kirkpatrick, from meeting with them? Even the President had warm words for our old friend South Africa—that while 51 nations joined in condemnation of the open US support of the oppressive Pretoria regime.

This blindness in foreign policy is baffling. As columnist Garry Wills points out, "Anti-colonial neo-nationalism has shaken apart the empires of the West, refashioned the entire map of Africa, freed island after island in the Caribbean, put much of the world's resources in the hands of new regimes—and we continue to talk and act as if enmity with Russia were the only important reality to be dealt with by our foreign policy."

As for El Salvador, poverty, repression, and exploitation are the principal problems, not outside agitation or even the infiltration of arms from communist countries or elsewhere. Marxists, Christians, and a whole mass of just plain hungry, poor, mistreated people form the opposition to the ruling junta in El Salvador.

To join with Christ in preaching good news to the poor, proclaiming release for the captives, and setting at liberty the oppressed is not to approve of the violence that is a part of the struggle in El Salvador or elsewhere, no more than it is an endorsement of communism. Christians must resist submitting to a "we" and "they" mentality.

Christ's preaching of "good news to the poor" cut across all idealogies, all "foreign policies." We have to keep asking that seemingly simple question, "And who is my neighbor?"

The answer is played back again and again, as the poor of this world continue to fall among robbers who strip them and beat them and depart, leaving them half dead. When we see these victims, let us, like the Samaritan, have compassion, unmindful of who "we" are and "they" are.

Isaiah's prophecy, which Christ fulfilled, speaks as powerfully today as it did 2,000 years ago in the synagogue in Nazareth. Recovery of sight to the blind? What a powerful scripture for the next White House prayer breakfast.—K.T.

SHARING, THAT'S WHAT THE GOOD LIFE IS

The doorbell chimed. Then a soft knock, knock, knock. The callers were Ellen and Jason, two little preschool neighbors, with crackers in their hands and faces beaming with delight. Holding out a cracker, Jason said, "We want to share with you."

Sharing! That's what the good life is, people sharing with people. Like a good Samaritan who really cared, a tax collector who received Jesus and gave half his belongings to the poor, a poor widow who gave her whole living.

CommPac, a new commitment packet, can help your congregation enlarge its circle of those sharing gifts of money, time and abilities for its ministries. **CommPac** is a plan in one box containing an easy-to-follow set of printed instructions and sound/filmstrip presentations for organizing and carrying out your every member enlistment.

CommPac

A Contemporary Commitment Plan for Christian Stewardship

Please fill in and mail this coupon:

Church of the Brethren General Board
Stewardship Education
1451 Dundee Avenue
Elgin, Illinois 60120

☐ Please send ________ **CommPac** Kits at $35 each.

☐ Please send additional information on **CommPac.**

Name ______________________________

Church ______________________________

Address ______________________________

City ____________ State ________ Zip ________

CommPac

"No matter what language we use, moving through life with God is a huge venture in faith. 'Go Now With God' promises excitement and joy. It is a quest: a quest for truth, courageous ventures in loving as God loves, fresh ideas and changed attitudes, greater integrity in our interpersonal relationships."
—Duane Ramsey, 1981 moderator

So, come join the Quest at the Indianapolis Annual Conference, June 23-28, 1981. Worship services have been planned to share new experiences, new insights, new convictions that may be different from the ones which now guide your life. You will find much at Indianapolis to offer you strength, comfort, and hope as you continue your witness as a member of the Church of the Brethren.

Allah ya Kai mu

go now with God

Vayan con Dios

- **Tuesday, June 23.** Moderator Duane H. Ramsey, Pastor of Washington City Church of the Brethren, Washington, D.C., will speak at the opening worship service. Topic: "The Deceptiveness of Sacred Places."
- **Wednesday, June 24.** James Forbes, professor, Union Theological Seminary of New York. Topic: "The Fire and the Focus."
- **Thursday, June 25.** Orlando Costas, professor, Eastern Baptist Theological Seminary, Philadelphia, Pa. Topic: "Outside The Gate."
- **Friday, June 26.** Dialog sermon by Lauree Hersch Meyer, professor, Bethany Theological Seminary, Oak Brook, Ill., and Jonathan C. Hunter, Pastor, Glade Valley Church of the Brethren, Walkersville, Md. Topic: "Whatever Is Right."
- **Saturday, June 27.** Wayne Judd, Pastor, Bridgewater Church of the Brethren, Bridgewater, Va. Topic: "One Says 'Go', the Other Says 'No.'"
- **Sunday, June 28.** Leland Wilson, Pastor, La Verne Church of the Brethren, La Verne, Calif. Topic: "Emerging as Pilgrim."

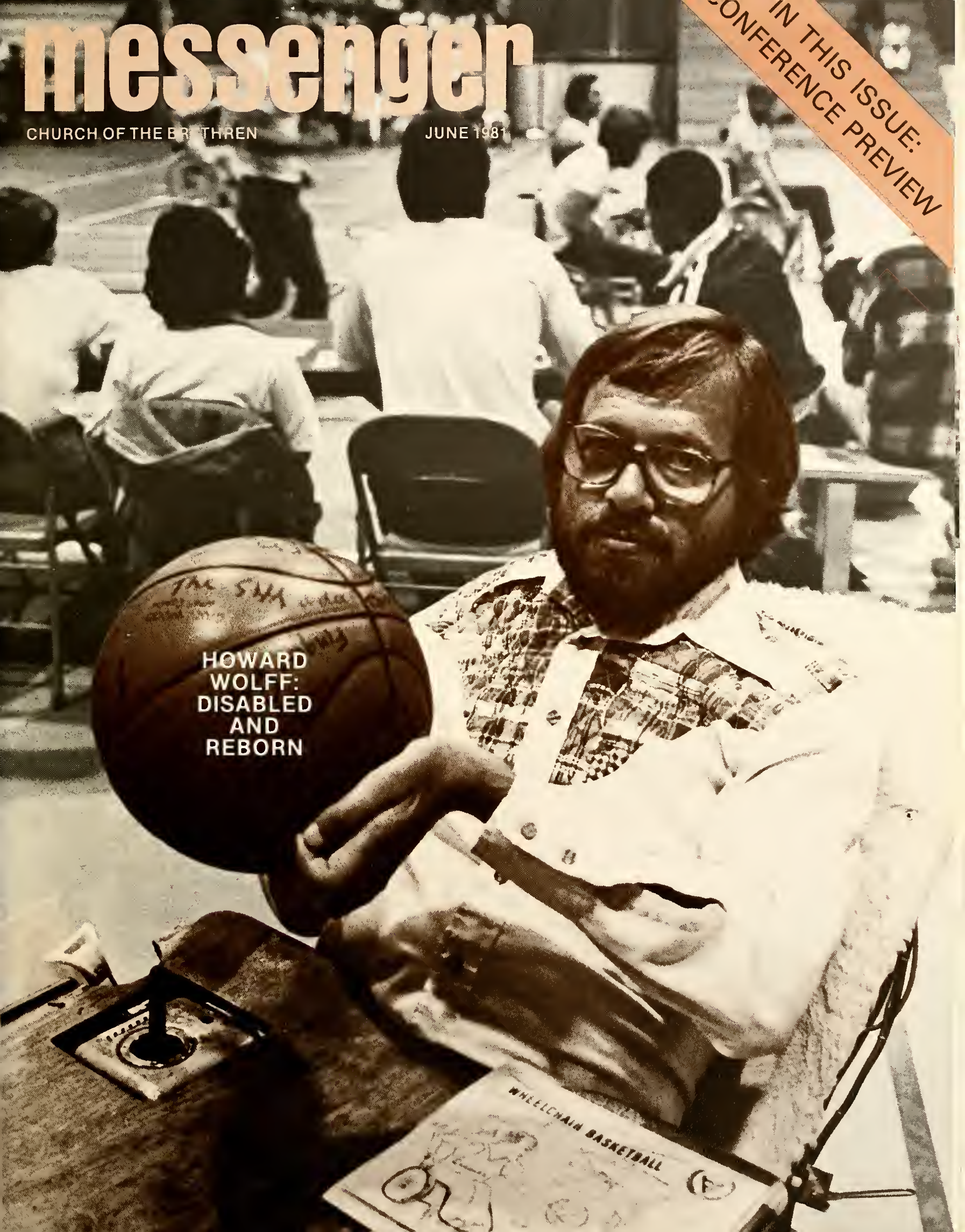
**195th recorded Annual Conference,
Church of the Brethren,
Indianapolis, Ind., June 23-28, 1981**

messenger

CHURCH OF THE BRETHREN

JUNE 1981

IN THIS ISSUE: CONFERENCE PREVIEW



WHEELCHAIR BASKETBALL

HOWARD WOLFF: DISABLED AND REBORN

contents

12 **Crisis in Overseas Mission: Shall We Leave It to the Independents?** Richard G. Hutcheson Jr. says of the ongoing debate on world mission, "Liberals and evangelicals are seldom talking about the same thing."

15 **Danger on the Road to World Mission.** Dale E. Minnich gives a sobering update on Brethren giving—we could lose 40 percent of our "mission power."

16 **Consumer's Guide to Pre-Conference Sideshows.** Harriet Ziegler serves as barker for the sideshows in Indianapolis that precede the big show itself.

18 **1981: A Year for the Disabled.** Jim Fryman challenges churches to make the 10 percent of their membership who are disabled feel that they are a part of the total church family.

24 **Disabled and Reborn.** Howard G. Wolff tells how a swimming accident that left him paralyzed for life was also a rebirth—reshaping him in a form he might never have dreamed of having.

27 **Faith Sharing in Cuba.** Four Brethren visitors to Cuba share their reflections, discoveries, questions, reservations.

32 **Must the Brethren Die?** The Diminishing Membership Report diagnoses the Brethren malady and prescribes the remedy.

In Touch vignettes of Leah Wallace, Dunn, Mo.; René Castellanos of Matanzas, Cuba; and Diane Hartman of Loganville, Pa. (2) . . . **Outlook** reports on Law of the Sea. Holy Spirit Conference. Bishop Tutu. Peach Blossom anniversary. Food processing. KKK. NCC. Pax World Fund. Nuclear weapons. World hunger. UN disarmament resolution. Vieques. Lila McCray (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Special Report**, "Columbus: The Architect's Art," by Mark Mitchell (9) . . . "Annual Conference 1981," preview by Kermon Thomasson (10) . . . "Let's Not Shout Past Each Other," by Kermon Thomasson (14) . . . "The Disabling World" (20) . . . **Resources**, "Disabled Persons," by Shirley J. Heckman (22) . . . "The Church and the Disabled," by Jim Fryman (23) . . . "Gifts the Disabled Bring," by Dorothy Garst Murray (26) . . . **Column**, "Turning Around," by Olden D. Mitchell (35) . . . **Prayer Calendar** (36) . . . **Turning Points** (37) . . . **Pilgrim's Pen** (39) . . . **Editorial**, "The Human Side of Elgin" (40)

EDITOR
Kermon Thomasson
MANAGING EDITOR
Harriet Ziegler
EDITORIAL ASSISTANT
Mark Mitchell
FEATURES
Harriet Ziegler, Fred W. Swartz
SUBSCRIPTION SERVICES
Ruth Anne Culp
PUBLISHER
John D. Metzler Jr.

VOL. 130, NO. 6 JUNE 1981

CREDITS: Cover, 1, 24-25 George Keeler. 2 Frederick Kinzan. 3 left Karen S. Carter; right Jimmy Ross. 4 RNS. 6 art by John Moll. 9 lower left and center art by J. Folsom; lower right and upper right Richardson photography. 10 Phil Sibley. 13 Gerald Neher. 15 charts by Kathy Kline. 17 Ed Buzinski. 20-21 *New Internationalist*. 29-30 Howard E. Royer.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1980. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years. $8 per year for Church Group Plan. $8 per year for gift subscriptions. School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., June 1981. Copyright 1981, Church of the Brethren General Board.

letters

OKAY, BUT NO MOONS IN JUNE

The clever February editorial notwithstanding, I believe, as do many others, that a page devoted to good, succinct poetry would serve a twofold purpose: encourage talented Brethren poets and benefit those who read it. Of the many thousands of poems you would receive, who knows, among the handful you might choose because they were "relevant for our day at this point in time" might be some that are a genuine source of inspiration. Would you reconsider it if we promise not to rhyme moon and June?

Mildred Morris Gilbert
Kokomo, Ind.

GOOD IF USED MODERATELY

When I read the February editorial I recalled a cartoon in a secular magazine: A pompous layman was shaking the hand of the rector and saying, "That was a damned good prayer. Let's have more like it."

(Well . . . not too many.)

Chauncey Shamberger
Fruitland, Idaho

LOVE AND LESSONS IN FRESNO

"BVS in Fresno: Love without strings" (February) brought back to me fond memories of serving in that community center in 1960-61. I remember my year there as a time of coming to understand the pain of poverty, the reality of injustice that black people experience, and the struggle for hope which was real for those who lived in North Avenue Community.

Memories: Mrs. Tucker calling and asking how many of her 20 children were at the playground; going with a group to a skating rink and being the only white person there; sitting with a young woman all day in a public aid office and seeing her mistreated; watching how intensely many of the children played—all memories which helped shape my life for continuing Christian service in the ministry.

Not only did I share, but I received so much from the people in that community and will be forever grateful for the love given to me and the helpful lessons learned.

John L. Huffaker
Cumberland, Md.

'BRETHRENISM' IS TOO BROAD

The February Messenger cover blurb reads, "Conference Moderator—Duane Ramsey—Dealing with Diversity in Indianapolis."

Brethrenism allows for this diversity—it is such a broad inclusive word. It says very little about what the Bible teaches—our need for forgiveness, and what Jesus was sent for, "that whoever believes in him should not perish, but have eternal life."

If there would be more preaching and teaching from the Bible, there would be much more unity. A.C. Wieand said once that any preaching that is not expository of the Bible is not worth preaching. Church school classes that use books written by religious leaders in place of the writings so inspired that they could not be destroyed allows for divisions. And where one local church has several such study groups this diversity is greater.

O. E. Gibson

Westmont, Ill.

SUPPORT BVS ABROAD

As a former BVSer who spent one year in Poland and one year in Austria, I'd like to say thanks to the Church of the Brethren.

Thanks for building bridges in our world.

Thanks for helping us to understand different cultures.

Thanks for emphasizing the ethic of love and outreach.

Thanks for two very challenging and expanding years.

As international cooperation is today being threatened, let's support our church as it continues to work for peace through exchange programs, seminars, workcamps, study tours, and publications.

David Hersch

Manassas, Va.

DISCUSS OVERPOPULATION

This year Annual Conference is to include and emphasize the subject of human sexuality. The discussions will not be complete without consideration of the urgent problem of overpopulation of the world and its impact on earth's environment and resources.

If the population of this planet is not stabilized by rational and humane methods, it will inevitably be reduced by the inhumane slaughter and destruction of irrational riots, revolutions, and wars.

Much can be done with elements of human sexuality, with the physical and psychological subcomponents . . . to limit births to two normal children per family—a pattern that would end the threat of overpopulation. If this is done, engineers already have the knowledge to harness new forces of energy, to recycle present products in a way that would satisfy essential human needs, eliminate pollution, make all the earth a Garden of Eden, permit the human race to live on indefinitely.

Herbert Strietzel

La Verne, Calif.

'GOD AND COUNTRY' RELIGION

One cannot serve two masters. Flags of nationalistic concerns can keep one from serving God just as easily as can money. Let's remove flags from our churches. Jesus would not want the temple to be a den of country-worshipers.

This mixing of national and Christian symbols leads to the already too prevalent "God and country" religion which holds that America is God's chosen land. If one believes that, anything which our government decrees is seen as God's will.

"God and country" religion will be especially dangerous and misleading over the Reagan administration years. By placing our country's interests above human rights concerns, the administration is not in the graces of a God who loves all humanity. The military is being built up to protect or take what *we* want in other lands. Is this loving our neighbors as ourselves?

Ronald Faus

Manheim, Pa.

PERTINENT ISSUES FACED

"Human Sexuality: God's Good Gift" (February) is a study paper long overdue. The Committee has tackled a formidable task with considerable skill.

The concluding paragraph is beautifully written. Sexuality is, indeed, God's good gift. Pray that we may not spoil it.

Also, what the February editorial said on divorce succinctly summarizes the trend toward facing marriage failures squarely and with a healthy resolution.

Wade Bollinger

Tucson, Ariz.

OTHERS ON THE ZAMZAM

I am the widow of Dr. Carl Coffman, China missionary, who died in 1977. I am 92 years old, but I keep up with current events.

The April article,"The Night They Sank the *ZamZam*," reminded me of others on the *ZamZam*, not mentioned in the story.

On board also were Merle and Dorothy Schwartz, Mennonite missionaries to the then Belgian Congo. Dorothy was a sister of Dr. Curtis Bowman, whose medical career at Bethany Hospital was highlighted in last October's Messenger.

My husband gave Dr. Schwartz some of his medical equipment and supplies. Those, of course, went down with the *ZamZam*.

I would like to know the whereabouts of the Schwartzes now.

Lula Hollar Coffman

Roanoke, Va.

(Merle and Dorothy Bowman Schwartz served in Congo until about 1975. They live in Normal, Ill., now where they are active in volunteer work in the community.—Ed.)

SHARING THE ANTIDOTE

I have gone through much dismay over recent changes in Washington, in particular the new president's choices of staff and cabinet. I was losing sight of our biblical faith, which calls us to look "beyond" the now and to keep our eyes fixed upon the "possible." The March editorial, "An Antidote for Dismay," helped me do just that!

I can see the "movement" happening within our culture and our world in spite of the signs. Not only the Walesas of Poland and the priests of Central and South America, but the 97-year-old man I recently visited. He sees signs of hope and faithfulness in the very goodness of people around him. He sees the Christ figure in the caring nurse on his nursing home floor. He sees the eschatological hope in our ability to plan together for his "future."

James E. Tomlonson

Preston, Minn.

page one

It says something about just how restricted Howard Wolff is, that when I searched for him in La Verne, Calif., in early March, I couldn't find him, either on campus or at home. I finally had to leave a note for him to call me, as I negotiated this month's cover story on how Howard sees himself as a disabled person.

I have been luckier on other occasions, and have seen Howard in action at the University of La Verne and at the Seattle Annual Conference. I have also seen him in the film *Coming Home*. He does not misrepresent his image when, in his story, he says, *"By the way,* I also have a physical disability . . . "

In our June cluster of articles highlighting the International Year of Disabled Persons, we hope to do two things: to sensitize Brethren to the disabled persons in their midst, and to share stories of persons who, despite disabilities, have undaunted spirits, and gifts to share.

Howard Wolff

It was something of a problem, crowding this issue with all the above-mentioned stories, plus a continued-from-last-month Annual Conference preview, topped off with the Cuba story. But that's the kind of problem we like to have.—The Editor

ANNUAL CONFERENCE BULLETINS

INVITATION—Use our church yard for camping while traveling, especially those attending Annual Conference 1981. Nettle Creek Church of the Brethren, Old State Rd. 1, south of Hagerstown, Hagerstown, IN 47346. Approx. 60 mi. from Convention Center. Tel. (317) 489-5797.

INVITATION—Park, camp, or sleep on our floor. Restrooms, kitchen, no showers. Must call or write ahead. 5 hours from Indianapolis. 8 mi. n. of US 30 on Ohio 57 or 9 mi. s. of Int. 76 on Ohio 57 and 2 mi. w. on Fox Lake Rd. East Chippewa Church of the Brethren, 7487 Chippewa Rd. and Fox Lake Rd., Orrville, OH 44667. Tel. (216) 669-3262 or (216) 682-4195.

QUILTING—Each congregation is invited to submit one quilt square for quilting at Indianapolis. Any design. Congregation's name may be on square. Squares 8 in. sq. with ¼ in. allowance all sides. May be pieced, embroidered (no liquid embroidery), cross-stitched, appliqued. Pre-shrunk fabric. Mail by June 9 to Mary Ann Hylton, First Church of the Brethren, 3850 Westgate Place, San Diego, CA 92105. Or deliver June 23 to quilting area at Conference.

in touch

Leah Wallace: Sufficient grace

When Leah Lathrom Wallace lost her sight she thought she had lost everything worth having. "I thought nothing worse could have happened to me," she recalls of that glaucoma affliction some 30 years ago. "I prayed that God would give me back my precious sight."

Some time later Leah discovered a message for her problem in 2 Corinthians 12:7-10, the account of the Apostle Paul's "thorn in the flesh"—apparently a physical disability that hampered his work as a missionary. Paul had asked God three times to remove it. God's answer to Paul was an answer to Leah also: "My grace is sufficient for you, for my power is made perfect in weakness."

Eighty-three-year-old Leah Wallace can, with Paul, "gladly boast" of her "weaknesses," for she accepted her blindness and the power of Christ has rested on her ever since. A faithful member of the Mountain Grove (Mo.) Church of the Brethren, she is an inspiration to the congregation, her neighbors, and the entire community.

Leah has learned Braille to enable her to read. She also types, sews, and does her household chores, including cooking. She says, "I have learned to 'see' through my fingers, my ears, and my eyes. I can tell when a pie is done by the aroma."

Using her marvelous memory, Leah has given private piano lessons and taught vocal music. She still plays the piano and sings. She writes poetry as well. She praises God for giving her better spiritual sight than she would have had if her vision had been spared.

One of Leah's pastimes is making chair pads and small rugs, either for gifts or for sale. She knits a long tube, stuffs it with old nylon hose. Then she hooks the tube into a spiral, like a braided rug. Her husband, Ralph, helps by checking her knitting and calling any mistakes to her attention.

Leah is grateful that God has enabled her, despite disability, to lead an active, normal life. Once at a church gathering, she sang a solo, "He Washed My Eyes With Tears That I Might See." That song told the truth of what God has done for Leah Wallace. Her eyes are sightless—she sees with her heart. —WILLETTA NEHER

Willetta Neher is a member of the Greenwood congregation, Dunn, Mo.

René Castellanos: The

"One, two, three—clap! Five, six, seven—clap!" The slight, gaunt figure of René Castellanos guides the children of the ecumenical children's camp through the movements of a Czech folk dance. With six-year-olds at each hand he looks almost tall despite his 5′5″ height.

"Folk dancing is a special hobby of mine," he explains during a break. "I first got interested in it many years ago while studying at Columbia University and watching American square dancing at times. Since then I have studied folk dances of scores of nations. And, modesty aside," he adds with an almost bashful smile, "I am Cuba's foremost authority on that subject. So I am asked to teach at many different occasions—in camps, in churches, even in public squares."

So much expertise for just a hobby! René uses tape recordings of the original music that goes with each dance. When traveling to conferences and other gatherings, he usually has a tape or two—40 dances or so—in his suitcase, "just in case an occasion arises . . . ."

The occasion will arise when René is at the Church of the Brethren Annual Conference in Indianapolis this month. He will be a member of one of the Bible study teams each morning but will unpack his folk-dancing expertise during a 10-minute segment of the Misión Mutua Insight Session Wednesday evening.

The 68-year-old scholar, who teaches biblical languages and exegesis at the Evangelical Theological Seminary of Matanzas, Cuba, and pastors a Reformed Presbyterian congregation in Cardenas, has no trouble communicating with persons of all ages. His personal charm and sense of humor make that easy, whether in the seminary classroom,

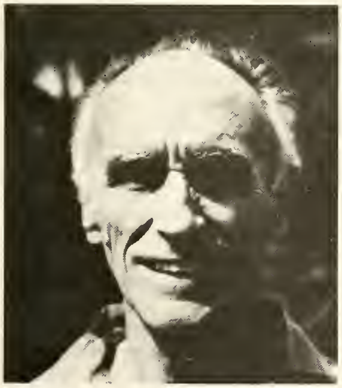
dancing prophet'

among the children, or as a speaker in the national assembly of his denomination, of which he is a respected elder.

"The Christian life is always demanding, no matter in what society you live," says René, "because it is a life of obedience. Often we have a tendency to walk around with somber faces. We need to learn more to enjoy life, to *be*."

"Folk-dancing is a legitimate recreation," he points out. "It brings us in touch with different ethnic values and traditions," reflects René, "with historic roots—all while we are having a delightful time playing together."

René turns on the music. "Face your partners, clap your hands, all join hands and circle 'round."



The Cuban version of *The Dancing Prophet?*—KAREN S. CARTER

Karen S. Carter is a General Board member from Daleville, Va., and a member of the directiva *for Misión Mutua.*

Diane Hartman: Unconfined spirit

Sunday School teacher, newsletter editor, Bible school helper, prayer chain coordinator, recording secretary—Diane Hartman is a challenge to the laziness of many able-bodied Christians as she keeps her wheelchair rolling forward in the way of her Lord and Savior.

"I just thank God for the things I can do, not the things I can't do. And there's a lot I can do." Diane stresses the "can" as she firmly avows her determination to work for Christ in her Codorus congregation (Loganville, Pa.) in spite of being disabled by muscular dystrophy.

The beginning of her motivation, Diane explains, goes back to the special night when her former pastor, William Gould, baptized her. She had fears of the water. "But I felt God wanted me to do it before everyone," she recalls.

Then, three years ago, she experienced a surge of new growth in the faith. "At a lay witness mission, holding hands in a prayer circle, I felt the love of Christ and came away a different person." Diane remembers this vividly.

The weekly secretarial work, the monthly newsletter, and calling seven or eight persons each time the prayer chain is activated—these she finds interesting, but teaching her class of 15 third- and fourth-graders every Sunday is what really turns her on.

"The children are so helpful. They sense I can't run after them. The main thing is to keep them busy with crafts, puzzles, and games."

One Sunday the lesson was about complaints the Israelites had against Moses on their way to the Promised Land. Seated in a circle with a wastecan in the middle, Diane had her children write their own personal complaints on slips of paper. Then she had them try to understand that they must get beyond their complaints to move forward with Christ. Down into the wastebasket went their written complaints.

Of her parents, Kenneth and Barbara Hartman, Diane says, "They have kept me in the mainstream of life. Also my brothers, Randy and Dean, and my sister, Sueanne, have been supportive. Their interest makes me want to be doing worthwhile things."

Codorus pastor Jimmy Ross says of Diane, "She has not allowed her confinement to a wheelchair to confine her faith and spirit. She has many gifts. They are shared freely. All of us at the church are enriched by her witness."—NORMAN REBER

Norman F. Reber is a member of the New Fairview congregation, York, Pa., and a former BVSer on the MESSENGER staff.

Klan rhetoric finds America's ears open

"There will be no Pearl Harbor for the white people of this country," claims one Ku Klux Klan representative. "We will be ready."

At a Klan special forces camp named My Lai, after the Vietnamese village where US soldiers massacred civilians, Klan members are being made ready for the "race war that's coming." Some recent events suggest that the Klan's boasts may not be entirely empty, and that a new openness to the Klan does exist.

In November 1979, five people at an anti-Klan rally in Greensboro, N.C., were shot to death and nine were wounded. The jury in Greensboro and the nation saw television footage showing the Klan firing at these demonstrators. Joe Grady, Grand Dragon of the KKK group, said in the *Winston-Salem Journal* that non-Klansmen supplied them with rifles and told them who was to be shot, evidence which never appeared before the court. The jury returned a verdict of not guilty.

In Decatur, Ala., in May 1980, a group of blacks was protesting peacefully the wrongful conviction of a mentally retarded black youth who had been charged with the rape of a white woman. Klansmen robed in white sheets attacked the protesters, shooting two in the head and wounding others. One black man, Curtis Robinson, trapped in his car with his family as they drove by, wounded a Klansman with his pistol (which was licensed) when Klansmen attacked the car, threatening the family. An all-white jury found Robinson guilty of assault with intent to murder. No Klansmen were arrested for shooting or beating blacks. It was the first conviction of a black man for a crime against a robed Klansman.

A police officer who witnessed the shooting testified that he, too, would have shot the attacking Klansmen in self-defense had he been Robinson.

"The heart of Brethren heritage is directly opposed to the Klan's way of dealing with conflict," says Bob Neff, general secretary of the General Board. "We must make ourselves aware," he says "of the newest wave of Klan growth and activity and offer an analysis of it to the country. Such an analysis of the Klan from our perspective must oppose the use of terror and violence as a means of dealing with conflict. . . . "

Seventy members of the Invisible Empire of the Ku Klux Klan salute a burning cross at a rally (above). The Invisible Empire is one of four national groups making up the KKK. Exploiting the trend to the right, the Klan is moving out of its southern base.

Bhagat calls Brethren to support sea treaty

Despite the consistent efforts of the three previous United States administrations to negotiate a Law of the Sea Treaty, the Reagan administration has announced its intention to make a "clean break" with the past. It argues that too many concessions have been made to developing nations. General Board United Nations representative Shantilal Bhagat has called Brethren to counter this move by voicing their support for the treaty.

A 1976 statement of the General Board endorsed a global approach to drafting such a law. It also affirmed the United Nations conference on the Law of the Sea as the best and most relevant forum for this purpose. Bhagat says, "Much of the opposition to the treaty comes from the mining industry who expect large profits from the rich mineral resources in the ocean beds." They say a treaty more favorable to US mining interests can be extracted.

Bhagat calls Brethren to support the treaty because it establishes a stable legal system for the oceans. It requires peaceful settlement of virtually all ocean-related disputes. It also offers arrangements for developing seabed resources and protecting the marine environment.

In other work at the UN, Bhagat has been active in publishing *Action Notes.* This newsletter monitors the struggle in the UN for a new international economic order and global negotiations of economic issues between the North and the South. Bhagat reports the newsletter has become a major source of information for some countries in tracking the progress of proposals through the maze of UN agencies. The biweekly newsletter is received by 2,500 people in approximately 40 countries.

Helpful to Bhagat in gathering information for the newsletters and in other UN activity is the fact that he is a Third Worlder. Being both a citizen of India and a representative of a US organization places him in a unique position. He is able to deal with representatives of the United States and of the Group of 77 consisting of the 120 developing nations. Bhagat says that this has enabled him to lobby to a broader spectrum of nations for Brethren concerns.

In addition to his United Nations work, Bhagat undertook a new half-time responsibility in January. As part of its objective setting process, the General Board requested a two-year study of the US economic system. The study is to be made from a Brethren, biblical perspective and is to be designed for study in congregations.

After Bhagat completes the study, consciousness-raising events at the district level are to follow. The goal is to help Brethren gain a broader understanding of how our economic system functions and the influence it has on church and family life, values, education, the information system, and the global economy.

Bhagat describes the economic study as "very timely" given the state of the US and world economies. He says the global agenda for the '80s "centers around the issue of economic justice, and the church cannot afford to divorce itself from it."

Food, jobs among goals of food canning program

After nearly a year in operation, the Brethren Food Preservation Systems program has completed its first large order to Sierra Leone and anticipates completion of the new canning center at New Windsor, Md., this month.

The Brethren Food Preservation Systems program was made possible by a donation last June from Ball Corporation, Muncie, Ind. The program makes available to communities around the world and in the US compact canning systems and the training and equipment needed to improve the community's nutrition and economy through local canning of food.

The program shipped to Sierra Leone in April will be used by women there for canning education and for canning in the community. Joel Jackson, director of the program, reports a "tremendous amount of interest" in the system.

In addition to responding with systems or parts, the New Windsor-based program provides training for the community buying the system. Usually someone is sent to New Windsor for training.

Supporting the distribution of systems, the new canning center will provide training in operating and maintaining the systems. Scheduled to run from June through October, the center will also provide the New Windsor area with a facility for canning.

The canning program is a development project of the World Ministries Commission. Its three-prong purpose is to give jobs, offer small scale industry, and eliminate seasonal hunger by training people to can surpluses.

US Naval activity on Vieques continues

Since World War II, the United States Navy has used two inhabited Puerto Rican islands for target practice and amphibious assault exercises. These islands, Culebra and Vieques, are located off the east coast of Puerto Rico.

In 1976 the US Navy ended its activities on Culebra because of nonviolent citizen protest. Without the knowledge of the government of Puerto Rico, bombing was transferred to Vieques. Today bombing practice on Vieques, occurring from 7 a.m. until midnight, threatens the income and way of life of the Viequen people.

An agricultural and fishing community, their economy has been shattered by the destruction of their land, their piers and traps, and the fish. The Vieques mayor estimates that at least 60 percent of the 8,000 island inhabitants are unemployed. When the Navy took over the island, more than one-third of the people were forced from their homes, some with as little as 24 hours' notice.

The fishers have requested that the Navy at least give prior notice of bombing operations. Though not all want the Navy off the island, since some depend on the income, they are unanimous in wanting the bombing stopped. Some protesters have been sent to US mainland prisons.

The 1980 Annual Conference called for the withdrawal of US military forces, the return of the land to the people, and the restoration of human rights to those who protested the military presence.

"The situation has changed little since our 1980 Conference action," says Ruby Rhoades, executive of the World Ministries Commission. "The Church of the Brethren contributed $1,500 to the Vieques Support Committee, most of which went toward legal aid for the fishers." Although she says some damage suits are in the courts, "Nothing is settled."

Campaign for nuclear weapons freeze begins

"If nuclear holocaust ever devastates our world," said one participant in the First National Strategy Meeting for a Bilateral Nuclear Weapons Freeze, "it will only be because millions of people first consented to preparations for it."

Planners of the March 20-22 conference in Washington, D.C., believe that the freeze will give people a way to withdraw their consent from the arms race. About 300 persons from American Friends Service Committee, Sojourners, Institute for Defense and Disarmament Studies, Clergy and Laity Concerned, Fellowship of Reconciliation, and other groups called on the US and the Soviet Union to stop the nuclear arms race.

"Specifically," the statement said, "they should adopt an immediate, mutual freeze on all further testing, production, and deployment of nuclear weapons and of missiles and new aircraft designed primarily to deliver nuclear weapons."

Freeze proponents hope to gain massive citizen support for the bilateral freeze. Disarmament talks in the past, they say, have failed because of lack of popular support.

Interfaith group addresses role of women in church

It began so quietly that, to many participants, the question of sex roles in the church hardly seemed a problem at all. But two years later, when 75 local groups in the Study on the Community of Women and Men in the Church had reported their findings, the problems they described were complex indeed.

Sponsored by the National Council of Churches' Commission on Faith and Order, the consultation drafted recommendations for the World Council of Churches' international consultation to be held in July. Participants zeroed in on authority as the key theological question behind the issue of sex roles in the church. According to Letty Russell, a professor at Yale Divinity School, there is "an attitude of fear that if the authority figure on the top of the pyramid has to share that authority with someone else, the whole thing will come tumbling down."

With authority emerging as the central theme in many study group reports, Madeleine Boucher, associate professor of New Testament studies at Fordham University, was asked to draft a paper on the subject. "The Community of Women and Men in the Church Study has to do not only with women's issues, but with doctrinal issues," Boucher explained. "Behind the male domination model of authority in family and church, and buttressing it, is the notion of God as male, as Father, the view of Christ as God made man as Lord, and the understanding of the human community as reflecting the male divine paradigm," Boucher added.

Participants from the various traditions disagreed on a number of issues, including the problem of inclusive language. Despite differences, the consultation forwarded a long list of recommendations to the World Council. The consultation also urged church bodies to pursue educational efforts in this area and adopt inclusive language in their worship materials.

Congregation celebrates centennial in historical site

On the straight ribbon of highway from the Chesapeake Bay Bridge to the Maryland ocean shore, little Round Top Church (above), just off U.S. 50 near Easton, is an unassuming landmark. But it is the first meetinghouse of Brethren on the Eastern Shore of Maryland and is a Maryland Historical Site. This year, it is also the site of some parts of the centennial celebration of the Peach Blossom congregation in Easton.

The first Brethren came to the Eastern Shore in 1875, and in 1880 the Brethren, Methodist, Lutheran, and Swedenborg groups built a union meetinghouse. Each denomination was to have services every fourth Sunday. Slowly, the others dropped out until the Brethren were the sole owners of little Round Top. The Peach Blossom congregation was organized at the meetinghouse in 1881, taking its name from the river whose headwaters are near the building.

Today, the 246 members of Peach Blossom worship in their newer building in Easton and maintain little Round Top as a Maryland Historical Site. As part of their centennial observation, former pastor Robert Bowman will speak at a homecoming weekend Aug. 29-30 that will include an open house at the Round Top. Other events include a spiritual life weekend with another former pastor, Floyd Mitchell, and an upcoming love feast in the fall. Wendell Flory is the pastor.

Holy Spirit Conference to meet at Manchester

Gathering under the theme, "Hear Ye Him," a sixth Conference on the Holy Spirit for members of the Church of the Brethren will meet July 30-Aug. 2 at Manchester College, North Manchester, Ind.

Key conference speakers and leaders are Chalmer Faw of Quinter, Kan., Bible teacher, former seminary professor and missionary; Norman and Betty Charles, directors of Abundant Life Ministries in Lititz, Pa.; Richard H. Kline, pastor of Halpine Church in Rockville, Md., and host of a daily call-in radio program; Joe Quesenberry, pastor of Longmeadow Church of the Brethren, Hagerstown, Md.; Richard S. Weaver, president of Mennonite Renewal Services and pastor of the New Covenant Fellowship, Harrisonburg, Va.; and Ramsumair and Clara Harry of Swatara Hill Church of the Brethren, Middletown, Pa., where he is pastor.

Also a part of the '81 conference are classes on family, contemporary issues, the Spirit, discernment, and prayer. Classes meet four times during the four-day gathering. A wide range of activities is planned for children and youth, and nursery care is provided.

Planning committee co-chairperson, Don Fike of Goshen, Ind., hopes to top last year's attendance of 800, possibly drawing more than 1,000. Housing will be in Manchester College dorms.

For more information or registration contact Dale and Mary Brubaker, Rt. 1, Box 228, Daleville, IN 47334. Lodging and meals is $41 for adults, $25 for children 4-12, and free for children four and under.

UN studies campaign for disarmament

The quest for disarmament may receive a significant boost in the United Nations if a proposal made in 1978 is successfully implemented.

UN Secretary-General Kurt Waldheim proposed that nations devote one-tenth of one percent of what they spend on arms for disarmament education and information. Minute as that sounds, the fund would accumulate over $500 million a year.

The proposal was revived last year by the Advisory Board on Disarmament Studies, a UN-appointed board. Caroline Krebs, of Network to Educate for World Security, and Howard Royer, director of interpretation for the General Board of the Church of the Brethren, did the behind the scenes work to get the item before the Advisory Board. Krebs and Royer, then on sabbatical from the Board, drafted a proposal similar to Waldheim's and worked with ambassadors and staff cultivating support.

A preliminary version of that proposal passed the General Assembly as a resolution to study the possibility of the UN carrying out the education and information campaign.

Krebs and others report that other proposals are being prepared in case the General Assembly kills the current one. She says that once established "the information available would range from highly technical studies to much simpler studies, covering all forms of peacemaking."

Pax World portfolio outperforms Dow

Pax World, a mutual fund that does not invest in the weapons, nuclear power, tobacco, liquor, and gambling industries, reports that it beat inflation and outperformed the Dow Jones Industrial Average index in 1980.

Pax World realized a return of 16.2 percent in 1980—better than the Dow Jones increase of 14.9 percent and above the 12.4 percent inflation rate for the year. The return for 1979 was 18.8 percent.

Church officials and other "social responsibility" advocates helped start the fund in 1971 as a means of investing in such "life supportive" industries as health care, education, pollution control, food, and leisure time products.

By the end of 1980, Pax World shares were worth $10.10 apiece and total assets were listed at $3,772,035. Since 1973 the Church of the Brethren General Board has had $5,000 in the mutual fund.

Bishop Tutu seeks US support for justice

In a March visit to the United States, Anglican Bishop Desmond Tutu called the racist apartheid system in his South African homeland "one of the most vicious systems since Nazism."

During his week-long visit, Tutu urged US church and political leaders to push the Reagan administration to put pressure for racial justice on the white South African government. In response, South Africa's government confiscated Tutu's passport when he returned to South Africa.

Tutu's warning is timely. The Reagan administration has requested repeal of the Clark Amendment and has taken other actions and made key political appointments that signal a shift in US policy toward Africa. The policies of the new administration seem oblivious to racial justice in Africa and seem concerned only that "anti-communist" countries receive support.

Angola is a case in point. The Clark Amendment, passed by Congress in 1976, prohibits US covert or overt military aid to anti-government forces in Angola. (The Angola government has received support from Cuba since the country's liberation.) South Africa, however, supports UNITA, an anti-government guerilla organization in Angola that has been responsible for most of the fighting in southern Angola. President Reagan said last year that he favors providing weapons to UNITA.

Roger Ingold, General Board Africa representative, assesses the situation: "The repeal of the Clark Amendment would give further indication of the current administration's policy of opposition to what it believes to be communist influence in Africa." Ingold points out that the present Angola government was established by free elections and is human rights oriented.

"US support of South Africa and UNITA could be devastating," Ingold warns, "to healthy relationships between the United States and Africa."

underlines

NOVEL ON DIVORCE ... What happens in a Brethren church when the pastor gets a divorce? Brethren writer *James H. Lehman* is writing a new novel, *The Divorce of Russell Hershey*, that deals with the impact of a pastor's divorce on the family and the church. Like *The Adventures of John Engelsinger*, Lehman's first novel, *The Divorce of Russell Hershey* is being published in installments. The basic conflict in the novel is between understanding divorce as wrong and accepting those within the church body who are divorced. Besides free-lance writing, Lehman produces audio-visuals for the General Board and works part-time for the Board supervising historical resources. Although installments began in March, subscriptions are still available for $15 through Brotherstone Publishers, 1203 Lennoxshire Dr., Elgin, IL 60120.

SERVICE RECOGNIZED ... Elizabethtown College President *Mark Ebersole* has announced that, as of July 1, 1982, he will step down from that office and assume the role of chancellor of the college. In his new position, he will carry responsibilities for development with special emphasis on major gifts. The college board of trustees stated its reluctance "to lose the services of Dr. Ebersole as president, for he serves the college vigorously, with wisdom and integrity". . . . *Jesse W. Whitacre* celebrated 60 years in the pastoral ministry on April 9. He and his wife, Ruth, have served many churches in the east and conducted 280 evangelistic meetings. They retired to Virginia's Friendship Manor in 1972.

HONORED ... Longtime Nigeria nurse (1937-1979), *Grayce B. Brumbaugh* of LaVerne, Calif., was one of four recipients of the Manchester College Alumni Honor Award presented on May 23. The award is given to alumni of the college and is the highest award bestowed on Manchester alumni. Two other Brethren, *Linda Zumbrun* of Wabash, Ind., and *Jeanette Tolle* of South Bend, Ind., also were recipients of the award. . . . *Larry Hayes*, member of Lincolnshire church, Fort Wayne, Ind., won the Charles Stewart Mott award for excellence for the fifth time in seven years. His winning editorial, "The Case for Busing," was published Dec. 16, 1980, in the *Journal-Gazette*, where he is the opinion page editor. . . . University of LaVerne assistant professor of music *Janice Long Ward* was selected to deliver a paper at the First National Congress on Women in Music at New York University March 26-29.

NAMES IN THE NEWS ... *Janice M. Eller*, member of Portland (Ore.) Peace church, had a letter to the editor published in March 30 *Newsweek* opposing President Reagan's proposed budget cuts on the grounds that they benefited the military at the expense of the needy. . . . On the Pennsylvania political scene, *Robert Giles*, member of Harrisburg (Pa.) church, is seeking nomination to Harrisburg City Council; *Sam Nedrow*, member of Mechanicsburg (Pa.) church, has announced his candidacy for mayor of Mechanicsburg; *Art Lewellen*, also of Mechanicsburg church is running for the office of township supervisor in Silver Spring Township. . . . *Gary Rowe*, a Juniata College and Bethany Seminary graduate, recently began work as press secretary in Illinois for Senator Charles Percy.

update

THE YEAR OF THE DISABLED AT INDIANAPOLIS ... Several activities concerning disabled persons and the church are scheduled for Annual Conference. In addition to sharing an exhibit with deaf ministries, the *Persons with Disabilities in the Church Network* will meet Thursday for an organizational, goal-setting luncheon. An Insight Session Wednesday night will offer both an educational and sharing time through viewing the filmstrip, "Stones in the Stream." The filmstrip summarizes the feelings of many disabled persons and illustrates how the church can respond. Anyone interested is welcome to attend both events.

BRETHREN IN BOSTON? ... The *Atlantic Northeast District* is requesting names and addresses of members and friends of the Church of the Brethren in the Boston, Mass., area. A small group has already indicated an interest in becoming part of the Church of the Brethren and the district's witness commission wants to research the feasibility of a church extension project in the area. Pastors and others are encouraged to send names and addresses of persons in the Boston area to the Atlantic Northeast District Office, 900 South Arlington Ave., Room 213, Harrisburg, PA 17109.

A GREAT GRANT ... The National Endowment for the Humanities has offered *Elizabethtown College*, Elizabethtown, Pa., a grant of a quarter of a million dollars if the college can raise three quarters of a million dollars in the next three years.

REACHING OUT ... A group of 15 *Southern Ohio District* Brethren raised $10,000 to deliver 30 Polled Hereford heifers to the Kickapoo Indian tribe in Kansas recently. The Kickapoo Indians are striving for economic self-sufficiency from the US government and other outside help and the heifers will help this process. . . . In April, the *Mid-Atlantic* and *Southern Pennsylvania Districts* again met to cooperatively slaughter 102 head of cattle. Approximately 400 people from the two districts participated in the processing of 16,041 cans of beef chunks and 4,984 cans of beef broth which will be donated to the needy. For several years Gladys Phitz, member of the *New Fairview* (Pa.) church and owner of Meadowbrook Turkey Farm, has opened her facilities to the project for the actual processing.

MILESTONES ... The *Liberty* (Ill.) church celebrates its 150th year of service this year, highlighted by a heritage weekend Sept. 19-20. . . . The *Madison Avenue* church, York, Pa., opened its 45th anniversary with a special program Jan. 18. . . . On April 26, the *Jones Chapel* church, near Martinsville, Va., celebrated its 40th anniversary. . . . York (Pa.) *First* church had a mortgage burning May 10. . . . *Maple Grove*, near Salix, Pa., held a dedication and homecoming celebration July 13. . . . The *Goshen City* (Ind.) church dedicated a new front entry Feb. 22. . . . The new *Trinity* congregation (Massillon, Ohio) dedicated its new church building April 26. . . . A dedication service was held Aug. 10 at the *Berkey* church, near Windber, Pa., for the new piano and organ. . . . The *New Paris* (Ind.) church dedicated a new education building Sept. 28. . . . *Penn Run* (Pa.) church celebrated a homecoming on Oct. 12.

outlook

Lila McCray named to stewardship post

Lila Wright McCray has accepted the position on the General Board's stewardship staff with responsibility for congregational support.

McCray has worked the past 12 years for Church World Service/CROP, most recently as staff for program interpretation. An ordained minister and a member of the Elkhart (Ind.) City church, she is past moderator of the Northern Indiana District.

Lila McCray

She and her husband, Jack, and their son and daughter, were in India 1960-65, working with the Brethren mission there. The McCrays will maintain homes in Elkhart and in Elgin. She plans to begin work this month.

Three faiths undertake world hunger campaign

"Imagine what it's like to go to bed hungry every night, and wake up hungry every morning," reads one of the 60-second radio spots of a new hunger campaign. "That's how one-quarter of the world lives. They need help before malnutrition scars them for life."

Emphasizing hope rather than despair, the Interfaith Hunger Appeal has joined with the Advertising Council in the largest advertising campaign against hunger ever conducted in the US. The Interfaith Hunger Appeal is made up of Church World Service, Catholic Relief Services, and the American Jewish Joint Distribution Committee.

The overall campaign theme, "You are the hope of the hungry," underscores the positive nature of the appeal.

The Advertising Council plans to use public service messages in magazines, newspapers, buses, and on radio and TV to raise funds for the campaign. The funds then will go for both emergency relief efforts, as in the Kampuchea crisis, and for long range development.

The Advertising Council is a non-profit organization established by the advertising and communications industries to conduct public interest advertising.

Columbus: The architect's art

by Mark Mitchell

As part of the Indianapolis experience this month, the Association for the Arts in the Church of the Brethren plans a visit to a small town that boasts more buildings per square mile designed by leading architects than any other community in the United States. The town is Columbus, Ind., about an hour's drive south of the Annual Conference site.

What are buildings designed by outstanding architects like the Saarinens, Weese, Goldsmith, Barnes doing in a town of 30,000 on the Indiana prairie?

The story began in 1821 when Columbus officially became a city. The town's leaders wanted something out of the ordinary for their community; they wanted a town that reflected the quality of its citizens in its buildings. In 1874 the Bartholomew County Court House opened its doors and the standard for quality was established.

At the turn of the century, Columbus found itself prospering. The combination of a stable industrial community and a strong agricultural community encouraged the construction of many homes and public buildings in the Victorian style.

Columbus escaped the ruin that befell much of the country during the Great Depression and continued to grow. By the end of World War II, the population was outgrowing its facilities; the town especially needed new school buildings.

The kinds of school buildings being erected concerned J. Irwin Miller, then chairman of Cummins Engine Company in Columbus. Miller has family roots in the town dating to about 1840 and has a philosophy about architecture similar to Winston Churchill's: "First we shape the buildings, then the buildings shape us." Out of his heritage and his concern, Miller proposed to the local school board that Cummins Foundation would pay the architectural fees for the new schools as long as an outstanding architect was selected.

Graziella Johnson, director of the Columbus Visitors Center, says, "Mr. Miller planted the seed, and the seed, obviously in good land, germinated." Cummins Foundation not only went on to foot the architects' bills for 19 more buildings, but also set the pattern for other companies to sponsor architects.

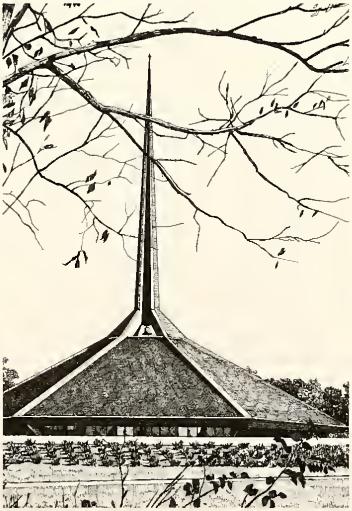
A tour through Columbus today features nearly 50 structures. By organizing the tour at Conference, the Arts Association hopes to stretch Brethren appreciation for the arts beyond painting, sculpture, and music. In Columbus, Ind., Brethren will find a rich offering of structural beauty. ☐

"First we shape buildings, then buildings shape us"

Above: *A beautiful example of Victorian architecture is the Bartholomew County Courthouse. Designed by Isaac Hodgson, the courthouse was erected in 1871.*

Right: *The North Christian Church, designed by Eero Saarinen, was completed in 1964, and is one of the more contemporary examples of Columbus architecture.*

Below: *Designed by James Perkinson, the Columbus Visitors Center was built in 1864 and renovated in 1973.*



Below: *The First Baptist Church was constructed in 1965. The architectural work was done by Harry Weese.*

Annual Conference 1981

General Board Report

(This General Board report concludes a preview of the 1981 Annual Conference begun in the May MESSENGER. *—Ed.)* The General Board report is set in the context of "the race that is set before us" (Heb. 12:1-2), aware of the uncertainties of the 1980s decade, but also assured that the future is in the hands of the One who has charted the course for us.

- *Office of Personnel Administration.* The office of personnel administration, newly lodged with the office of the general secretary, oversees all personnel functions of the General Board. It has had a heavy year, with numerous changes in personnel and assignments due to retirements, resignations, and shifting emphases related to the Goals for the '80s. All staff changes have been reported in MESSENGER and *Agenda* throughout the year.
- *Financial Review.* Brotherhood Fund donations increased from $2,744,482 in 1979 to $2,791,510 in 1980. General Board expenditures increased from $3,466,972 in 1979 to $3,518,474 in 1980. When Disaster Fund activity is added to other income/expense figures, the totals show a decrease in income and an increase in expense: Income $3,913,877 in 1979; $3,710,995 in 1980. Expense $3,750,860 in 1979; $3,907,787 in 1980.
- *World Ministries Commission.* WMC, translating the gospel into practical expressions of witness and service, worked in 1980-81 at four emphases:

—*Church Development.* The Nigerian church, Ekklesiyar 'Yanuwa a Nigeria—EYN), continues to grow rapidly with over 35,000 members now. In India the synod of the Church of North India (CNI) worked at reconciliation with dissidents from the former Brethren area of CNI. Brethren continue support for programs in that area, such as Dahanu Road Hospital and Anklesvar Rural Service Center. A covenanted relationship has been established in Haiti with the Eglise Baptiste des Cites in Port-au-Prince.

—*Peace and Justice.* The 1980 return to draft registration prompted intensive efforts in peace education. New Call to Peacemaking continues to open doors to wider ecumenical peace efforts with Friends and Mennonites.

The Brethren United Nations Office had major investment in the special session of the UN on economic development.

Miller Davis (far right), director of center operations at New Windsor, agonizes as some 800,000 pounds of overseas relief clothing go up in smoke in last July's arson fire.

The Brethren Washington Office helps the denomination present a Christian witness to the nation's policy makers, increasingly important in an administration that downplays human rights. Some 1980 social policy issues were world hunger, nuclear and chemical weapons, domestic violence, human rights, draft registration, energy and toxic waste, farm policy, Equal Rights Amendment, World Peace Tax Fund, and criminal justice.

The Polish Agricultural Exchange continues as a major Brethren emphasis. A similar exchange program for China was confirmed in December 1980, with six Chinese and six Americans to be exchanged in 1981. Brethren continue to fill the post of administrative assistant in the Irish Council of Churches office in Belfast, Ireland. Brethren also continue to develop contacts on the West Bank (territory occupied by Israel) and in Egypt, working at reconciliation. Brethren are involved with the National Council of Churches and the World Council of Churches speaking out particularly on peace and disarmament issues.

—*Service Ministries.* In disaster response in 1980, 573 Brethren were involved in clean-up, reconstruction, and other ministries. A new service developed in 1980 is a special emergency child care program for disaster victims. Brethren funds aided earthquake victims in Italy and Greece, drought victims in Africa, flood victims in Vietnam, hunger victims in Kampuchea, and civil disturbance victims in El Salvador.

Brethren funds also aided refugees from Afghanistan, Haiti, and Cuba. The refugee resettlement program, operating from the New Windsor Service Center, handled the relocation of some 1,000 refugees in 130 Brethren churches.

SERRV, in its 31st year, continues to grow significantly with over 200 producer/supplier contacts in 52 countries.

In 1980, three million pounds of used clothing were shipped from the New Windsor Service Center for use in overseas aid. An arson fire at the center in July 1980 destroyed 800,000 pounds of unprocessed clothes. The medical warehouse at New Windsor received and shipped supplies and equipment worth over $14.5 million.

Brethren Volunteer Service prepared 83 volunteers for assignments in 17 states and four overseas countries.

—*Human Development.* The SHARE program completed seven years of ministry with US poor. Since 1974 the program has granted $1,020,000 to aid self-help programs and to educate Brethren to that need.

Brethren opened work in two new African countries—Kenya and Sudan—while continuing work in Niger and Nigeria.

- *Parish Ministries Commission.* Parish

compiled by Kermon Thomasson

Ministries works with Brethren districts and congregations so that (in the words of a PMC faith statement adopted in 1980) " . . . we might all live toward God's shalom, experience power and redemption in an ever-widening covenant community, serve as agents of the Holy Spirit and share the gospel of Jesus Christ for the blessing and salvation of the world." PMC program is wide-ranging:

Education, health and welfare are represented by activities such as United Ministries in Education—seven denominations relating to public and higher education—and the Brethren/Mennonite Task Force on Developmental Disabilities. A new slide/tape presentation, "Gems: Stories of Graceful Aging," sensitizes Brethren to the realities of old age.

Person awareness ministries led workshops, assisted district task teams, promoted the Equal Rights Amendment, and participated in international consultations related to women's concerns and to racism. The Global Women's Project was successful in raising funds for its first grant, a clean water system for a health center in Miriu, Kenya.

Church membership growth was undergirded with 35 congregations completing a 12-week study, "Invitation to Adventure." Several evangelism workshops have been held. A "Brethren Lifeline" program was inaugurated as a ministry to moving and scattered Brethren.

A three-year program of training and congregational renewal has begun. The first trainees under the Education For a Shared Ministry (EFSM) have completed their course.

Misión Mutua en Las Américas was launched and a two-way relationship created with Iglesia Cristiana Pentecostal de Cuba (ICP). In February 1981, 12 Brethren participated in Cuba in a faith sharing/study experience with ICP.

A new era in church extension has begun, with loans going to congregations and districts for extension projects. New congregations are being created in Lampeter, Pa.; Blacksburg, Va.; Lewiston, Maine; Carol Stream, Ill.; and Ponce, P.R.

Brethren grow in the sunbelt: Bradenton Church in Florida is just one of the new congregations receiving church extension loans as a new era in Brethren church growth begins.

Urban ministries concentrated on creating an urban network and a Hispanic Network Committee (Comite de Enlace) to strengthen the Hispanic presence and ministry.

The Congregational Goals Discovery Plan, leadership training workshops, and other activities work at the goal of cultivating spiritual renewal in the church family. Bible study is also nurtured by the quarterly *Guide for Biblical Studies,* used by some 22,500 students.

Two Parish Ministries staff members have been working on the 1981 Biblical/Theological Quest, which begins at the Indianapolis Annual Conference.

Staff time for youth and young adult work has been increased by 30 percent. Highlights of the past year were a youth study/action conference at Juniata College and a Thanksgiving weekend retreat for young adults.

Outdoor ministries worked with districts in undergirding the 36 camping programs across the denomination.

Christian education saw the production of The Foundation Series for Youth, a four-year course, and for adults, a two-year course. In 1980 CoBACE—Church of the Brethren Association of Christian Educators—was formed.

- *General Services Commission.* The communications/stewardship team added an office of interpretation, but closed out its media education and advocacy program. Cooperation with Mennonite media ministries continues. A third series of *Think About It* radio spots was produced, as well as a series of radio spots on lifestyle, *Time For a Change.*

Stewardship efforts to secure $20 million for the 1980-84 General Board program have resulted in new ventures. CommPac is the new enlistment program and leadership has been trained for district and congregational involvement. Giving to the Brotherhood Fund in 1980 increased by 4.2 percent over 1979. A new "stewardship of creation" portfolio emphasizes energy issues. Brethren participated in creating a 13-denomination Ecumenical Center for Stewardship Studies.

MESSENGER continues to go monthly to some 30,000 subscribers. The addition of a managing editor to its staff strengthens its mission. News service, however, had to be reduced by 60 percent.

The Brethren Press is soliciting more manuscripts from Brethren authors on issues related to denominational history. In 1980 The Brethren Press drew together the different aspects of its operations under one full-time general manager, a move which is having a revitalizing effect. Marketing and sales closed 1980 with a 4.5 percent gain in sales. A record $50,000 was noted in sales at the 1980 Annual Conference.

The Brethren Historical Library and Archives (BHLA) continues to expand and consolidate its resources, and make them more usable. The Historical Committee has revised its "Guide to Research in Brethren History." ☐

Crisis in overseas

Shall we leave it to the

One side is talking about the 'one mission of the church'—taking place overseas. The other side is talking about 'spreading the gospel to the unreached'—overseas.

by Richard G. Hutcheson Jr.

In no area of church life is the contemporary confrontation between mainline liberals and the increasingly powerful evangelicals more troublesome than in overseas mission.

In one sense the confrontation is a tragedy of miscommunications. The whole situation is seen so differently from the liberal and the evangelical perspectives that in their disputes liberals and evangelicals are seldom talking about the same thing.

The basic facts are incontrovertible. From 1969 to 1975, the period summarized in the most recent issue (11th edition, 1976) of the authoritative *Mission Handbook,* the number of missionaries serving overseas under the auspices of denominations constituting the Department of Overseas Mission (DOM) of the National Council of Churches—generally the mainline—decreased from about 8,000 to 5,010. This was a decline of almost one-third (31 per cent) in a six-year period—a trend that had begun earlier, has continued since the 1975 terminal date for the *Mission Handbook* statistics, and is still continuing.

To mainline evangelicals, the missionary decline is a dismal picture, and one for which they place the blame squarely on denominational power structures. They see establishment bureaucrats as deemphasizing overseas mission generally, and seeking to shift funds to activities in the United States. Further, they suspect the establishment of trying to change the character of those overseas involvements that remain. Denominational leaders they charge, are interested only in bringing about social, political, and economic change.

They feel that mainline bureaucrats are not interested in evangelism. The decline in the number of missionaries sent abroad has become for them a symbolic focal point for their concern about the entire denominational involvement overseas.

The liberal/ecumenical perception of the situation is quite different. Mainline leaders see the overseas-mission-oriented evangelicals as unwilling or unable to accept a radically changed situation, as clinging to an "old style" of mission activity, closely associated with a now discredited imperialism. Liberals believe that this "old style" is paternalistic in mode, and that it has been rejected by the churches of the Third World.

Those evangelical "old style" missionaries still serving overseas are perceived by liberal/ecumenicals as supporting repressive economic and political systems in developing countries in order to achieve the "stability" that will enable them to gain admittance to those countries and be left free to evangelize.

In such a situation, it is no wonder that the two sides shout past each other. They start from such radically different assumptions, and they perceive the problems so differently, that within the mainline churches there has been little or no progress toward resolving the issue.

One root of the problem is a change in the definition of the word "mission." In 1969 the *International Review of Missions,* long the pre-eminent interdenominational journal in the field of overseas mission, dropped the "s" from the last word of its title. Behind the dropping of the "s" lay far more than a transition from plural to singular.

Throughout most of church history, the term "mission" meant what believers were "sent out" to do—to propagate Christianity by making converts and establishing churches.

The plural form of the word, "missions," referred to the specific undertakings by which this task was carried out. There were "home missions" in this country and "foreign missions" overseas. In the so-called "great century" of the expansion of Christianity, the 19th century, and continuing through the first half of the 20th, foreign missions became so central in the outreach of evangelical Christianity that the term "missions" was generally understood to mean foreign missions.

Around the middle of the present cen-

mission:

independents?

Mainline evangelicals see the decline in overseas missionaries as indicative of the interest of denominational leaders only in social, political, and economic change. Many Brethren hark back to a time when missionaries preached directly to the world's unsaved.

tury, however, a change began to take place. Mission, or "the mission of the church," began to be used in a much broader sense, to refer to the whole range of what the church seeks to do. A theological reformulation was clearly involved; mission came to be understood in terms of the church's total involvement with the world.

The mission of the church is now understood by most mainliners to include not only everything the church is "sent out" to do – its outreach – but everything it does, including all its own internal maintenance and nurture activities.

In examining the significance of this changed understanding of the term mission, it is important to remember that *evangelicals define themselves in terms of evangelism.* The unity of evangelicals is their common goal of evangelizing the world for Christ.

Most mainline evangelicals accept the fact that "mission of the church" is now used in a much broader sense than this. But for them – and the distinction is crucial – "mission of the church" has not replaced "missions." Missions remain central.

For mainline liberal/ecumenicals, "mission of the church" *has* replaced "missions." When they speak of overseas mission, they do not mean at all the same thing as evangelicals who use these terms. They mean that dimension of the "one mission of the church" which takes place overseas. They are likely to want to avoid even making a geographical distinction between home and overseas, seeking to conceptualize mission as the same inside or outside the United States.

Evangelicals who speak of "overseas mission" or "world mission" mean by these terms exactly the same thing they used to mean by "foreign missions" – spreading the gospel to the unreached. They have always included social dimensions in this definition – healing the sick, caring for the poor, teaching the children, alleviating suffering.

Newer evangelicals are frequently willing, even insistent, that these efforts be widened to include social-change concerns – attacking injustice, improving the social and economic order – but always to the end "that Jesus Christ should be acknowledged as Lord by the whole earth."

No wonder, then, that debates between liberals and evangelicals about overseas mission are so often circular, fruitless, and frustrating to all concerned. The two sides are not talking about the same thing.

This semantic problem has developed against a background of a radically changed situation in that area of the world which has historically been the site of "foreign missions."

Until World War II, most of the Third World consisted of dependencies of the Western colonial powers. The two decades following the war brought sweeping worldwide change in governmental systems. This vast region—practically the entire southern hemisphere—gained its political independence and set out in pursuit of "development": the industrialization, technology, and affluence of the First and Second worlds.

A largely unrecognized and unappreciated dimension of this revolutionary change was the contribution to the process made by a century of "foreign missions." One of the legacies was educational. Throughout Africa, today's leadership is the product of yesterday's mission school system.

A second major legacy was a social-welfare infrastructure. In many—perhaps most—of the developing nations, the missions provided the base on which national programs aimed at social welfare have been built.

The most important legacy of the foreign mission movement, at least from the Christian perspective, was the network of churches.

The independence and autonomy of national churches are now the reality with which Western agencies deal throughout the Third World. In some instances this independence came as a result of government action. In others, it was simply a cultural necessity.

In general, it may be said that the mainline mission agencies were quicker to relinquish control and to place their missionaries under the authority of the national churches than were the conservative and independent missions. But the new pattern is now recognized and accepted by liberal/ecumenicals and evangelicals alike.

The now autonomous churches in the developing nations have provided one of the most significant elements in the new Third World equation. They have become independent and self-reliant remarkably quickly. The churches are often among the best-organized, best-led, and most stable structures in the new nations.

The self-consciousness of the developing nations has meant affirmation of their own cultural traditions and identity. It has meant rejection of imperialism, of paternalism, of all vestiges of the old order. For obvious reasons, though, they have seldom really rejected, and have often eagerly sought, those aspects of westernization identified with material prosperity. So long as they have respected the authority and institutions of the new nation, most missions have continued to be welcome.

The radically changed context in the Third World is obviously of major importance for the overseas mission enterprise. Mainliners tend to think evangelicals are not aware of, or are unwilling to accept the reality of, the changes. They accuse them of still operating as if the world were divided into colonial powers and colonies, of paternalism toward "natives," and of trying to foist their own Western values and goals on societies in which these are inappropriate.

Certainly remnants of the old attitudes remain, but the liberal perception that evangelicals have not adapted to the changed situation is, by and large, inaccurate. Both groups are quite aware of the changes that have taken place in the Third World; both know and respect the young churches in the developing countries; both want to work in partnership with them.

(Continued on page 38)

Let's not shout past each other

One needs only to note that the writers of the 1978 Annual Conference query on "World Mission Philosophy and Program" used the word "missions" while the study committee speaks of "mission" to catch the relevance of Richard Hutcheson's article. To use a Hutcheson phrase, we may hear "two sides shouting past each other" when the issue is debated at Indianapolis.

The difficulty with which this answer to the query has been formulated—a General Board answer rejected, and an initial attempt by the study committee in 1980 belatedly labeled a "progress report"—says something too about the gap between the assumptions on "missions" of rank and file Brethren and those on "mission" of current policy setters.

In its 1981 report, the committee attempts to rectify earlier shortcomings of its study by including a detailed "theology of mission" and a set of "guidelines." Both of these reflect what Hutcheson calls an understanding that "overseas mission" means "that dimension of the 'one mission of the church'—the witness of the church in the world in all its inclusiveness—which takes place overseas."

The first "guideline" calls Brethren to " . . . broaden their understanding and program of evangelism." Another guideline calls for making the United States a prime area for evangelism. (Hutcheson: " . . . avoid even making a geographical distinction between home and overseas.")

Undoubtedly, for users of the word "missions" (and here the committee, perhaps advisedly, does itself use that word), the guideline calling for "new areas for *missions* . . . to be sought throughout the world" will be welcome. Old-timers dedicated to "Brethren Service" will rejoice at the attention given to "special programs."

A policy adhered to for the past 25 years and a word from current "mission" jargon are both found in one significant guideline: "The principles of *indigenization* and *mutuality* should guide our efforts."

Getting down to the nitty-gritty, the committee closes its report with the significant admonition: "More financial support should be given to our world mission." Assuming that the delegates will buy this latest report, the proof of this pudding—a-bubbling these past three years—will be written on the ledgers in the treasurer's office in Elgin.

For some time we have heard amidst the other shouting, "Give us program and we'll give the money," echoed by "Give us the money and we'll give the program." After Indianapolis, if we are all serious, there will be program aplenty and Brethren will enthusiastically support it. That is, if we stop shouting past each other and earnestly, together, heed anew the Great Commission of the gospel.—K.T.

(The study committee's full report is found in the Conference Booklet, available for $4 from the Annual Conference Manager, 1451 Dundee Ave., Elgin, IL 60120.)

Danger on the road to world mission

Unless Brethren get busy and improve their giving record, their response to worldwide human need soon will be seriously curtailed.

by Dale E. Minnich

Brethren worldwide ministries are in danger. Current giving can support only a fraction of the programs in existence 15 years ago—and unless something changes, we stand to lose nearly 40 percent more "mission power" by the end of the '80s.

Looking recently at a copy of the 1965 Church of the Brethren Directory, I was amazed at the resources Brethren deployed around the world that year. In 1965, 118 persons carried Brethren appointments in Latin America, Asia, and Africa. A quick comparison with my 1981 Directory indicated that only 21 persons were under Brethren assignment to India, Nigeria, Niger, and Sudan as 1981 began. An additional five persons were serving in Nigeria on government salary.

During the intervening years, of course, we have been working intentionally to indigenize our overseas mission—to affirm and strengthen local leadership in carrying forward the work of the church and to reduce steadily the reliance on outside missionary personnel. However, even had indigenization not been our strategy, we would have been forced into comparable cuts in personnel due to a loss in giving power. We have been able to maintain a strong program with fewer mission personnel, but we have been unable to redeploy people and dollars into major areas of new work.

Since 1975, inflation has outstripped giving increases by about 24 percent. Our giving in 1980 can provide only about three-fourths as much ministry as was possible just six years earlier. We have lost ground ever more rapidly during the high inflation period beginning in 1978.

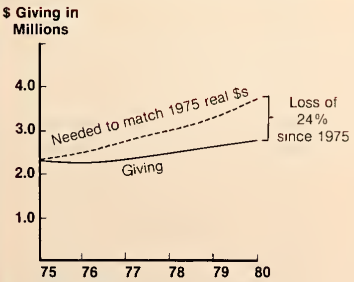
Unless giving increases, the Brethren response to human need will be seriously curtailed by the end of the decade. If inflation averages 9 percent (above the average in 1975-80, but considerably less than the last two years) and giving continues to increase at its present rate, the "mission power" of our giving will decline another 38 percent by 1990. We will be able to do only 62 percent as much as we did last year. At higher inflation rates the loss would be even greater.

Although inflation has been a major factor in the losses of recent years, other factors also have been at work. For example, the record of Brethren per capita giving to *all* the ministries of the church is mediocre. Currently only about 2.6 percent of our collective income is contributed to the programs of the church. This is far below the tithing standard and only half the 5 percent level to which Annual Conference has challenged the denomination by the end of the decade.

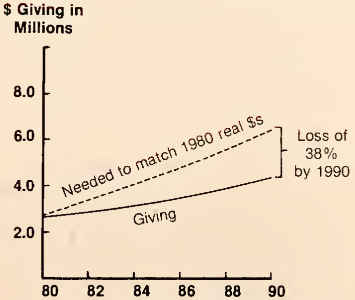
Among other factors affecting support for the Brotherhood Fund are increasing competition within the denomination from homes, camps, and other regional projects, and an eroding priority for the worldwide mission of the church among some Brethren individuals and congregations.

Must the 1980s follow the declining path of the '60s and '70s? It depends on giving to the Brotherhood Fund increasing significantly and inflation staying within a reasonable range.

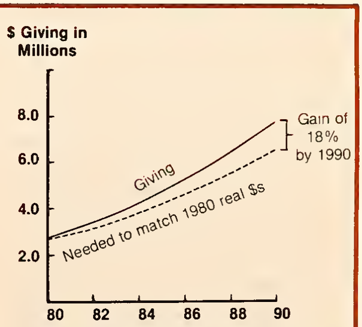
In a discussion on the Annual Conference floor, one Brethren commented, "Give us exciting mission programs and the money will be there!" The General Board has accepted this challenge. Rather



The recent past. Giving increases have been outstripped by inflation. Giving in 1980—while up from the 1975 level—represents a loss of nearly one-fourth in terms of ministry provided in just six years.



The '80s with business as usual. Assuming a 9 percent inflation rate and no change in giving patterns, the "mission power" of our giving will decline another 38 percent by 1990.



The '80s with increased giving. If the stewardship staff's projections can be met, giving would move ahead of a 9 percent inflation rate through the '80s. It is clear that such increases are needed for new Brethren mission thrusts to be implemented successfully.

than just asking for increases in giving, the Board has started visionary new programs through a leap of faith. In Sudan a major new mission partnership has been initiated that will require nearly one million dollars by 1984. A goal of planting 15 new congregations in the US in the next four years has been established and new church development budgets have been increased substantially. Two new areas are being sought for overseas church development and evangelism work. A new Chinese agricultural exchange program begins this year . . . and the list goes on.

In the face of declining "mission power" the General Board has increased its budget by 15 percent in 1981 and projects further substantial increases in coming years. Can these increases be met?

The General Board's stewardship staff are optimistic persons and we think they *can* be met. We have planned new giving programs to assist the denomination in fulfilling this vision and in moving ahead in outreach rather than dropping behind.

- The MICAH Mission is a new program to challenge individuals to make commitments in support of new and expanded ministries. MICAH dinner meetings will promote individual participation this year in the Western Plains, West Marva, and Atlantic Northeast districts and in other districts in coming years.
- Mission Partnership offers a new way for congregations to relate to field programs. Congregations select an area of the General Board's work for extra financial support and participate in an ongoing exchange of communication with persons in the field.
- A CommPac network is being established to assist congregations with stewardship enlistment as they work on Annual Conference's 5 percent goal. Area leadership is being trained for this task.
- Stewardship enrichment seminars and wills workshops are planned to help congregations grow in their stewardship.

The stewardship staff members project giving increases in the '80s which turn the tide of the recent decline, enable new program, and move the church ahead. Are we whistling in the dark? It all comes down to whether the Brethren are really committed to ministering around the world in Jesus' name. ☐

Dale E. Minnich is a member of the General Board's stewardship staff.

CONSUMER'S GUIDE TO Pre-Conference SIDESHOWS

by Harriet Ziegler

Regardless of what you may have read, Annual Conference—that grand Brethren circus—doesn't begin Tuesday evening with worship. True, that's what it says in all the promotional literature. But, like the circuses that used to travel the country, half the fun of the Annual Conference roadshow happens two or three days ahead of the "official" start.

Most people discover this by accident—their wife is a minister and wants to get to the Ministers' Association meeting or their husband finds himself elected to Standing Committee or the airline has a better deal if you stay seven days. For whatever reason you find yourself in Indianapolis a few days early, don't miss the pre-Conference sideshows.

For earlybirds and serious students of denominational life, Standing Committee is not to be missed. Although its name is frequently bandied about and most of its meetings are open to the church public, Standing Committee remains a mystery to many Brethren.

Standing Committee has three basic functions—it nominates persons for the general conference elections, it studies all queries and items of new business and recommends answers to the delegate body, it is the judicial body of the Church of the Brethren for decisions on discipline and controversy within the church.

Translated into action, this means that Standing Committee appoints a nominating committee to prepare a ballot twice the size of the one that comes before Annual Conference. Early during its deliberations, the 44 Standing Committee delegates—elected from each district—vote to determine the final ballot presented to Conference.

It is the second of its responsibilities that is most prominent at Conference, and of greatest interest to the observer. Each piece of new business and each query is presented to Standing Committee, usually by the person who will be on hand to answer questions about it when it is presented to Conference. Standing Committee then recommends a response to Annual Conference and decides whether the business involves a change in denominational policy, thus requiring a two-thirds vote for adoption.

The astute Standing Committee observer will watch how each item is introduced and which portions of the item draw fire. Usually, the same arguments pro and con will be voiced on the Conference floor later in the week. Also, visitors have a chance to assess the moderator's style.

Standing Committee meets long hours

its meetings are from 3 to about 9 p.m. Sunday, breaking only for supper. They resume Monday at 8:30 a.m. and will meet until 9 p.m., again breaking only for meals. The meetings begin again Tuesday at 8:30 a.m. and end when the business is completed.

Until the past several years, Standing Committee meetings were closed. Most of the sessions are now open and signs will be posted on the doors during closed sessions. Standing Committee will meet in Room 204 of the Convention Center.

Year after year, the Ministers' Association brings top-rate speakers to the Conference site. This year, Walter Brueggemann, dean of Eden Theological Seminary, St. Louis, and one of today's most highly respected and listened-to theologians, will speak on various themes from Isaiah 40-55. A gripping and powerful speaker, his speeches will provoke pain, laughter, argument—and thought.

The meetings are free to members and spouses of the Ministers' Association. Others can pay a $5 registration fee at the door. Although there's a certain amount of Association business to endure, the opportunity to hear Brueggemann should entice many to these meetings. Registration is Monday evening from 7 to 7:30 with the program running from 7:30 to 9:30. Tuesday's meetings are from 9 a.m. to 3 p.m. All will be in the Regency Ballroom on the second floor of the Hyatt Regency, across the street from the Convention Center.

Meetings of the General Board are usually a popular attraction before the main event. This year, the Board is experimenting with a new procedure. Instead of its usual three-day marathon, the Board will meet at 8:30 Tuesday morning with the intention of completing business by noon. The Goals and Budget and Executive Committees will meet Monday. The main item on the Board's abbreviated agenda will be allocating the budgeted funds for 1982.

This will be the last meeting for Clyde Shallenberger, long-time chairman of the General Board. Also completing their terms at this meeting will be vice-chairman Wayne Fralin, Anne Albright, Mary Sue Rosenberger, and Paul White. The Board's meetings are open unless a sign indicates otherwise and the participation of church members is always welcome. The Board will meet in rooms 124 and 125 of the Convention Center.

Conferencegoers ready for a break from their favorite sideshow can drop in on a tea or other reunion function here and there. Usually drawing the biggest crowd is the Bethany Seminary Tea on Tuesday. Mary and Paul Robinson still greet the Bethany faithful each year.

A Brethren Criminal Justice Conference opens Monday evening at 8 p.m. at the Northview Church of the Brethren in Indianapolis. It continues Tuesday, 9 to 4 p.m. There is no registration fee. Overnight lodging at the church can be arranged. Tuesday breakfast and lunch are provided. Donations are accepted.

The Womaen's Caucus and the Brethren Disaster Response Network provide worthwhile programs on Tuesday, open to anyone who is interested. You can't beat the price—both are free.

The Womaen's Caucus, meeting Tuesday from 2 to 4 p.m. in room 226 of the Convention Center, will preview Annual Conference business as it relates to women. The work of the Womaen's Caucus will be introduced and an update provided on Conference activities for women. Women especially are invited, but anyone interested is welcome.

The Disaster Emphasis Day was new among the Conference sideshows last year and is worth looking into. Although this event is a bit of a "homecoming" for disaster alumni, anyone interested in what Brethren are doing in disaster response will be welcomed.

The morning session, from 10 to noon, will focus on the past, present, and future of disaster relief. The afternoon sessions, from 1:30 to 3:30, will focus on two kinds of disasters to which Brethren are responding: toxic wastes and hurricanes. Experts on both topics will speak. All sessions will be in rooms 211 and 212 of the Convention Center.

The hazard in making the rounds of the pre-Conference sideshows is that by the time the main events of worship, business, and fellowship begin, you may already be tuckered out. But persevere. Once the week gets underway officially, there's a whole new realm of "sideshows" to be discovered—dinners, luncheons, teas, Insight Sessions, informal meetings. Take it all in. After all, as the editor says, "Annual Conference is half the fun of being Brethren." ☐

1981: A year for the disabled

A tenth of your congregation has some disability. The Christian community is the most likely place where prejudices and attitudes can be uncovered and changed that will enable the disabled among us.

by Jim Fryman

A neighbor who wears a built-up shoe and walks only with a cane. A co-worker's child who is mildly retarded. An older member of the congregation who sits in the pews where hearing aids are installed. A young friend who has been under psychiatric treatment for many years.

These people are all disabled. Look carefully at your community and you will see people like them because the problem of disability is far more widespread than is generally recognized. At least one out of ten people around the world has some disability. Most prevalent are physical impairments, chronic illnesses, mental retardation, and sensory disabilities.

- **Crippling diseases** are still widespread. For example, about 250,000 children a year go blind because of chronic vitamin deficiencies. Crippling diseases include neurological impairments (such as epilepsy, psychomotor seizures, malnutrition, spina bifida); orthopedic conditions (such as clubfoot, congenital dislocated hips, tuberculosis, juvenile rheumatoid arthritis); abnormal development in the muscular, cardiovascular, and respiratory systems; and specific organ malfunctions, tumors, and drug use.
- **Mental illness** affects one of ten persons some time in their life, according to the World Health Organization. Mental patients occupy a quarter of all hospital beds. It is too easy (and dangerous) to label persons with mental illness "crazy"; they are ordinary people who are trying to solve the problems of life.
- **Blindness**—A blind person is one who, with corrected vision in the better eye, cannot see at 20 feet what a person with normal vision can see at 200 (also written as 20/200).
- **Hearing disability**—The term *deaf* is rarely accurate because there are very few hearing impaired people with complete loss of hearing. Labeling people with hearing impairments "deaf" may cause them to function as though they are deaf.
- **Cardio-vascular** diseases are most prevalent in the rich world.
- **War disabilities, accidents, and cerebral palsy** are other causes of disability.

The problem is a growing one, with a number of factors leading to an increase in the number of disabled. Among them is the growth of the world population with global production and distribution of food barely keeping pace; longer life span; the rapid spread of industrialization and urbanization in the developing world; and a more widesparead use of automobiles.

To increase world awareness of the situation of the disabled, the United Nations has proclaimed 1981 the International Year of Disabled Persons. The principal theme is "Full participation and equality." The United Nations General Assembly set out five principal objectives for the year:

1. Helping disabled persons in their physical and psychological adjustment in society;
2. Promoting all national and international efforts to provide disabled persons with proper assistance, training, care, and guidance, to make available opportunities for suitable work and to ensure their full integration in society;
3. Encouraging study and research projects designed to facilitate the practical participation of disabled persons in daily life, for example, by improving their access to public buildings and transportation systems;
4. Educating and informing the public of the rights of disabled persons to participate in and contribute to various aspects of economic, social, and political life;
5. Promoting effective measures for the prevention of disability and for the rehabilitation of disabled persons.

The church, too, is concerned about the needs of the disabled. In April 1978 the World Council of Churches sponsored a meeting on the *Life and Witness of the Handicapped in the Christian Community.* Some of their conclusions can give focus to celebrations for the International Year of Disabled Persons.

- We commit ourselves to the conviction that *full acceptance* of persons with disabilities within the life, witness, and service of the Church is a *requirement for the wholeness* of the family of God.
- When we confess our belief in the complete oneness of all human beings in the family of God, we are clearly affirming that no one may be excluded or excepted from it, however severely disabled. *When the disabled are missing, the community itself becomes disabled.*
- Given that the presence and participation of the disabled is the normal case and not the exception, we ask for forms of worship which are *appropriate* to the ways in which disabled people can express themselves.
- The unity of all human beings irrespective of their disabilities is the sign of the preservation of the world from inhumanity. The presence of the disabled reminds us that *every human being is a frail and threatened being and a being created and blessed by God.*
- Fellowship between the disabled and the able-bodied makes it easier for all to be *realistic* and honest in admitting that *no life is exempt from disabilities of some sort.*
- The greatest barrier is found in prejudice and attitudes. To a large extent, disabled people are emotionally rejected people. Other people do not quite know how to deal with them. Some of us shy away from people who look different in a reaction of horror or fear. The Christian community must therefore be or become the place where these prejudices and attitudes are uncovered and changed by a human ideal which takes its direction from Jesus Christ as the suffering servant

of God and the brother of the poor.

Three ways the church can work at these concerns are through awareness education, accessibility, and advocacy. Through awareness education, the church needs to overcome negative stereotypes about the disabled and strengthen public attitudes of support and understanding. We must recognize people with disabilities as whole persons in the sight of God. Barriers to relationships with disabled people include embarrassment, inability to respond helpfully, fear of the symbolic meaning a person with a physical disability has for others.

The church must become accessible—physically and socially. Every church can expect to have one out of four members disabled at some point in their life. Some members will have to use a wheelchair, a crutch, or a cane. Some will suffer strokes or heart attacks. Some will have reduced vision or hearing. Even pregnancy will temporarily disable some members each year.

To better serve all its members, the church should determine if physical barriers within the building are restricting or preventing persons with disabilities from fully participating. An accessibility audit would be helpful. (One such audit has been developed by the Health and Welfare Division, General Board of Global Ministries, The United Methodist Church, 7820 Reading Rd., Cincinnati, OH 45237.)

It is not necessary for every room to be accessible but the basic *program* of the church must be available. Social barriers can be removed by involving people with disabilities when changes are planned and made.

Ramps should be provided at a main entrance, not at a second-rate entrance, changes made in the accessibility of bathrooms, and a place provided within the main worship area where wheelchairs may fit without being conspicuous. For persons with visual impairments, large print or Braille scriptures and hymnals should be available. The service should be signed for persons with hearing impairments. For persons with mental handicaps (retarded), the worship should use visual imagery as well as verbal materials.

The church should educate for mainstreaming, helping all interested persons, including disabled persons, feel that they are part of the total congregation. The congregation can make the difference between hell and heaven in the lives of disabled persons by breaking down barriers and enabling them to learn and participate as much as possible with other members. Mainstreaming should take place in all educational experiences of the church, including church schools, youth groups, vacation church schools, camping experiences, colleges, and theological seminaries. Not only in educational groups, but also fellowship experiences, worship services, offering not only opportunities for active participation, but for giving leadership as well.

The church can be an ally on the many social justice and human rights issues confronting people with disabilities. Persons with disabilities can help the church identify, understand, and respond appropriately to these issues. In most cases, the church will advocate *with* and not *for* the disabled. Some of the issues that may be identified are gainful employment with fair wages, a right to self-support and dignity, housing, accessibility, transportation, recreational facilities, education, and services for persons with multiple disabilities.

Employment is a particularly pressing area of need. Disabled people in the United States are at the lowest poverty level. Of disabled people, 36 percent live in poverty, as opposed to 20 percent of the general population. Many disabled people have a trained skill and can be employed. Yet the US Department of Labor estimates that 58 percent of disabled people are unemployed. Many others are underemployed.

In this International Year of Disabled Persons, it is important for the church to listen honestly, reflect, speak of its ground of faith and action, and then act to bring growth and change that enriches the whole community. ☐

Jim Fryman, a Bethany Seminary graduate and a member of the Bethel Church of the Brethren, Milford, Ind., teaches special education in Warsaw, Ind.

Words can be a handicap, too

Words can be offensive. Handicapped is one of them.

Handicap is a form of the phrase "hand in the cap," and was used to describe a very old sport of bartering goods. But it became much more widely used in horse-racing. The handicap is the extra weight given to a superior horse in a race.

Because the extra weight was a burden to be carried, the word developed another sense: the hindrance or burden a person had that made life more difficult.

Another theory is that handicap comes from the practice beggars had of holding their "cap in hand" to ask for charity from passers-by in the streets.

Whatever the origins of the word—horse-racing or dependence on charity—handicapped is a term many disabled people have learned to hate.

The word has too often been used as a noun, such as in the phrase "the care of the handicapped." This turns the description of a condition into a definition of the person.

Because words can be negative ("cripple," "spastic," "idiot") and reflect prejudiced attitudes, "disabled persons" has become more acceptable language to those working for the rights of people with disabilities.

The distinction is made between impairment (the quality of an individual), disability (the restrictions due to that impairment), and a handicap (the disadvantage in social life that results from the disability).

A child born with impaired vision is disabled by being limited in sight and movement, and handicapped by a society where buildings, schools, culture, and attitudes are all geared to those who have their sight. ☐

Reprinted by permission from One World, *the magazine of the World Council of Churches.*

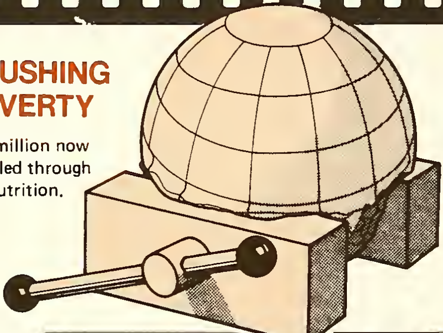
The Disabling World

Out of the present world population of 4.3 billion an estimated 450 million are disabled, including............

......40 million by Mental Illnesses...............................

CRUSHING POVERTY

100 million now disabled through malnutrition.



Every year 250,000 children loose their eyesight through lack of Vitamin A alone. Prevention can cost as little as 5 cents per person per year.

Photo : UNICEF

30 million are now disabled by traffic accidents.

PREVENTING PROBLEMS

Malnutrition and disease in pregnancy and in the first few months of life is the world's biggest cause of disability in children. Yet the world produces more than enough food to provide an adequate diet for everyone. The problem is poverty and unequal distribution.

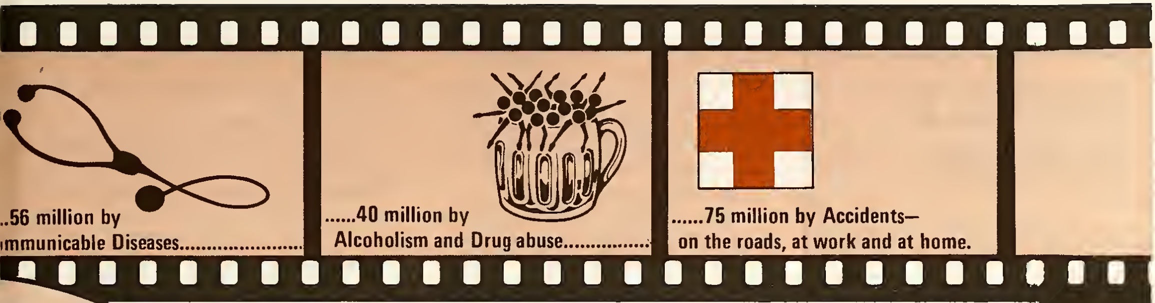
SUPPORTING FAMILIES

High-cost technologies and institutions are irrelevant to the vast majority of the world's disabled. The most practical way to improve their lives is to give help and support to their families so that they can live lives which are as normal as possible within their own communities.

THE FAMILY CIRCLE

Blind children in Taiwan
Photo: Phillipine Foundation for the Rehabilitation of Disabled Inc.

For the vast majority of the World's disabled the main agent of rehabilitation is a strong well advised and well supported family.



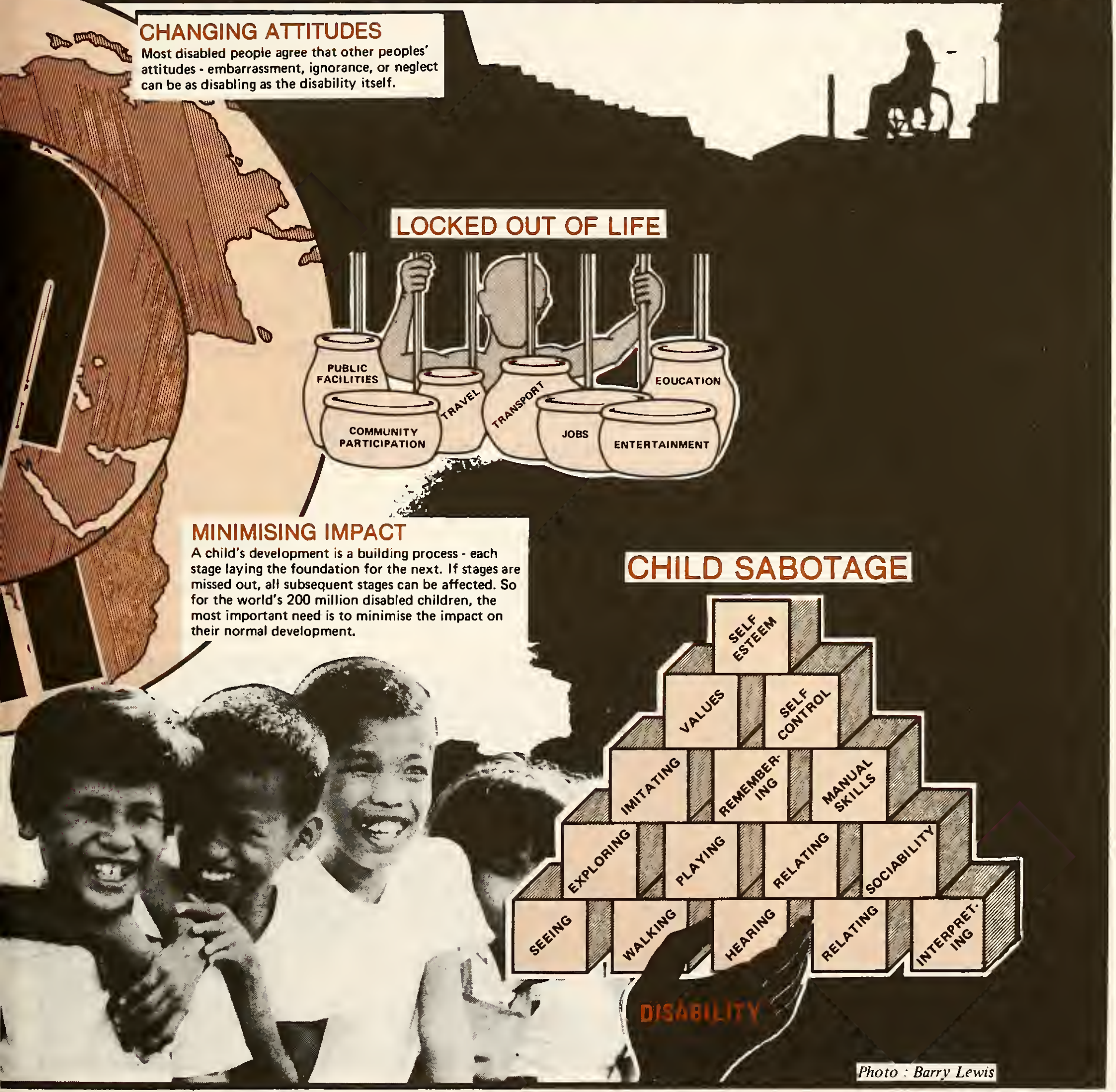
..56 million by mmunicable Diseases........................

......40 million by Alcoholism and Drug abuse................

......75 million by Accidents— on the roads, at work and at home.

CHANGING ATTITUDES

Most disabled people agree that other peoples' attitudes - embarrassment, ignorance, or neglect can be as disabling as the disability itself.


PUBLIC FACILITIES
COMMUNITY PARTICIPATION
TRAVEL
TRANSPORT
JOBS
EDUCATION
ENTERTAINMENT
SELF ESTEEM
VALUES
SELF CONTROL
IMITATING
REMEMBER-ING
MANUAL SKILLS
EXPLORING
PLAYING
RELATING
SOCIABILITY
SEEING
WALKING
HEARING
RELATING
INTERPRET-ING
DISABILITY

LOCKED OUT OF LIFE

MINIMISING IMPACT

A child's development is a building process - each stage laying the foundation for the next. If stages are missed out, all subsequent stages can be affected. So for the world's 200 million disabled children, the most important need is to minimise the impact on their normal development.

CHILD SABOTAGE

Photo : Barry Lewis

Reprinted from New Internationalist, *January 1981.*

DISABLED PERSONS

John the Baptist sent his disciples to ask Jesus if he was the one expected. Jesus replied in terms of what he had done for those with disabilities—the blind, the lame, the leper, the deaf.

Just over 10 percent of the world's population are people with disabilities. Through work in our districts and congregations, we can begin or expand our ministries with these people. Such an emphasis is appropriate during this 1981 International Year of Disabled Persons.

A Packet

"Some of us build ramps while others ride on them. Some coordinate shapes and colors while others make notes in Braille. Some interpret verbal language to the hearing-impaired child while others demand to be fed and clothed. Some who will never walk are poets, and some who may never be able to think clearly teach others about the need for giving and receiving affection. Those who live through the promises of God do not live disappointed lives.

"Through faith we are freed from the paralyzing fear of the consequences of disability and can face the future with confidence and hope. Through faith we can risk letting our lives intertwine with others who seem vastly different from ourselves, being sensitive to one another's limitations without letting the limitation conceal the person. In hope we can grow together to be more truly the church, the body of Christ, living with courage and joy toward the complete fulfillment of God's promise in us."

These words are taken from "Some Theological Affirmations Surrounding the Issues of Disability" by Elizabeth McWhorter and Jo Taliaferro. It is one of several pieces in "A Packet for use in your congregation during 1981—the Year of Disabled Persons." (The packet is available from Office of Christian Education, General Assembly Mission Board, Presbyterian Church, US, 341 Ponce de Leon NE, Atlanta, GA 30365. Send $4 for item #21020105.)

Other pieces in the packet are:

- Three posters, including one with pictures of the two women who wrote the theological affirmations paper. On the paper are their statements from the viewpoint of persons with disabilities.
- A booklet, "1/10 of our congregations: PERSONS WITH DISABILITIES," which includes some tests to use in your congregation and some action suggestions.
- A letter from the moderator of the PCUS church.
- Recreation suggestions and discussion starters for reflection on issues related to disability.
- A resource listing and an order blank.

A Book

Partners In Life—The Handicapped and the Church edited by Geiko Muller-Fahrenholz. (Geneva: World Council of Churches, 1979. 184 pages, paperback. $6.95)

People from many countries cooperated in developing this book. Their contributions assume that disability is a worldwide problem of great magnitude, affecting people regardless of class, race, sex, or nation.

"Not whole without the handicapped," "Giving account of the hope that is within us," and "Room for all of us to be free" are the chapter titles in the section on the theological basis for ministry with persons with disabilities.

In section II, some practical steps toward such a ministry are described. The present situation in such ministries is illustrated with examples from the GDR, from Kenya and from the USA.

Filmstrips and Movies

Stones in the Stream, a two-part color filmstrip with cassette tape and study guide by Carol Clark and Priscilla A. Armstrong has been produced by the United Presbyterian Health Education and Welfare Association.

Part One explores just who disabled persons are, what their needs are, and what the viewer can do to better understand and relate to persons with disabilities. Part Two is directed to the church and gives specific guidelines for congregation action.

The filmstrip is available from District Filmstrip Library, 5505 Union Deposit

Pierre, a 14-year-old with Downs Syndrome: (Taking the crayon in his fist and scribbling connecting lines from the top squiggle to the one below representing himself): "Spirit loves Pierre . . . Pierre loves Holy Spirit!" He continued in the same way for his class companions. . . . I was interested that he had included Antoinette next to himself, though he did not get on at all well with her.—Partners In Life

1981—YEAR OF DISABLED PERSONS
1981—YEAR OF DISABLED PERSONS
1981—YEAR OF DISABLED PERSONS
1/10 of our congregations.
PERSONS WITH DISABILITIES
PARTNERS IN LIFE

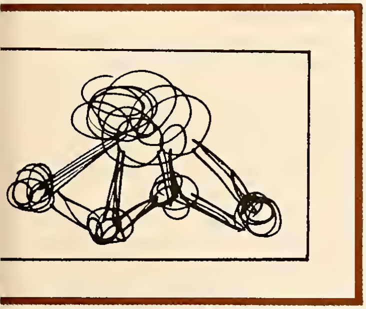
Road, Harrisburg, PA 17111. A membership fee of from $15 to $25 depending on the size of the congregation allows persons and groups of the congregation to use up to 20 filmstrips or cassettes a year.

How Good Life Can Be, a color motion picture of 24 minutes is available for rental from The Brethren Press (call 800-323-8039 to discuss dates for showing) for $6 plus shipping and handling both ways.

In this film, the focus is on stewardship as the giving of oneself—giving of one's time, talent, and energy. One of the illustrations is of a woman working with people with disabilities.

A Network

People who are interested in ministry with persons with disabilities are asked to communicate that interest to Jim Fryman, 206½ Chestnut Avenue, Winona Lake, IN 46590, telephone (219) 269-9646. The network includes people with disabilities and those who work with or are concerned about people with disabilities. In the families of our congregations and communities are many people with disabilities—developmental, mental, physical, emotional or learning disabilities.



In your letter to Jim, include your name and address, your relationship with disabled persons (family, teacher, counselor, personal experience), and the kinds of disabilities with which you are familiar.

An Insight Session for people sharing this concern for disabled persons and the church is scheduled for Wednesday night at the 1981 Annual Conference in Indianapolis. It will be held in a room that is accessible and plans are being made for communicating with sign.—Shirley J. Heckman

Shirley J. Heckman is Parish Ministries Commission staff for education.

The church and the disabled

The International Year of Disabled Persons is a logical moment for us in the Church of the Brethren to look at our involvement with disabled persons.

At the 1980 Annual Conference, several people with concern in this area met to explore the Brethren response to disabled persons. As a result of that meeting, an informal network of Brethren concerned about disabled persons has started. With the approval of Ralph McFadden, executive of the General Board's Parish Ministries Commission, people throughout the denomination have been notified of this network and invited to join.

Our purpose is to share ideas and support with persons with disabilities of all kinds—developmental, mental, physical, emotional, learning, blind or visually impaired, deaf or hard of hearing. Persons with disabilities and those who work or live with disabled persons are invited to join.

As the group becomes more organized, it will establish other goals. A prime concern, however, will be learning how to motivate the caring concern of congregations to minister with disabled persons. Groups at local and district levels need to be organized to encourage disabled persons and their families to participate in the life of the church.

Through the network, we have learned that some Brethren individuals and congregations are doing some things already. But the goal of full participation and equality for the disabled is not yet achieved. Among the kinds of project being undertaken are these:

- Trinity Church of the Brethren in suburban Detroit is concerned about the harassment of developmentally delayed persons moving into community group homes from a nearby institution. A special task force is surveying the needs of these persons to prepare the church for action.
- Mary Jane Wallace of Carlisle, Pa., is an advocate for keeping retarded children in the regular Sunday school classes. She is optimistic that her attitudes will encourage others to be more accepting. Out of her own experience as the parent of a retarded child, she calls the church to action:

"When Jesus walked on earth, his ministry was to the lepers, the crippled, the demon-possessed, the blind, the sick. He walked among them with compassion, not pity or disgust. He didn't run away. He became *involved.* Oops—that's a dirty word. Yet working with persons with disabililties means becoming involved. We need to reach out in faith and acceptance to the people in our church and our community—people just like us who just happen to be disabled."

- Terry Hatfield is the pastor of First Church of the Brethren in Peoria, Ill. He ministers with disabled persons as he uses his counseling skills to work with alcoholism and drug abuse, emotional disabilities, problems that impair job performance, and emotional disabilities resulting from broken relationships.

Another important program at First Church is the Good Samaritan program. Peoria is becoming the regional center for heart and other medical specialities. The church offers assistance to Brethren families and friends during their stay in Peoria including housing, meals, and transportation.

- Sherry Rickenberg is executive director of the Epilepsy Center of Northwestern Ohio in Toledo. She believes epilepsy is the most misunderstood condition of our time. Many people with epilepsy have seizures in spite of good medical treatment and are overwhelmed by the stigmas and prejudice.

The Heatherdowns Church of the Brethren, where Sherry is a member, is an accessible church. There is only one step at one door and none at the other door.

The Church of the Brethren is beginning to realize the opportunities that are before it. Individuals and congregations are searching to include all persons in the family of God. In this International Year of Disabled Persons, we pray that the vision of full participation and acceptance for persons with disabilities will become a reality.—Jim Fryman

(Persons interested in the Brethren network of concern about disabled persons may write Jim and Terri Fryman, 206½ Chestnut Ave., Winona Lake, IN 46590.)

DISABLED . . . AND REBORN

by Howard G. Wolff

If you know me, or are learning to know me, let it be as any person who gets up in the morning, gets dressed and has breakfast, goes to work, and interacts with people in a concerned and caring way.

When you ask me to describe myself, let these things come to mind: An interest in music, theatre, chess, backgammon, sports; commitment to certain social movements and a dedication to humanitarian causes; personal relationships in which there is strong loyalty; a way of life that includes integrity, sensitivity, and spiritual growth; and an affection for this church in which I have grown up and whose members have been influential in my life.

By the way, I also have a physical disability and use a wheelchair for mobility.

It's a wonderful thing about the church family: We are connected to one another so closely that we know a lot about one another, perhaps too much sometimes. The Pacific Southwest Conference, Annual Conference, MESSENGER, and the visits of sisters and brothers throughout the land bring us together in an intimate way.

Being in a wheelchair is noticeable, as it should be. So it's not uncommon that a visitor to the University of La Verne or to the La Verne church comes to me and says, "Hello, Howard. I know who you are." I like that.

Let us be open with each other. I want to know you and want you to know me. If you are curious about my disability and its effect on my life, feel free to ask. Just remember that it is but one aspect of me. "Disabled" may be an appropriate adjective for me. Is a person disabled who is missing a toe or finger? How about a foot? An arm? A leg? What if the leg is there, but doesn't move or feel? Both legs? Legs and arms? Where does one draw the line? I hope the humor of this dilemma is apparent.

This dilemma is not new to me. It amuses me that while I find it unpleasant to focus upon myself as "disabled," I sometimes think and speak from that very perspective. When I interact with the world as a person with a disability, the world responds to me as a *person*. If I am in a low mood, however, and I feel disabled, the world responds to me as a *disabled* person.

I cannot do this kind of reflection on my life without returning to the event that appears to have changed my life. Everything was going along very smoothly, thank you. Completing my first two years at La Verne College, I was preregistered at Bethany Seminary, preparing for what I thought was the ministry.

College was going well and I was involved. During my sophomore year, the student body elected me commissioner of publications for the coming year. I was working at several jobs; the money was rolling in. I worked at a restaurant in La Verne, and sold Washington apples at a stand on Foothill Boulevard (Route 66); I sold silverplated flatware, and ads for campus publications.

During the summer I worked as a logger in the woods of southern Oregon. Later that summer, I was to perform in a drama at the Regional Youth Conference. In the fall I was to return to La Verne and drive a school bus for the high school. I was busy and in the prime physical condition of my life.

Within a month I was at the lowest ebb of my life, realizing for the first time that I would never walk or run again, or do much else that would require physical mobility. I spent the Fourth of July 1957 —and the next four months—stretched out on a Stryker Frame, being turned from stomach to back and back to stomach every two hours.

I had severed the spinal cord at the fourth cervical vertebra in an attempted dive from an unstable life guard stand at Camp Myrtlewood. Now I was paralyzed from the neck down. The years following my accident gave me a new perspective on life. Had I not gone through this experience, which I sometimes refer to as my "rebirth," the following events would have been very unlikely.

I have had to consider the concept of healing. I can't count the number of times that well-intentioned persons have come to offer their services in the name of healing. It sometimes seems that the person who makes the offer needs to feel part of the healing process. During the first couple of years these experiences were frustrating and confusing and I became wary of those who claimed to possess this ability. One minister explained that my accident would not have happened had I been more serious about the ministry instead of dating the girls from his church.

I am still open to any opportunity for healing of the body. However, I feel that it is more realistic to accept the concept of healing in the spiritual context.

My concept of ministry changed. Ministry is what I do with my life that helps others. My position as coordinator of disabled student services at the University of La Verne and counseling at a center for independent living in West Covina is my ministry. My ministry is when I share my experiences with classes of students from kindergarteners to postgraduates in counseling.

During Christmas 1959, a friend from La Verne College, on his way home for the holidays in Washington, stopped to see us in Eugene, Ore. He told me that if I would return to college, he and others would be my attendants. After he left, my family and I discussed this idea and decided we would all move to La Verne.

When I returned to La Verne in 1960, I made new friendships among the kinds of students for whom the '60s will be remembered. They were the folk singers, the radicals, the leftists—the people who were scorned by the rest of the campus. These were the students who sponsored films showing demonstrators against the House Un-American Activities Committee being hosed down the San Francisco City Hall steps by the police, who wore the Kennedy for President pins. The rest of the campus supported Nixon for President and, before my accident, that is where I would have been. Through my interest in folk music came the development of my social consciousness.

One of my most valued experiences since my rebirth was the opportunity to participate in the making of the film *Coming Home*. The film focuses on Luke, a paraplegic Vietnam veteran (Jon Voight) and on other people victimized by the war. For me it was a truthful, personal statement. It has created new understanding, for most of the people who have seen

Left: *Howard Wolff is coordinator of disabled student services/disabled students counselor at the University of La Verne.*

Facing page: *In his motorized wheelchair Howard is mobile day and night. He works in ULV's landmark center, the Super Tent.*

Above: *Howard is an active member of the La Verne Church of the Brethren.*

Below: *Wheelchair basketball is one of the activities for disabled students organized by Howard at ULV. The La Verne All-Stars take on the Casa Colina Condors.*

Howard is friend and informal counselor to everyone on the University of La Verne campus.

Gifts the disabled bring

by Dorothy Garst Murray

Too much has been written about the tragedy of disabilities and too little about the gifts of physically or mentally disabled people. My 43 years of mothering four children, the third one mentally retarded, leads me to believe we have much to learn from those with disabilities.

Developing a theology within which I could make sense of our winsome little Steve's birth was perhaps the most rewarding gift as well as the most difficult challenge. A severe disability in a beloved infant has a way of shaking theological and philosophical foundations to the core.

The initial pain and agony of acceptance was followed by years of serious study and the help of many persons. Finally I arrived at a theological stance which convinced me that Steve's reason for being was just as important in God's total scheme as those of my other three offspring. "All things work together for good to them that love God" became for me a living reality, not merely a pious platitude.

The gifts of the spirit that are nurtured by caring for the physically or mentally disabled are many. One is forced to learn the fine arts of patience, of forgiveness, of accepting imperfection, of waiting. The gracious but not always welcome gift of humility is another by-product as one fully realizes but for the grace of God, there go I.

One of the themes woven through the conversations of parents of retarded children is how much their children have taught them. The thought runs like a bright, golden thread through the dark tapestry of sorrow. Retarded persons are wonderful teachers if we are not too proud to learn from them—and the grief of parents leaves little room for pride.

"The priceless gift disabled persons bring us—the gift of their love and the calling forth of our own." Violinist Steve Murray overcame disability to claim his place in the musical Murray family of Roanoke, Va.

Retarded persons give the gift of absolute honesty; not for them a polite facade hiding what they are really thinking. The mentally retarded are the originators of telling it like it is!

They give us the gift of courage. Strong men and women have wept at the sight of their severely physically and mentally disabled children struggling to win in a Special Olympics contest where every ounce of effort counts after months of grueling training.

They give us the gift of perseverance. If a retarded person can see that something is worth doing, a goal is worth reaching, the effort put forth to achieve that goal is almost unbelievable. This spring, Steve played his violin at the wedding reception of Penny, our neighbor's daughter—a warm reward for his many hours of concentrated practice the past three years. True, his is not the flawless, polished performance of a violin virtuoso, but Steve plays with love and Penny's family hears with love.

This is the priceless gift disabled persons bring us—the gift of their love and the calling forth of our own. Without the ability to love, we are far less than we are capable of becoming. The needs and the love of disabled persons call forth our tenderness, our compassion, our mercy, our desire to help bear the special burden placed upon them by their impairments and by society. The special love that parents, family members, friends have for the disabled persons in their midst often opens their hearts to all other such people and, in many instances, sensitizes them to the needs of God's total human family.

Might not the love and compassion of the world's able-bodied for their disabled brothers and sisters quietly tip the scales for the advancement and progress of humanity rather than for annihilation? It would be irony indeed if this segment of humankind, considered an economic burden through the centuries, would be the means of saving humanity from self-destruction.

In this year dedicated to the disabled among us we do well to thoughtfully ponder their contribution. Their lives add new meaning to Milton's immortal line: "They also serve who only stand and wait." Perhaps, just by *being*, they can teach us what it truly means to do justice, to love tenderly, and to walk humbly. But they can teach us only if we are not too spiritually retarded to benefit from the gifts they bring. ☐

Dorothy Murray of Roanoke, Va., is a member of the General Board, an author, and an activist for disabled persons.

---

it, of a life much like mine. Here is a man like me who came through rehabilitation, adjusting to a new life from his wheelchair. He retains his sensitivity to others' feelings, interests, and needs.

This dramatization shows a part of a disabled person's life that most people believe does not exist—a sexual relationship with the woman he loves. Persons with disabilities thus are seen as less than whole. The relationship between them is handled with such tenderness and taste that it is unfortunate that some people have been incapable of seeing its beauty.

Having lived through the era depicted in the movie, I relate to the story in a very personal way. Luke didn't utter a word in the script that I would not have said myself.

In this International Year of Disabled Persons, the opportunity is better than ever to learn to know community members who have disabilities. You may have been missing opportunities to know a unique and interesting person. It is not necessary to push into someone else's life, but be available.

There has been a trend toward a more responsive attitude, and increased access to public facilities. Investigate what's needed. Is your community accessible? The schools? Workplaces? Churches?

You? ☐

Howard Wolff, a member of the La Verne (Calif.) church, was featured in "In Touch" in MESSENGER, July 1979.

Faith sharing in Cuba

For the 12 visiting Brethren, 10 days in Cuba raised as many questions as it answered and presented as many surprises as it dispelled illusions. But no matter where reality lay, Christian bonds had been forged through an experience of mutual faith sharing.

by four mutualistas

Cuba is a seductive land. The enticing climate, the shimmering Caribbean, the legendary folklore of Indian, Spanish, African, and French origin, and above all, the country's gracious and exuberant inhabitants make this neighboring island a beguiling place.

But it is no mere isle of enchantment. It is the scene of a spirited social, cultural, and political revolution, of a sense of *adelante*—forward momentum. Discovering what this means, discerning whom to believe, even interpreting what one sees and feels firsthand are complex tasks.

In February, 12 Brethren were guests in Cuba of Iglesia Cristiana Pentecostal (ICP), a small, young, vigorous denomination. Through the program known as Misión Mutua en las Américas—Mutual Mission in the Americas—the Church of the Brethren and ICP have entered into a covenant relationship. The encounter took the Brethren to the three-day ICP annual convention, to city and rural congregations and to homes and farms and cultural landmarks. In addition to meeting a cross section of Iglesia Cristiana Pentecostal members, the visitors also were in touch with leaders from other denominations, Evangelical Theological Seminary in Matanzas, and the Cuban Council of Evangelical Churches.

For me and probably for most of the Brethren *mutualistas,* two surprises stood out. One was the utter warmth and joyousness which characterized the dozen worship services and fellowship settings of which we were a part. Iglesia Cristiana Pentecostal is a Spirit-filled church, with an intensity directed not only to prayer and praise but to the cause of human liberation as well.

The second surprise was the degree of accomodation between the church and government. Two or three times a provincial official joined us for a day in our round of religious and cultural encounters. Extra rations had been arranged with authorities long in advance for feeding the guests at the annual convention. With Pentecostals as with Presbyterian and Methodist officials with whom we met, there seemed to be a desire for the church to participate in Cuban society as fully as possible.

Cooperation between the church and the socialist state could be written off as a pragmatic arrangement beneficial to each. But that is too simplistic a reading, for the interest goes beyond that; in ICP as in some other denominations, there is a concerted effort to work out a theology of how to serve God in a Marxist society. While no member of a church can become a member of the Communist Party, the church openly affirms those points where Christian and revolutionary commitment come together in the task of nation building and serving basic needs with equity.

For Christians not at home in liberation theology, or who themselves have not been on history's underside as the victims of injustice and oppression, this affirmation of a collectivist and authoritarian system by church people in Cuba and in other countries of Central and South America is troubling. Have our Christian brothers and sisters there too readily put their blessing on economic gains for the masses and ignored the loss of dissent for individuals and open inquiry in education, the arts, and the press? Is sin now being defined only in social and structural terms? How crucial is it for Christian conscience to stand "over against" all economic and political systems if one's prime allegiance is to God? These are questions I asked myself again and again.

While the questions linger, I reflect on the encounter and thank God for the witness borne to Christ by members of Iglesia Cristiana Pentecostal. I rejoice in the love and unity we felt in their presence. And I pray that opportunities for faith sharing and works of service between our churches will continue to enrich us all.—Howard E. Royer

Somos uno en el espiritu y uno en el Senor . . . . I grinned wryly before trying the second line to the Spanish translation of "We Are One in the Spirit." I tried to envision the Misión Mutua team sharing this song with Cuban brothers and sisters, and winced. I had spent enough years on the receiving end of countless delegations—sent by the North American "mother church" to the "mission field"—to have my hopes for Misión Mutua tempered with skepticism.

As our Cuba-bound team gathered in Miami, I was introduced as a "charismatic." Still grumbling my dislike of stereotypes, I met and classified my fellow travelers: a "feminist," several "minority representatives," some "farmers," and an assortment of "liberals," of "bureaucrats," "intellectuals," and "activists." As the expedition gathered momentum, I found myself humming, "Will we work with each other, will we work side by side?"

I discovered quickly enough that others in the group shared my doubts and misgivings. Nevertheless I also found in all of us a willingness to be challenged, to be stretched, to work together. It fell to the Iglesia Cristiana Pentecostal de Cuba (ICP) to help us choose whether our fears or our faith would determine the quality of our experience on Cuban soil.

They did so simply by enveloping us in the Spirit and the love of God. Take Isaias, for instance: short, dark-skinned, aged, vibrant. He came to me quickly after I had shared my heart with the congregation in an afternoon service. Drawing me close he told me of his Lord speaking to the people in prophecy and in visions. Doors would be opened, they were told, and people would come from the North. "Today these prophecies are fulfilled," he whispered, and wept unashamedly, like a child.

Later I watched him lead worship—spirit, soul, and body. Still later I found him in the open-air kitchen stirring a huge pot of rice. He worked for hours, until the last person was fed. As I watched him someone mentioned that he had traveled for days, largely on foot, to come to the meeting.

That same incredible day Margarita approached me exclaiming, "You're one of us!"—and from that moment, I was. Brown-skinned, middle-aged, fiery, compassionate, Margarita lives in earnest. She cared for the wounded and fed the hungry during the revolution, and does much the same today as copastor of a Pentecostal church. Why? Because she loves the Lord with all her heart, and believes in human liberation. Worship is Margarita's lifestyle. She leads it at church and lives it at home.

I met Luis Alberto during a hug that evening while the congregation was celebrating the conclusion of the day's third marathon service. A sincere, fair-skinned university student, Luis is a leader in the ICP's fledgling national youth organization. Later I lay in my hotel room and pondered his whole-hearted gratitude for the privilege of knowing Christ, of going to college, and of meeting us. His determined faith convicted me and his attitudes humbled me.

Isaias, Margarita, Luis Alberto, and others from ICP guided 12 Brethren *mutualistas* past our fears and inhibitions into a celebration of God at work among his people: real, feeling, hurting, laughing human beings in all their diversity, bound together in God's Spirit. Eagerly yet unknowingly they helped us deepen our understanding of unity, of mutuality, of service, of celebration, of sacrifice.

The lessons learned, sights seen, and questions still unanswered all give way, however, to the paramount question facing Misión Mutua; it is in fact, the question facing the church today.

Are we really open to change? Are we willing to examine ourselves, to be seen through the eyes of others?

Do we sincerely desire to change, to be taught, to listen as well as to speak? Are we willing to examine ourselves and be seen through the eyes of others? Dare we apply the principles gleaned abroad to life at home? While dealing with international propaganda dare we deal with inter-Brethren propaganda that keeps us from hearing each other? While learning to oppose oppression in distant lands dare we oppose the oppression in our own pews and backyards? Dare we listen to the prophets in our own midst?

Most importantly, dare we allow the same Spirit quickening the ICP to renew us, to redeem our diversity, to empower us for missions in a broken world? Will our fears or our faith determine the experience of the Brethren in the '80s?

The ICP is setting the pace. If we allow them, our Cuban brothers and sisters may help us press on toward the mark of our high calling in Christ Jesus. — DOUG FIKE

One of two striking physical characteristics of Cuba is the brilliance of sunlight in February. The other is the way the Cuban people seem to absorb this warmth and light from the earth and reflect it onto each other through their common struggle and reverent work of the land.

Although Cuban society has its share of imperfections, I was impressed by the extent to which a secular, even an atheistic revolution in Cuba is advancing many values associated with religious faith and the example of Jesus Christ. Emphasizing the fulfillment of basic human needs, Cuban society fosters an uplifting sense of purpose for individuals and the community.

In most countries whose history is one of poverty and oppression, women and children are the worst victims. Therefore in my sojourn I tried to examine the Cuban revolution, and the work of the church in the midst of that revolution, through the eyes of women and children.

The philosophical roots for the revolution exist in the poetry of José Martí, 19th century martyr and poet-father of Cuba. "Children are born to be happy," Martí proclaimed. His action-confession, "With the poor of the earth I lay down my heart," has become flesh for the Cuban people. By turning to each other and to the earth, the people have learned hope, have broken the yoke of exploita-

CUBAN ODYSSEY: *(facing page)* **A.** *Brethren* mutualistas *sing at Iglesia Cristiana Pentecostal annual convention at Camagüey, Cuba.* **B.** *Cross on door of ICP church at Bayamo in eastern Cuba.* **C.** *Congregation at Camagüey convention.* **D.** *José Aguiar Lopez, pastor at Camagüey and president of the ICP denomination, who will attend the Indianapolis Annual Conference.* **E.** *Sunset over Las Delicias, site of a rural ICP congregation.* **F.** *Marcos and Mirna Figueredo Silva, a brother and sister duo who have appeared on Cuban television. Their parents are pastors of the Santiago church.* **G.** *A member of ICP being interviewed on the role of women in the Cuban church.* **H.** *Tomás Tabares Alfonso, general secretary of Iglesia Cristiana Pentecostal, was the host and guide for the Brethren visitors.* **I.** *Sunrise over Matanzas Bay, viewed from the campus of Evangelical Theological Seminary.* **J.** *Doug Fike,* mutualista, *preaching to the Las Delicias congregation.*

A

B

C

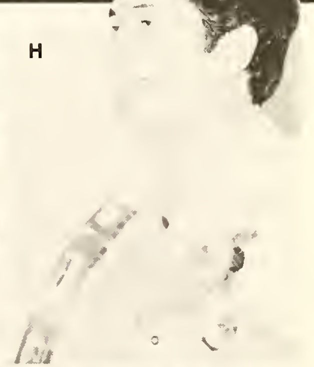
D

E

F

G

H



I

QUEDA SOTROS
4·29

tion, and have weakened the hard lines of class and race.

Before 1959 only a wealthy minority owned property, and women of all classes tended to be treated as property by the traditional Latin *machismo* and North American acquisitiveness. Women of all except the wealthiest class sustained their families on uneven food supplies and in the midst of crowded and unsanitary conditions. Women can now feed their families adequately; everyone receives medical and dental care in neighborhood polyclinics, hospitals and specialized treatment centers at government expense; and more and more families have clean water, electricity, and refrigeration as small houses and apartments are constructed.

The Cuban revolution is re-establishing essential links between people and the land, between work and reflection. Students tend vegetable or sugar cane fields during the cooler morning hours and study in their classrooms in the afternoons. Before the revolution 10 percent of the women worked outside the home, either as domestic servants or as prostitutes. Now 30 percent are employed in every kind of work. Neighborhood chapters of the Cuban Federation of Women form volunteer work brigades that improve neighborhood streets, develop new child care facilities, help with the construction of hospitals, or deliver preventive medical information through polyclinics. Many factories and businesses offer classes for employees.

Free education has leveled former barriers of class, race, and sex. Restaurants, beaches, hotels, and cultural events have been opened to everyone and priced inexpensively so that families can enjoy them.

In 1975 Cuba adopted a new Family Code, which Cuban women throughout the provinces were instrumental in designing and discussing. This code became necessary because in a society without servants, women, who are students and workers as well as parents, cannot do all the chores they traditionally carried. Under the new code both men and women bear responsibility for the home and family. Both partners now are responsible for children born out of wedlock or those affected by divorce. Not all barriers have been removed by the revolution. Homosexuals, for example, are not protected against discrimination and abuse.

1981 Mutualistas: (From left) Front row, Doug Fike, Goshen, Ind.; Yvonne Dilling, Washington, D C.; Stanley Bittinger, Kingsville, Texas. Center rows, Vera Hayes, Columbia, Md.; Guillermo Encarnación, Castañer, P. R.; William A. Hayes, Columbia, Md.; Ruthann K. Johansen, Princeton, N. J.; Betty Ann Porter, Quinter, Kan.; Karen S. Carter, Daleville, Va. Back row, Irwin Porter, Quinter, Kan.; Howard E. Royer, Elgin, Ill.; Thomas Perry, San Diego, Calif.

The revolution is changing the quality of male-female relationships. Both the church and the state call for committed and honest relationships between the sexes. For the state this means that when a commitment dies a couple shall be able to secure an amicable divorce easily.

The Iglesia Cristiana Pentecostal discourages divorce, believing that couples should counsel wisely before marriage and work honestly at their marriage problems. Although exploitive attitudes toward women are hard to weed out, the church encourages open confession of such interpersonal struggles. The Presbyterian Church has undertaken new biblical interpretations to help the church see women and men as equal children of God.

The ICP contributes to secular sex education which begins in the schools at age eight, by teaching young people about *mutual* submission to Christ as a foundation for all relationships. As women's welfare depends less on the whims of individual males or on a cultural tradition that circumscribed women's roles, women value their contribution to the church and society. The spirits and minds of women are more free, as are those of men who no longer treat women as objects.

The Cuban revolution also has become a catalyst for bringing faith and practice closer together in the Christian churches. In the Christian Pentecostal church, women and men share pastoral leadership with their spouses. Imitating the Federation model of community work, women in the ICP organize additional work and study projects between local congregations within provinces; they believe that working to improve the quality of human life is as central to the gospel as worship and praise. The unwillingness to separate work and worship or individual rights from communal responsibility underlies the unity I experienced among the Christians.

Through the Cuban people and the movement of the Spirit, I learned new levels of joy and the meaning of hope. Yet the routine acceptance of violence in both the Cuban society and ours is the antithesis of hope. And the wedding of human dignity to national development and the protection of national interests seems a contradiction, for human needs must be met and human worth extended by all the inhabitants of the earth. The revolutionary calling of the churches in Cuba and the United States is to challenge nationalism as perhaps the most pernicious barrier to human reunion and the restoration of the earth as God's garden.

That is a task we have begun in Misión Mutua. Because we have been warmed by the sun that knows no boundaries, nourished by food that espouses no ideology, embraced by people who have laid down their hearts with the poor, we are compelled to hope and work in the Light that no darkness can overcome. — RUTHANN K. JOHANSEN

Christopher Columbus discovered Cuba on October 27, 1492, while on his first voyage to the New World. My wife, Vera, and I were privileged to be a part of the faith sharing reflection team's visit to Cuba in February 1981, and we rediscovered Cuba: a new Cuba, 21 years after the revolution.

We found a land and a people who are different in many respects from the way they are represented in our media. When we told our friends we were going to Cuba, some said: "We didn't know there were Christians in Cuba." Yes, Virginia, there are Christians in Cuba, Christians who in a socialist republic give a strong witness to their faith.

Others of our friends expressed fear for our safety. But in the cities of Cuba we were able to walk the streets late at night, rubbing shoulders with Cuban citizens, with no sense of fear at all.

We thought we knew that in the relations between the two governments the bad guy was Fidel Castro and the good guy was Uncle Sam. But in Cuba we were reminded of the Bay of Pigs invasion attempt, CIA efforts to assassinate Castro, and US support of attempts to overthrow the revolutionary government. We need to acknowledge that our government's hands are not clean either.

Our eyes were opened as we traveled throughout Cuba, shared with the people and learned of their history and aspirations. Though enormous political and economic differences divide us, we discovered a people who are our brothers and sisters.

Cuba offered a ringing challenge to look at what it means for us to be Christians in a society of abundance.

The visit intensified my love-hate relationship with my own country. I love America and what it stands for, but as a black American I am constantly disappointed at the gap between the dream and the reality. When I saw the impressive social changes that have taken place in Cuba, I realized that in many ways they are practicing what we preach.

In the 21 years since the revolution the crippling effects of color discrimination are reported to have been eliminated, something we have not been able to do in 200 years. Though the standard of living is low, compared with ours, Cuba offers its citizens health care and education at society's expense, and full employment. Illiteracy and abject poverty have been abolished. That was exciting to see, but I could not help wondering why we in our country cannot do more to deliver on the promises of our national ideals. I came home with the determination to redouble my efforts in the struggle for justice, equity, and understanding in our country.

We found a lively group of Christians in Iglesia Cristiana Pentecostal. Their worship is a bend of spirited singing, powerful preaching, and solid teaching grounded in liberation theology. They have a vital concern for social justice and peace. With them as partners in mission the possibilities for mutual learning, growth, and service, within and between the two denominations, is limitless.

What I personally experienced with the Cuban Christians offered a ringing challenge to me to re-examine my own faith. I must look seriously at what it means to be a Christian in a society of abundance. I must struggle with the issue of how we deal with the distribution of goods in a society like ours, so there is justice and equity for all. What is our global responsibility in a world where so many nations are so poor? Do we have to insist on promoting the democratic way as best for all people because it is working for us? These are enduring concerns that I brought home to struggle with in the days to come.

There is a troubling side to Cuba, to be sure, There are many negatives to be set alongside the positive factors we observed. None of us would deny that. But perhaps God can use a country like Cuba to illumine our faith and life and challenge us to greater responsibility. I feel that the Cuba visit has done that for me.

Misión Mutua is an attempt to build a bridge over troubled waters. The distance is short between the US mainland and Cuban shores — but the chasm is vast. There is hositility between our governments who have chosen radically different ways to build a nation. There is our affluence and their relative poverty. There is the language barrier. There is difference in custom and heritage. But as we worshiped with our fellow Christians in their churches, talked with them in their homes, and shared faith and love with them, we felt the power of God which enables us to overcome all barriers.

We are encouraged in knowing that though the journey we are on will be long, we have taken a first step toward reconciliation. — WILLIAM A. HAYES

Must the Brethren die?

For 20 years membership in the Church of the Brethren has been plunging downward. Where did we go wrong? How do you turn a church around? What changes will nurture a climate for growth?

In response to a query from the Missouri District, the 1979 Annual Conference in Seattle appointed a seven-member committee to study the problem of diminishing membership in the Church of the Brethren. That committee (Olden D. Mitchell, chairman, Dorotha Fry, Marilyn J. Koehler, Owen G. Stultz, Cynthia Weber-Han, Lorele Yager, C. Wayne Zunkel, and staff liaisons Matthew M. Meyer and Merle Crouse) brought a progress report to Conference in 1980 and brings its final report and recommendations this month. MESSENGER here presents an abridged version of that report. The complete report is in the Annual Conference booklet, available for $4 from the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120, or at Annual Conference. A minority report, affirming the Brethren concept of total discipleship, is included only in the booklet.

For the first 232 years of its history, the Church of the Brethren experienced steady, significant, and sometimes impressive growth. About 1940 the rate of growth began to decline so that the church's increase no longer kept pace with the population growth rate. The 1960s saw a loss of membership in the church and that loss has continued.

Why the decline?

The committee undertook some study to discover the reasons for the diminishing membership. While aware of *contextual factors* in our society over which the church has little control, the committee studied national and local *institutional factors* that relate to church growth and decline. Seven basic factors were listed in our 1980 report to Annual Conference:

1. We are lacking in a warm, vital, personal relationship with and commitment to Jesus Christ.
2. We have lost a clear sense of purpose for existence.
3. We have an incomplete and inadequate understanding of Christian discipleship.
4. The commission to "Make disciples" is not a high priority.
5. As a church, we do not have any plan or strategy for faith sharing.
6. During the past two decades we have failed to continue establishing new congregations on a regular basis.
7. We have failed to adequately respond to the convulsive change in our society and culture.

Work done for the committee by Alva Lee Kinsey and Frederic Jenkins, two Bethany Seminary students, found, "The last four decades have seen the Brethren transformed from a denomination still aware of its sectarian heritage to one that maintains only a superficial acknowledgement of its unique contributions to the Christian faith. It is our contention that it is this basic loss of our identity combined with acute acculturation that has contributed to our decline in membership. We have embraced a stance that supports nothing with conviction."

A primary reason for membership decline among the Brethren seems to be that, while we have witnessed effectively through a strong social ministry, we have not witnessed as well for Christ with our lips and in leading people to him as Savior and Lord.

Taking these causes into consideration, we believe that there can be a road back for the Church of the Brethren. We acknowledge that a loss of membership is sometimes evidence of faithfulness. Some congregations, because of prophetic witness or special ministries or conditions of location, will not grow. For others, growth will be minimal.

Growth can come to the Church of the Brethren as we reaffirm who we are. It will not come by copying others but by rediscovering what is of most value in our own tradition, and by being true to our own best understanding of the gospel. If our church is to grow again it will share unashamedly such basics as the following:

- —No creed but Christ.
- —The New Testament is our rule of faith and practice.
- —All war is sin.
- —In Christ there is neither male nor female, neither white nor yellow nor black nor red nor brown.
- —Moderation in things good; abstinence from things harmful.
- —The New Testament ordinances of believers' baptism, anointing for healing, the love feast.
- —A simple lifestyle, service to our neighbors, integrity of speech.

New Testament perspectives

The cause and the solution to the problem of diminishing membership in the Church of the Brethren are intertwined with our faith. Studying the New Testament and the faith of the early church, we see that "being disciples" and "making disciples" headed their agenda.

"For God so loved the world that he gave his only Son. . . . not to condemn the world, but that the world might be saved through him" (John 3:16, 17). Following his baptism, Jesus stated in the words of the Prophet Isaiah his own sense of call and mission: "The Spirit of the Lord is upon me, because he has anointed me to preach good news . . . to proclaim . . . to set at liberty" (Luke 4:1-19).

As Jesus began his ministry he called the twelve and said, "Follow me and I will make you become fishers of men." Throughout his ministry Jesus called and trained coworkers to be with him, and gave them the power and the authority to heal the sick, cast out demons, preach the good news of the kingdom, to prepare the way for his continued ministry (Mark 1:17; 3:14-15; Luke 10:2; 9:1-6).

The New Testament writers show the resurrected Christ sharing four primary concerns:

1. Assuring his followers that he is alive, that God has given to him all authority and power, and that he will be

with them always.

2. Telling them they must go to witness to all the world, to preach repentance and forgiveness of sins, to make disciples, baptize them, and teach them to observe all that he had taught (Acts 1:8; Luke 24:44-49; Matt. 28:16-20).

3. Explaining that love for their Lord would be expressed in more than words; it would also be demonstrated in the care given the sheep of his flock (John 21:15-18).

4. Assuring them that they will all be filled with power for their mission when the Holy Spirit comes upon them (Acts 1 and 2; Luke 24:49).

The early church had a clear understanding of the primary intent of Jesus for them as his disciples, and they were committed to it. They had news too good to keep so they shared it everywhere. And they did it with a sense of excitement and enthusiasm (Acts 2:47; 6:7; 9:31).

The Apostle Paul's commitment to making disciples for his Lord was expressed in all he did and said, and in all he wrote. "So, naturally, we proclaim Christ! We warn everyone we meet, and we teach everyone we can, all that we know about him, so that we may bring every one up to full maturity in Christ" (Col. 1:28, Phillips).

Creating the climate for growth

The Apostle Paul said, "I planted, Apollos watered, but God gave the growth" (1 Cor. 3:6). While God through the Holy Spirit moves persons to become disciples of Jesus Christ, we have an important responsibility to create the climate for response.

Church growth is quite complex and many factors influence persons to respond to the gospel of Jesus Christ. We have little control over national and local *contextual factors,* but we can exert control over *institutional factors.* Application of the following principles helps create a climate for church growth:

1. *Fundamental to the church and its growth are strong and enthusiastic affirmation of Jesus Christ as Savior and Lord,* holding the scriptures in high esteem, and fervent prayer for the guidance and empowerment of the Holy Spirit.
2. *Making disciples must be a top priority.* The matter of our relationship to God is the central business of the church. No other institution deals with this. Obedience to the gospel involves the church in many important ministries but none should overshadow helping people commit their lives to Christ as growing, serving disciples.

   Some fear that adjusting denominational priorities to give making disciples a top priority may weaken social and prophetic ministries. Studies indicate that this is not the case and that church growth either does not affect or affects positively the accomplishment of other goals.
3. Believing that God wants the church to grow, *the church must plan to grow,* must plan to reach new people for Christ.
4. *The church must have a vigorous program of starting new churches.* New churches reach more new people for Christ than older churches. Older churches find new vitality as they engage in starting new churches.
5. *A sense of identity, clarity of purpose, and strong leadership are necessary.* We need to be able to tell in a positive and forthright manner why we are Christian and why we belong to the Church of the Brethren.
6. *The church must recognize God's differing gifts to persons.* In the growing church, the abilities and skills of persons are recognized, affirmed and used in an integrated manner for the total good of the church. Loving Christian witness helps create the climate for people to respond to Christ. We rejoice in the many Brethren witness and service ministries. These can be very helpful in creating the climate for persons to respond to Christ.
7. *The congregation must be oriented outward.* The growing congregation serves its local community and participates in the worldwide mission of the church, but this is never a substitute for making Christian disciples.
8. *The church needs a strong emphasis on worship, preaching, Christian nurture and fellowship.* Strong biblical preaching must be set in worship services that involve the congregation in expressing their gifts and talents to the glory of God. People also need to belong to a group where they know one another and can experience mutual caring and support. Churches grow by multiplying groups within the church. Consolidation of groups normally leads to decline.
9. *The church must exhibit a compassionate loving spirit with openness to new people and new ideas.* A church fellowship in which there is unity and a warm caring spirit is conducive to growth. Unresolved hostilities are discouraging to church members and repel nonchurch people. Openness to new persons also means a willingness to allow them to become decision-makers in the congregation. New people can bring freshness and vitality of both insights and spirit.
10. *The church must have faith with a willingness to take risks.* Faith means we set goals based on what we believe God wants done, not on the basis of what we feel assured will succeed.
11. *The church needs a balance of ministry.* It is not a choice between evangelism and meeting human needs. The two go together. Jesus asked persons to follow him, but he also healed the sick and fed the hungry.

Recommendations to the Church of the Brethren

It will take more than passing a statement at Annual Conference to change the trend of diminishing membership in the Church of the Brethren. The question is: Are we willing to pay the price? The revision of priorities has begun. This revision will need to be further reflected in budget, organization, and staff, and a willingness to let the Holy Spirit lead us in being and in making disciples.

The Church of the Brethren Goals for the '80s state that we plan "to love tenderly by sharing the good news of Jesus Christ through proclamation and example." This goal must have a top

"poetic cadence"

"The relatively few syntactical changes smooth out the reading without sacrificing the beautiful poetic cadence of the King James Version. Updating the personal pronouns also helps, as well as the necessary translation improvements."

John A. Sproule

Dr. John A. Sproule
Chairman, Department of New
Testament Literature & Exegesis
Grace Theological Seminary
Winona Lake, Indiana

The New King James Bible

The New King James Bible is a scholarly revision which preserves the lyric beauty, authority, and originally intended meaning of the King James Version. And because it is more readable and more understandable for 20th century readers, the *New* King James is even better.

Available now at your local bookstore.

Thomas Nelson
World's Leading Bible Publisher

priority if we are to become a growing church!

Recommendations to the General Board and staff

We affirm the direction that has already been given by the General Board through Goals for the 80s planning. We recommend:

1. That the General Board, in cooperation with the districts, develop a comprehensive strategy for denominational growth.
2. That we accelerate the establishment of new congregations within the decade of the '80s to an average of one per district every two years by 1990.
3. That the General Board's 3 percent annual net membership objective, to be realized by 1984, be accelerated to a minimum 5 percent net growth per year by 1990.
4. That there be increased promotion of gifts designated for the establishment of new congregations.
5. That provisions be made for adequate staffing and budget to fulfill the denomination's church growth strategy.
6. That to help prevent indiscriminate dropping of inactive members by congregations, consideration be given to a method other than per capita goals for stewardship designations.
7. That MESSENGER have a monthly section devoted to the denominational growth strategy.
8. That Brethren Volunteer Service training include the basic Brethren understandings of the Christian faith and ways to share the faith. Also, that BVS projects include opportunities for faith sharing.
9. That every year through the decade, the Board report the progress on the comprehensive growth strategy.

Recommendations to Annual Conference Central Committee

We recommend:

1. That Annual Conference themes and programs during the 1980s promote the denomination's growth strategy.
2. That Insight Sessions related to denominational growth be scheduled annually during the 1980s.

Recommendations to Bethany Theological Seminary

Since leadership is essential to church growth, and pastors are key leaders, Bethany Theological Seminary is in a strategic position to help change our denominational direction. We recommend:

1. That the seminary provide courses in the biblical mandate of faithfulness and evangelism; principles of church growth; preparing pastors to make disciples and train the laity to make disciples; working constructively with inactive membership; the teaching role of the pastor in Christian discipleship.
2. That the Bethany Extension School include courses focusing on discipleship and developing leadership for growth.

Recommendations to districts

We recommend:

1. That districts set goals and develop strategies with the denomination and congregations using as a guide 3 percent annual growth by 1984 and 5 percent growth by 1990.
2. That each district plan to establish at least one new church by 1984, and at least one new church every two years by 1990.
3. That training be provided for pastors and lay leaders on the biblical mandate to make disciples, church growth principles, and working constructively with inactive members.
4. That a group of capable resource persons be chosen and trained who will be available to help local congregations.
5. That the camping program include a strong focus aimed at developing identity with the Church of the Brethren.
6. That seminars on the Church of the Brethren be required for licensed ministers, and pastors transferring from other denominations.
7. That districts provide a person other than the pastoral placement executive to be responsible for the care of the pastoral family.
8. That able persons be challenged to accept and prepare well for the Christian ministry.
9. That a retreat be provided periodically for new church members.
10. That the district board annually report the progress on these

(Continued on page 36)

by Olden D. Mitchell

Turning around

"To dream the impossible dream . . . " The hope expressed in the familiar song of a few years ago is the hope expressed in the report to the 1981 Annual Conference by the Committee on Diminishing Membership. The dream, in the perspective of the committee, is not impossible but improbable. After 20 years of decline in membership, church school, and morning worship attendance, can the Church of the Brethren be turned around? Can it again become a growing church?

The query to the 1979 Conference had two concerns: to discover the basic reasons for the diminishing membership and to present specific recommendations for dealing with the problem. In its study the committee explored some of the major factors that account for the decline in some American denominations and growth in others.

In all our study of church growth and decline two factors appeared repeatedly. The first was expressed very clearly by Dean Kelly in the preface to the first edition of *Why the Conservative Churches are Growing*. "The process we see at work in the (declining) churches is probably not reversible. Having once succumbed to weakness, a church is unlikely to recover, not because measures leading to recovery could not be prescribed and instituted, but because the persons who now occupy positions of leadership and followership in the church will not find them congenial and will not want to institute them. They prefer a church which is not too strenuous or demanding—a church, in fact, which is dying."

Almost without exception the church leadership in the growing churches placed a top priority on sharing the faith and making disciples. There are, as far as we were able to learn, no instances of a denomination or a congregation experiencing meaningful growth without the enthusiastic commitment and encouragement of the top leadership.

We will be expecting a miracle no other denomination has experienced if we feel we can radically alter the course of the Church of the Brethren without the full commitment of the General Board, the Elgin staff, the MESSENGER, the seminary, and the district executives. There is little possibility of a congregation experiencing significant growth unless the pastor and the other leaders have this priority.

As I researched the studies of growing and declining churches, I discovered that growing denominations express a wide divergence in theology, biblical interpretation, organizational structure, and their program for evangelism.

Despite this, these growing churches have many qualities in common that bear examination.

- A clear sense of mission and purpose permeates the denomination. It is so well defined that most members of most congregations can state it accurately.
- A conviction is alive within every area of the denomination's life that the Christian faith is worth sharing. This faith is so well understood that members feel happy to share it.
- A deliberate endeavor is made to give top priority to faith sharing and making disciples.
- Each of the most rapidly growing denominations has an overall strategy for reaching new persons for Christ and the church. Although these plans are different, three elements are found in most of them: 1) Hard work at starting new fellowships and congregations; 2) Special efforts at having growing Sunday church schools; 3) Encouragement to all members to understand the faith and convictions of the denomination and to be personally involved in witnessing.
- An evident contagious enthusiasm, joyous excitement, sense of expectancy pervades most rapidly growing congregations. These churches feel they have something to celebrate in their life and freely invite others to share it.
- A high level of Christian discipleship is expected and strict requirements for membership must be met in almost all rapidly growing denominations. All research shows a close association between strict membership expectations and faithful church participation. This does not mean that only conservative churches are growing—research does not support a strong causal relationship between conservative theology and church growth.

It is our conviction as a committee that the climate in the Church of the Brethren will need radical change if we are to experience significant growth. We feel the church will need to refocus and reorient as to who we are as Brethren, our essential mission and purpose, and how we are to fulfill that mission and purpose. In light of this conviction the committee presents its report and recommendations for consideration by the 1981 Annual Conference.

The Church of the Brethren can be turned around and again become a growing church. An impossible dream? No! An improbable dream? Yes! Only as the Holy Spirit leads the church in the days and years ahead can the dream be fulfilled. It is the prayer of the committee, and we trust that of the whole church, that it will be so. ☐

Olden D. Mitchell chairs the Committee on Diminishing Membership. He is discipleship counselor in Northern Indiana District and is pastor of the Turkey Creek church near Nappanee, Ind.

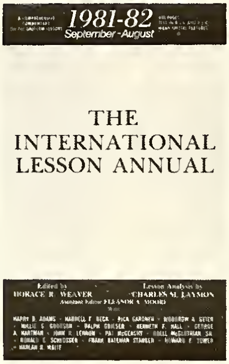
THE 1981-82 INTERNATIONAL LESSON ANNUAL IS IN YOUR BOOKSTORE NOW!

The most popular interdenominational resource for Sunday School teachers.

The ILA is now in its twenty-seventh year of publication. Lessons cover each Sunday from September, 1981, through August, 1982.

Each lesson includes . . .

- The Main Topical Question
- Related Biblical Text (King James and RSV)
- A Scholarly Explanation of Text
- Application for Today
- Teaching Suggestions
- Special resources and reading list



1981-82
September-August

THE
INTERNATIONAL
LESSON ANNUAL

Edited by
HORACE R. WEAVER

Lesson Analysis by
CHARLES M. LAYMON

Edited by Horace R. Weaver; lesson analysis by Charles M. Laymon Paper, $4.50

CLASS DEVOTIONS—
the companion volume—provides fifty-two devotions to accompany the International Lesson Series and help adult Church School classes begin on an inspirational note.

Each devotion contains . . .

- A selected Scripture
- An Illustrated Statement
- A Brief Prayer

Harold L. Fair Paper, $3.95

***Class Devotions* are also excellent for personal meditation, program and Christian School use.**

At your local bookstore

abingdon

201 Eighth Avenue South
Nashville, Tennessee

prayer calendar

June 14-20: Ask God's protection for those who will be traveling to Annual Conference to be held in Indianapolis June 23-28 and God's blessing on the Conference.

Pray also for Quest I, the first part of the fourth Church of the Brethren theological study conference, to be held in connection with Annual Conference. Pray also for the pre-Conference meetings of the General Board, Standing Committee, and Ministers' Association.

June 21-27: Continue in prayer for Annual Conference in session this week.

Pray for the work and witness of the Brethren Discipleship Group, meeting at the time of Annual Conference. (See MESSENGER, March 1981, page 7.)

Give thanks for Robert Greiner's many years of service as treasurer of the Church of the Brethren General Board, and remember him in his retirement beginning July 1.

June 28-July 4: Ask God to open the way for the recruitment of Christian religious knowledge teachers from the Church of the Brethren to teach in government schools in the Ekklesiyar Yan'uwa a Nigeria (Church of the Brethren in Nigeria) area.

Pray for the Brethren LIFE Lab (Living in Faith Experiences) to be held at Juniata College, July 5-10.

Pray for President Reagan and his administration.

July 5-11: Give prayer support to Gail Erisman, who has recently gone to Hillcrest School, Jos, Nigeria, to teach elementary music. (See MESSENGER, March 1981, page 7.)

Pray for Amy Vanlaningham and Emily and Mark Patton, Brethren Volunteer Service workers on assignment to Brothers Redevelopment, Denver, Col.

Pray for the Brethren LIFE Lab to be held at Manchester College, July 12-17.

July 12-18: Uphold in prayer the work of the Southern Plains District assembled in conference at Waka, Texas, July 16-18, and of the Northern Plains District, assembled at Wartburg College, Waverly, Iowa, July 17-19.

Pray for LIFE Lab II, to be held at Elizabethtown College, July 19-24.

MUST THE BRETHREN DIE?/from page 34

recommendations.

11. That the 1981 Annual Conference action on this report be studied in the district.

Recommendations to congregations

We recommend:

1. That every Christian be challenged to create the climate for at least one new person to come to Christ each year.
2. That Bible study groups in the local church focus on Christ as Lord and Savior and his directive to share the good news.
3. That the making of disciples be a top priority of the local congregation.
4. That every church develop ways of communicating the existence of the congregation and the ideals of the Church of the Brethren.
5. That there be realistic assessment of the local community's needs with goals set and plans developed to meet these needs.
6. That plans for growth include a systematic way of discovering and cultivating new people who move into the community.
7. That every congregation be challenged to begin at least one new outpost.
8. That continuing training be provided in Christian discipleship for all members to develop church identity and sense of mission.
9. That people be trained in each congregation in the skills of listening, trust building, and creative use of conflict to facilitate the health of the faith community.
10. That every family unit in the congregation regularly receive MESSENGER.
11. That congregations maintain communication with all members who move from the church community, and use the services of Brethren Lifeline to facilitate their becoming active members of another congregation. Brethren who move where there is no Church of the Brethren should explore the feasibility of establishing a new Brethren fellowship.
12. That through the decade, the church board annually report the progress on these recommendations.
13. That the 1981 Annual Conference action on this report be studied in the local church.

Statement of dedication and commitment

As a committee, we invite the Annual Conference and the entire Church of the Brethren to join with us in the following dedication:

We believe that the vital ministry of servanthood, a distinctive identity in the Anabaptist tradition, and a unique peace witness in all its facets is needed in a world concerned with military power and armaments, self-centeredness, and worship of pleasure and material goods.

We dedicate ourselves to:

1. Develop and practice a more disciplined encounter with Jesus Christ.
2. Rethink our purpose in light of the Great Commission.
3. Make Christian discipleship and church membership more demanding.
4. Give high priority to the commission of Jesus to "go and make disciples."
5. Develop a denominational plan for evangelism, church renewal, and growth, including a major program for new church development.
6. Become knowledgeable, sensitized, and willing to act upon global concerns and the changes which are occurring in our society and in our communities.

We commit ourselves anew to our faith, the whole faith; the faith which sustains us and brings joy in our most personal moments; the faith that compels us to care about a hurting humanity; the faith we have in Jesus Christ which burns within us and must be shared. ☐

turning points

Pastoral Placements

Bailey, Steve A., from secular, to White Cottage, Southern Ohio

Coffman, McKinley, from Beaver Dam, Mid-Atlantic, to Welty, Mid-Atlantic

Cooper, Mason, from other denomination, to Leetown, Mid-Atlantic

Crist, Galen B., from retirement, to Greenmount-Mt. Zion, Linville, Shenandoah (through 6/15/81)

Dowdy, Dale, Bethany senior, to Conestoga, associate, Atlantic Northeast

Ford, Hollace A., to Hawthorne, Tenn., Southeastern

Glotfelty, M. Ross, from other denomination, to Cherry Grove, West Marva

Grimley, John, from Brookville, Southern Ohio, to Piney Creek, Mid-Atlantic

Hall, Mary Lou, from Everett (interim), Middle Pennsylvania, to Lower Claar, Middle Pennsylvania

Hunter, John W., from Modesto, Pacific Southwest, to Live Oak, Pacific Southwest

Kimmel, Myers P., from Boones Chapel, Henry Fork, Virlina, to Bethel, Petersburg, West Marva

Kinard, Harold S., from other denomination, to Wiley Ford, West Marva

Leatherman, Charles L., from Green Hill, Mid-Atlantic, to Greenmount-Mt. Zion, Linville, Shenandoah (after 6/15/81)

Murray, Ed, from retirement to Beaver Creek, South eastern

Noffsinger, Bruce, Bethany senior, to Mt. Herman, Virlina

Powers, Tom and Jeanine, from intern, Dundalk, Baltimore, Mid-Atlantic, to Bethany, to Dundalk, Baltimore, Mid-Atlantic (6/1/82)

Radcliff, David R., from Pleasant View, Mid-Atlantic, to Roanoke, Williamson Road, second staff, Virlina

Ringler, W. Harold, from secular, to Union Chapel, Western Pennsylvania

Robinson, Milton M., from Messiah, Kansas City, Missouri, to Naperville, Illinois/Wisconsin

Rotruck, Gregory, to Jordan Run, West Marva

Simmons, R. V., from retirement, to Crummett's Run, Shenandoah

Wolfe, Dean, to Dayton, Prince of Peace, Southern Ohio

Licensing/ Ordination

Christner, Jay L., licensed March 8, 1981, Pike Run, Western Pennsylvania

Gaeding, Peter Edward, licensed March 8, 1981, Panther Creek, Illinois/ Wisconsin

Garber, Harold D., ordained Feb. 8, 1981, Bethel, West Marva

Pfeffer, Mary Lou, lay speaker Feb. 22, 1981, Natrona Heights, Western Pennsylvania

Ziegler, Esther, licensed March 8, 1981, Harrisburg Ridgeway Community, Atlantic Northeast

149th BRF/BVS Orientation Unit

(Orientation completed Feb. 6, 1981)

Akers, Gary Jr., of Chambersburg, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Burget, Duane, of Roaring Spring, Pa., to Lewiston Housing Authority, Lewiston, Maine

Fodor, Kathleen, of Abbottstown, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Hess, Lorraine, of Lititz, Pa., to Voice of Calvary Ministries, Jackson, Miss.

King, Karen, of Lititz, Pa., to Lewiston Housing Authority, Lewiston, Maine

Longenecker, Michael and Miriam, of Manheim, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Meyers, Rodney, of Greencastle, Pa., to Lewiston Housing Authority, Lewiston, Maine

Myer, Dennis and Mary, of Ephrata, Pa., to Lewiston Housing Authority, Lewiston, Maine

Wise, Darlene, of Chambersburg, Pa., to Lewiston Housing Authority, Lewiston, Maine

Zumbrun, Rebecca, of Albion, Ind., to Voice of Calvary Ministries, Jackson, Miss.

Wedding Anniversaries

Billings, Mr. and Mrs. Leo, Ottumwa, Iowa, 60

Blough, Mr. and Mrs. Dorsey, Waterloo, Iowa, 64

Bridenbaugh, Mr. and Mrs. G. Herbert, Martinsburg, Pa., 59

Brubaker, Mr. and Mrs. Oscar, South English, Iowa, 59

Burket, Mr. and Mrs. Elvin R., Martinsburg, Pa., 55

Greenleaf, Mr. and Mrs. H. Lester, Martinsburg, Pa., 51

Grimes, Mr. and Mrs. Albert, Martinsburg, Pa., 53

Honeyman, Mr. and Mrs. Roy, Englewood, Ohio, 50

Lichty, Mr. and Mrs. Clark, Waterloo, Iowa, 58

Marsh, Mr. and Mrs. Irvin, Westernport, Md., 50

Messer, Mr. and Mrs. Vernon, Waterloo, Iowa, 50

Miles, Mr. and Mrs. Joe, Bethel, Mo., 60

Neely, Mr. and Mrs. Milt, Hollidaysburg, Pa., 65

Powell, Mr. and Mrs. Daniel, Covington, Ohio, 62

Ruby, Mr. and Mrs. Paul, Ottumwa, Iowa, 60

Stackhouse, Mr. and Mrs. Raymond, Corunna, Ind., 50

Wampler, Mr. and Mrs. Guy E. Sr., Bridgewater, Va., 50

Whiteacre, Mr. and Mrs. Jesse W., Roanoke, Va., 56

Wimmer, Mr. and Mrs. Frank, Copper Hill, Va., 50

Wolf, Mr. and Mrs. Ivan, Hartville, Ohio, 50

Deaths

Albright, Warren, 70, Lancaster, Pa., Feb. 22, 1981

Albright, William C., 83, Hollidaysburg, Pa., Feb. 28, 1981

Berkebile, Stella, 72, Hollsopple, Pa., Nov. 9, 1980

Besse, Fred F., 76, Hartville, Ohio, July 5, 1980

Bitner, Ruby S., 67, Chambersburg, Pa., Feb. 25, 1981

Bollinger, Nellie M., 81, South Whitley, Ind., April 1, 1980

Carmichael, Mark J., 71, Weston, Ore., Feb. 22, 1981

Cramer, John M., 62, Lititz, Pa., Feb. 12, 1981

Dilling, Lela, 82, Fort Wayne, Ind., June 23, 1980

Dimmick, Edison L., 83, South Whitley, Ind., April 25, 1979

Dougherty, Katherine, 62, Harrisburg, Pa., Feb. 13, 1981

Ebersole, Jacob, 78, Brethren Village, Lancaster, Pa., Feb. 8, 1981

Evans, John L., 65, Hartville, Ohio, July 17, 1980

Flory, Janet C., 66, Bridgewater, Va., Oct. 8, 1980

Foust, Margie O., 89, Chambersburg, Pa., March 3, 1981

Garber, F. Y., 83, Waynesboro, Va., Dec. 15, 1980

Garber, Robert F., 69, Dayton, Va., Feb. 22, 1981

Gnagy, Daniel J., 82, Waterloo, Iowa, Jan. 15, 1981

Grady, Elmer H., 56, Waterloo, Iowa, Jan. 24, 1981

Graybill, Abram S., 85, Lititz, Pa., Feb. 27, 1981

Haldeman, Ollie, 90, Abilene, Kan., Feb. 20, 1981

Hawn, Clelo Catherine, 85, South Whitley, Ind., Jan. 13, 1981

Hershberger, Edith A., 77, Pompano Beach, Fla., Dec. 24, 1979

Hinson, Juanita Blankenship, 49, Goshen, Ind., Jan. 19, 1981

Holt, Noah I., 83, Pendleton, Ind., Jan. 19, 1981

Jarnagin, Rhoda, 86, Morristown, Tenn., Jan. 25, 1981

Kirby, Austin W., 70, Grottoes, Va., Feb. 11, 1981

Kirkpatrick, Kenneth, 64, Modesto, Calif., Feb. 21, 1981

Kurtz, Jay K., 78, Hartville, Ohio, Dec. 10, 1980

Lewis, Jay S., 51, Martinsburg, Pa., March 2, 1981

Lohr, Ira, 84, Hollsopple, Pa., Nov. 20, 1980

Long, Violet H., 83, Warrensburg, Mo., Feb. 27, 1981

McElroy, Irene M., 81, Modesto, Calif., Feb. 1, 1981

Madeira, Sheldon, 79, Camp Hill, Pa., Jan. 16, 1981

Martin, Therman, 70, South Whitley, Ind., Apr. 19, 1980

Metzker, Jacob Ira, 71, Modesto, Calif., March 1, 1981

Miller, Anna B., 74, East Canton, Ohio, Jan. 21, 1981

Miller, Dora S., 92, Lititz, Pa., Nov. 15, 1979

Mitchell, Shannon H., 8 months, Roaring Spring, Pa., Feb. 27, 1981

Myer, Joseph R., 17, Manheim, Pa., Feb. 3, 1981

Paxton, Ruth L., 74, McCordsville, Ind., March 1, 1981

Plank, Homer, 72, Ashland, Ohio, Jan. 25, 1981

Potts, Paul Eugene, 7, Corunna, Ind., Feb. 19, 1981

Schmitt, Norman, 79, Modesto, Calif., Feb. 3, 1981

Stickler, Flo, 102, Bloomfield, Iowa, Jan. 31, 1981

Sullivan, John L., 85, Hanover, Pa., Jan. 2, 1981

Wader, Fannie, 82, South Bend, Ind., Dec. 21, 1980

Weaver, Bernice, 73, Hollsopple, Pa., Oct. 22, 1980

Wentz, Ordean, 58, Hanover, Pa., Jan. 15, 1981

Werstler, Ruth I., 53, Canton, Ohio, March 29, 1980

Wingerd, Paul E., 86, Waterloo, Iowa, Oct. 12, 1980

CRISIS IN OVERSEAS MISSION / from page 14

The difference lies in the ends of that partnership—the commitment to "missions" and to "mission."

Mainline liberals tend to define overseas mission exclusively in terms of partnership with overseas churches (or ecumenical agencies). They seek to make it a two-way partnership, but since the realities of need and resources are mainly in one direction, overseas mission tends to become *interchurch aid* to Third World churches. The mainliners try hard to let the receiving churches define the kind of aid they want, "responding" to "requests" from the churches (although they often plant and shape the requests to which they respond).

Evangelicals, too, work in partnership with younger churches in the context of a radically changed Third World. But the basic difference is in the *goal* of that partnership.

For evangelicals, "mission of the church" has not replaced "missions," but has only placed missions in a broader context. They do not regard missions—understood as reaching the unreached—as "old style" but as the unchanged central element in the mission of the church. They carry on this activity in partnership with like-minded Third World churches.

They engage, as they always have, in works of mercy and compassion, and they are increasingly willing to engage, along with partner churches, in ministries of social change as well.

But the ultimate purpose of their partnership, as evangelicals, is always "evangelizing the world for Christ." They see the now established and autonomous denominations throughout the developing world as an unfinished task. They seek partnership with them in completing the task of reaching the unreached.

The mainline establishment sees a Third World with churches everywhere as no longer a "mission field" in the classic sense. The planting of churches throughout the world has now been achieved. The relativism and tolerance of a liberal world view now demand a kind of respect for non-Christian religions which precludes overt attempts to evangelize among them.

Some "old-style" missionaries are allowed to continue to function under their sponsorship, since all mainline denominations are pluralistic, and much of the money comes from "old-style" sources. But preferred partnership arrangements are with those denominations, leaders, and ecumenical organizations sharing their goals: social change, development projects, and institutional support.

Both mainliners and evangelicals, then, are fully aware of the radically changed context for overseas mission. But their *responses* are different.

The structures through which they respond are also increasingly different. Since the liberal establishment controls the mainline denominations, the liberal/ecumenical view prevails in the official denominational structures. What takes place overseas is not "missions" but "mission"—the whole mission of the church.

Among the missionaries still being sent overseas, those engaged directly in evangelization are a small minority. Most are either in support roles for the national churches or in social ministries. Yet overseas mission remains in a special way the "cause" of the evangelicals, and they provide the bulk of its financial support. Hence the conflict.

Until the restructuring of the mainline denominational bureaucracies in the 1960s and '70s, control of the foreign mission agencies had remained largely in the hands of the evangelical constituencies.

After the changes brought by restructuring, evangelicals in the pews continued to identify overseas mission with their own evangelical goals. Although puzzled and often angry with the trend they perceive, they continue to trust and sup-

CLASSIFIED ADS

FOR SALE—A must for Brethren genealogists: computerized index to volumes 1-5 of the Newsletter of the Fellowship of Brethren Genealogists. Send check for $2.50 to Tom Crago, 4107 Crocus Lane, Colorado Springs, CO 80907. Other volumes in preparation.

FOR SALE—Person's Perfect Popcorn. Both small & large yellow & white (between the yellows in kernel size). Can send 5 to 40 lbs. in 1 pkg. any place in US. 50¢ a lb. plus UPS. Will deliver to door in 5-lb. bags in Des Moines area. Specify amt. & whether yellow or white. Contact: C. C. Persons, Box 346, Ankeny, IA 50021. Tel. (515) 964-7674.

FOR SALE—"Vinna's Fourscore and Seven Years." Story of a Brethren girl, born in Illinois in the early '90s, growing up in a changing world, declaring she'd never marry a preacher—but she did. Changing world carries the couple through a century of progress. Written with humor, warmth, and appreciation of the author's heritage. Paperback; 370 pages; 55 pictures; $10.95 postpaid. Order from: Vinna C. Rarick, 26293 Lakeview Drive, Elkhart, IN 46514.

SCHOOL—Openings for students grades 9-12 at Scattergood School, West Branch, IA 52358. Approved coeducational Quaker 4-year college-preparatory boarding school with simple lifestyle. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, cook meals. Small personal caring community that promotes individual growth. Write or call (319) 643-5636.

TRAVEL—Bible Land and Athens Continuing Education, Nov. 18, 1981, nine days with Raymon and AnnaBelle Eller. Guest leaders: Professor Katie Tailiaferro and Chaplain Robert Clarke, both from University of Akron, Ohio. For a colorful brochure write to: Rev. Raymon Eller, 303 Kohser Ave., North Manchester, IN 46962 or call (219) 982-6541. No. of passengers limited—don't delay.

TRAVEL—Juniata College Tours 1981: Pre-Conference: Cradle of Christianity (Greece, Turkey, and 7-day Greek Isles Cruise incl. Ephesus, Corinth, Patmos, Athens) June 9-June 23. 1981: Sept. 12-29. China Friendship Tour $3182. Excellent itinerary. Best weather for travel in China. From east coast. 1982: August. London to Hong Kong by train; extensive travel in China; stops in Paris, Berlin, Warsaw, Moscow, Siberia, Outer Mongolia as well as in China. Deluxe. Harold B. Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

TRAVEL—To Bible lands in Christmas holidays, leaving Dec. 23. Your experienced tour director and Bible teacher is Edward K. Ziegler. Substantial discount for early reservations. For brochure and information write P.O. Box 4842, New Windsor, MD 21776. Tel. (301) 635-2922.

TRAVEL—Midwinter break in Hawaii, plus Rose Bowl Parade. Dec. 31, 1981—Jan. 10, 1982. Write J. Kenneth Kreider, RD 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Tour by bus the Pacific Northwest, July 31 through Aug. 23, 1981. Banff, Lake Louise, Columbia Ice Fields, Jasper, Vancouver, Victoria, Seattle, Mt. Ranier, Yellowstone Nat. Park, Teton Nat. Park, Black Hills Passion Play, and much more. Write or call Ralph and Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686. Tel. (814) 684-1771.

TRAVEL—Experience China with an emphasis upon understanding its past and present. Aug. 10-28 from Chicago or San Francisco. Includes stop in Hong Kong. Write Becky and David Waas, 209 Damron Dr., N. Manchester, IN 46962.

TRAVEL OPPORTUNITIES—Pastors, teachers and persons desiring to host tours all over the world. Let us assist you in your travel arrangements. Write to Pastor Wendell Bohrer, wife, Joan, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 266-2629 or (814) 536-1811.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W. C. Crumley at (615) 687-1892.

INVITATION—Use our church yard for camping while traveling, especially those attending Annual Conference 1981. Nettle Creek Church of the Brethren, Old State Rd. 1, south of Hagerstown, Hagerstown, IN 47346. Approx. 60 mi. from Convention Center. Tel. (317) 489-5797.

port denominational overseas mission activities more strongly than other aspects of denominational programming.

But in a climate of growing suspicion, they have been increasingly aggressive in two ways. One is to seek to place restrictions on the way the money they give to the denomination can be used.

More significant in the long run, however, may be the second way evangelicals have been reacting, through the support of nondenominational parachurch organizations engaged in overseas mission.

We noted earlier the declining number of missionaries serving overseas under the auspices of denominations affiliated with the Department of Overseas Mission (DOM) of the generally mainline National Council of Churches. There are, however, two other groupings of missionary-sending agencies: the Evangelical Foreign Mission Association (EFMA), representing 37 conservative denominational agencies and 35 independent agencies; and the Independent Foreign Mission Association (IFMA), with 44 independent groups.

During that same six-year period in which the number of DOM-sponsored missionaries decreased by 31 percent, the number serving under EFMA increased by 15 percent, from 6,500 to 7,500, and the number under IFMA increased from 6,000 to 6,500 (8 per cent).

The financial comparisons are even more striking. While overseas mission funds contributed through NCC-DOM decreased in that period from $145 million to $125 million (down 13 per cent), funds contributed through the other two associations, EFMA and IFMA, increased by 136 percent, from $95 million to $225 million.

When the agencies not affiliated with either EFMA or IFMA are taken into consideration, overall overseas mission income, when adjusted for inflation, increased in this six-year period from $317 million to $404 million. The overall number of missionaries grew from 34,460 to 36,950.

Despite the mainline perception of a decline, then, the overseas mission movement is stronger than ever. But a massive shift has taken place, from mainline to evangelical, from church-sponsored to parachurch. On the basis of the available data, we are indeed "leaving it to the independents." ☐

Richard G. Hutcheson Jr. is the executive of the Office of Review and Evaluation of the Presbyterian Church in the US. This article is adapted from his new book, Mainline Churches and the Evangelicals, *and is printed with permission of the publisher, John Knox Press, and of* The Christian Century, *in which the original adaptation appeared.*

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- If you're coming from the North, go south; if you're coming from the South, go north; if you're coming from the West, go east; if you're coming from the East, go west, and you will all get to Indianapolis

For a great tell-and show-time
For a great yes and no time
A great touch and glow time!

The yearly ingathering of the brothers and sisters begins again as another Annual Conference in the Hoosier capital gets underway the last week of June.

Indianapolis is a long way from Germantown, and the Hyatt Regency is a long way from pallets on the floor of the church house. But the sense of the meeting still reigns supreme. And the sense of the meeting still holds that brothers and sisters of the faith can come together and seek the guidance of the Spirit in such matters as elections, church polity, and, yes, even human sexuality. In Donald Durnbaugh's classic, *The Believer's Church,* he noted that in the free (noncredal) churches the faithful ". . . desired to keep themselves open to new apprehensions of God's world." May Indianapolis be a setting for "openness to new apprehensions" of God's world and God's Word. May the gathering be a blessing to those present and those scattered. May something new and good and life-giving be present in the Church of the Brethren because we gathered in the name above all names, even Jesus Christ.

- The writing of the column for the June issue always leads me back to the old minutes of the Annual Meetings. The reading of these minutes "wonders me," brings a chuckle now and then (as will our minutes a hundred years from now), and gives me a new sense of appreciation of our special heritage.

On Shunning:

1866: Whom do the Brethren call fallen members, those that are in avoidance only, or all of them that are put out of the church? Ans.—We think that all that are put out of church by avoidance, or according to Matt. 18, are so called.

1892: Will this District Meeting ask Annual Meeting to say whether the Brethren still hold the doctrine of avoidance as heretofore? Ans.—We do.

(How good it is that some things "come to pass"!)

On Government:

1864: Does this Annual Meeting consider civil government of divine authority, or a mere association for mutual well being? Ans.—We consider that it is of divine authority from the testimony of the Apostle Paul. (See Rom. 13:1-8)

On the Quest for Beauty:

1877: Inasmuch as Annual Meeting ordered the compiling of hymns for the use of the church, and subsequently accepted the collection of the Brethren's Hymn Book, and inasmuch as we are now, perhaps, outstripping All The Fashionable denominations in variety of binding and grandeur, including six or eight different colors, nicely figured lids, gilt edge, metal clasps, etc., to gratify the eye: will not this Annual Meeting put some restrictions upon the publishers, so that we may have more of a sameness in the appearance of Hymn books, and thus be more consistent with our profession?

One thing is perfectly clear—we are earthen vessels indeed! Thank goodness the treasure of Christ is hidden within us!

- It seemed appropriate to give our monthly Favorite Books of Some Favorite Brothers and Sisters to Brother Moderator, Duane Ramsey. Duane's gracious response to Pilgrim's request included five books that influenced significantly the shape of his life and ministry: *Fox's Book of Martyrs; The Living of These Days* by Harry Emerson Fosdick; *Prayers* by Michel Quoist; *The Purpose of the Church and Its Ministry* by H. Richard Niebuhr; *Leaves From the Notebook of a Tamed Cynic* by Reinhold Niebuhr.

- From another Pilgrim's Pen: "The church with no great anguish on its heart has no great music on its lips."—Karl Barth

- See you on the journey.—P.K.H.

editorial

The human side of Elgin

There is an element of Brethren who nurture an image of "Elgin" akin to the one many of us have of "Washington." For these Brethren, no time is wasted on nuances. All aspects of Brethren program outside their local congregation are packaged neatly and labeled "Elgin." For them the whole shebang is "Elgin," a vague place staffed by faceless church bureaucrats out of touch with reality and bent on the ruination of all that the Brethren have ever held dear. Even the process of becoming "Elgin" staff is not clear, but apparently involves a diabolic trafficking in souls.

Given that image, it is probably futile for me, a member of that maligned staff, to attempt to communicate from here beyond the pale. But let me try.

Before I became a part of "Elgin," I was an honest-to-goodness member of the Church of the Brethren with acceptable credentials in a local congregation. Like all new staff, I was jarred to find out that once I became part of "Elgin" I forfeited those local credentials, along with all attendant considerations as a brother among the Brethren. I became liable to receive hate-filled letters from good brothers and sisters in our church family (for you can spew venom on "Elgin" that must stay bottled up, back home). My "keeping the gospel out of MESSENGER" assures the continuation of this fan mail.

Perhaps (I thought as I pondered my monthly editorial chore) I might alter the "Elgin" image just a bit, if I described a recent Elgin staff retreat. (These meetings are called periodically, I suspect, so the general secretary can account for scattered staff "going to and fro on the earth.")

Our assignment was a corporate study of a book, *Celebration of Discipline.* That celebration began with the mortification of our flesh in a bouncy two-hour drive in the BVS bus to the retreat center. At the center, the discipline of solitude and meditation was subtly urged on us by the setting—a placid lake view on 200 acres of woods and marshland criss-crossed with trails. Our rooms were freshly scrubbed with a particularly pungent disinfectant, seemingly calculated to open our heads to pure and lofty thoughts.

For two days we grappled with disciplines, encountering "inner" disciplines (meditation, prayer, fasting, study) and "corporate" disciplines (confession, worship, guidance, celebration), but feeling most at home working at the "outer" disciplines—simplicity, solitude, service, and submission.

Simplicity, we agreed, was too fixed in our Brethren heritage to admit of debate. We all paid lip service to it, politely ignoring specks in each other's eyes and self-consciously averting our own.

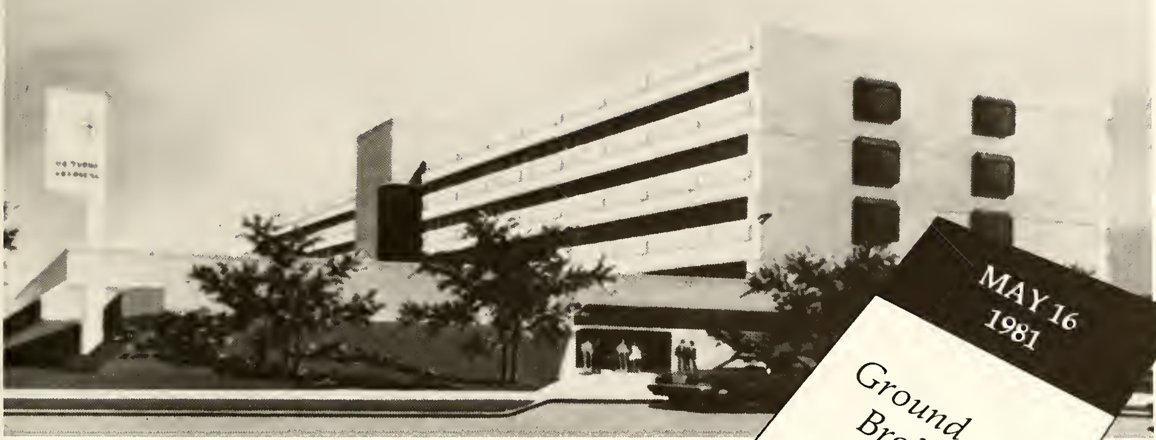
Solitude found us all of one accord, and the several participants seen moseying about the grounds in solitary reverie attested further to our conviction.

Service. Didn't we practically invent that discipline ourselves? We all relaxed on this firm and familiar Brethren turf, spending happy small-group discussion time establishing a distinction between the "self-righteous" service we eschew and "true" service (the *Brethren* kind).

Submission—Ay, there's the rub, and the end of our accord. One might have mistaken us for a flowering of the "me" generation as we squirmed and chafed in this ill-fitting discipline. Feminists among us were not alone in voicing complaints—the Apostle Paul fared as well with us as if we had been a gay caucus in high dudgeon.

At retreat's end, we boarded the BVS bus like robust summer camp returnees, and came back to Elgin with firmly girded loins, sincere in our resolve to apply our lessons to our roles as the unsung heroes of our denomination. Back at my desk, I riffled through three days' accumulation of letters to the editor. Hackles up, I began mentally to phrase devastating retorts. Then I remembered my disciplines. I humbly put down my pen and opened my book. Where was that chapter on submission again? —K.T.

Architect's rendering — New Bethany Hospital



MAY 16
1981

Ground
Broken
Chicago, Illinois

The New Bethany Hospital
… a Place for Caring.

The Church of the Brethren
and
The Evangelical Hospital Association

Join In An **Ecumenical Venture** To Keep *Our* Global Mission Of Healing Alive Into The Next Century

"I pray to God to let me see the new hospital - that these sick people will have a place to go," says Mary Pickens, an R.N. at Bethany. God speaks to us through Nurse Pickens' prayer, illuminating that our Christian service to Bethany Hospital is part of His healing mission.

Student Nurses at Bethany Hospital receive an "education in caring" as part of their practical training. Each year about 60 students from three Chicago inner-city colleges receive their R.N. or L.P.N. Certificate through the Nursing Program at Bethany Hospital. The New Bethany Hospital will provide a more modern facility for learning.

By bringing holistic health care into the Chicago inner-city neighborhoods with four Community Health Centers, Bethany Hospital brought better health care to nearly 40,000 people last year. The New Bethany Hospital will be better able to support these satellite facilities.

Direct inquiries to: Office of Church Relations, 550 E. Main Street, Annville, Pa. 17003

MISIÓN MUTUA

"Behold, how good and pleasant it is when brothers and sisters dwell together in unity."

The ancient words of the Psalmist sum up a very contemporary happening: Encounters between Iglesia Cristiana Pentecostal de Cuba —the Christian Pentecostal Church of Cuba—and the Church of the Brethren.

Opening the way to a series of creative ventures between the two churches is Misión Mutua en las Américas—mutual mission in the Americas. Behind the effort is the commitment of each denomination for a fresh style of mission relationship, of giving and receiving in mutuality.

Work camps in the two countries, visitors at each other's annual conventions, the exchange of faith sharing teams, and programs directed to church development and social concerns are ways Misión Mutua is being pursued. Your support, in prayers, dollars and understanding, is very crucial.

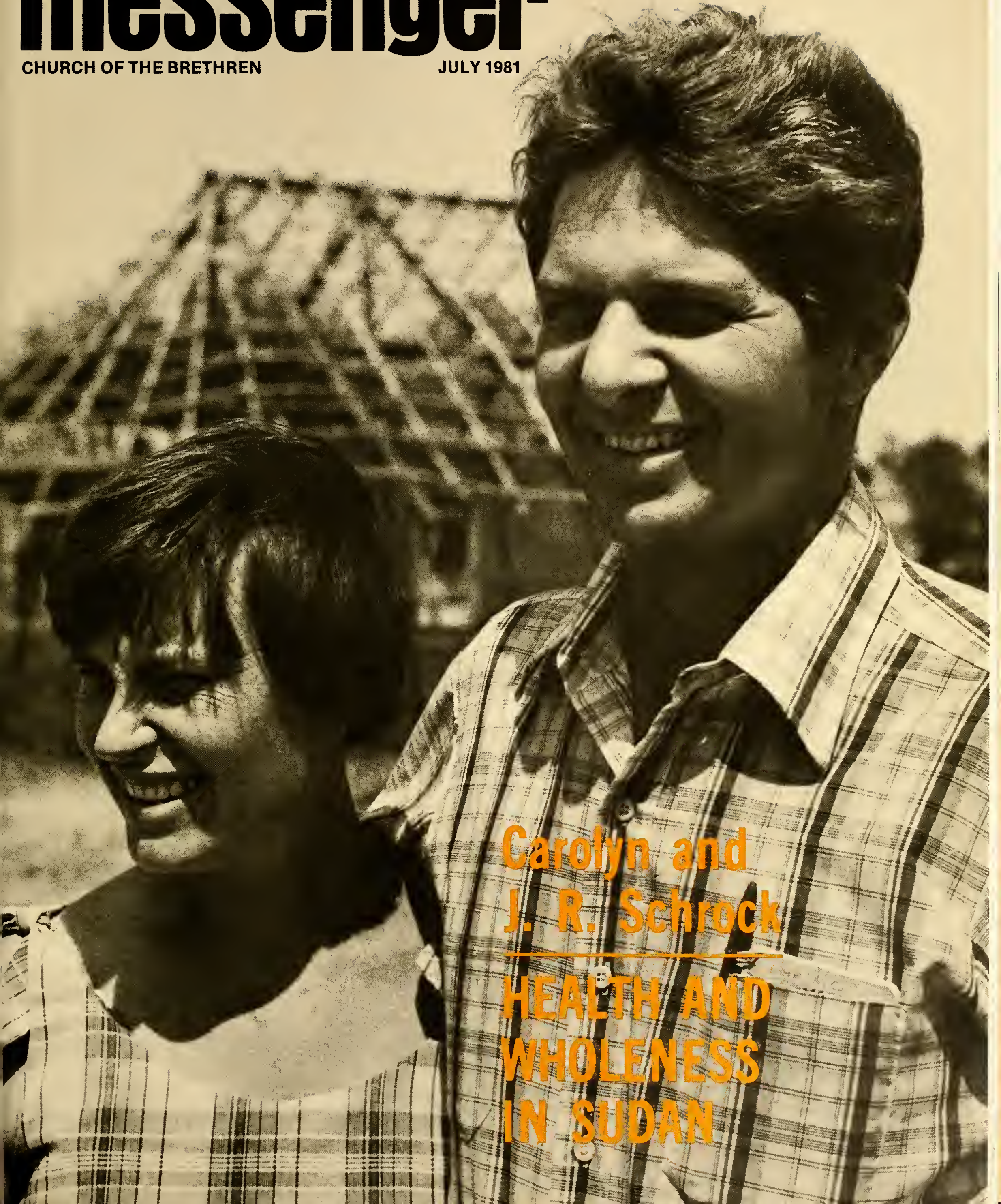
"Behold, how good and pleasant it is when brothers and sisters dwell together in unity."

Iglesia Cristiana Pentecostal/Church of the Brethren

messenger

CHURCH OF THE BRETHREN

JULY 1981



Carolyn and J. R. Schrock

HEALTH AND WHOLENESS IN SUDAN

contents

10 **Letters From Little Toe.** Dale W. Brown feels lonely as one who cannot completely identify with either the "moral minority" or the "moral majority." He addresses letters of concern to both groups, signing himself the "Little Toe" in the Body of Christ.

12 **Beyond the Rivers of Sudan.** What is it like being in mission in Africa in 1981? Kermon Thomasson visits Brethren workers at Mayom, Sudan, and describes the beginning of a new health care program for the Sudanese.

14 **The MICAH Mission: Words Into Action.** Howard E. Royer tells about the new MICAH Mission, a $5,250,000 program of outreach ministries in Africa and the United States.

19 **What About the Russians?** If Jesus really is Lord, says columnist Dale Aukerman, the question, "What About the Russians?" can be *not* a question of fear, but a query rising out of Christian faith and love.

20 **When Your Child Doesn't Want to Join the Church.** Ken Gibble notes the irony of an Anabaptist church encouraging children to join its ranks, and offers advice to parents of children reluctant to come forward.

24 **Blacklisted in *Mother Earth News*.** Nancy Werking Poling learned the hard way that "simple living" is a misnomer. She lists simple-living principles to abide by if homesteaders want to avoid the ire of their friends.

In Touch offers vignettes of Howard Yu of McFarland, Calif.; Jon Schrock of Mayom, Sudan; and Florinne Heisey of Denver, Pa. (2) . . . **Outlook** reports on Monsanto. El Salvador protests. Islam and Christianity. Military spending. Dave McFadden. New church. Evangelism festival. Electronic church. Brethren radio spots. African visitor. Satellite network. New executive. Brethren books to Moscow. Peace university. MX opposition. 1982 NYC. NCC on taxes (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Book Review**, "Life Stories That Enlighten," by Mark Mitchell and Fred W. Swartz (23) . . . **Resources**, "Youth/Young Adults," by Ralph Detrick (26) . . . **Pilgrim's Pen** (27) . . . **Opinions** of Owen G. Stultz, Bruce K. Wood, and Tom Knepper (28) . . . **Prayer Calendar** (30) . . . **Turning Points** (30) . . . **Editorial**, "A Tempest in a Foot Tub" (32)

EDITOR
Kermon Thomasson
MANAGING EDITOR
Harriet Ziegler
EDITORIAL ASSISTANT
Mark Mitchell
FEATURES
Harriet Ziegler, Fred W. Swartz
SUBSCRIPTION SERVICES
Ruth Anne Culp
PUBLISHER
John D. Metzler Jr.

VOL. 130, NO. 7 JULY 1981

CREDITS: Cover, 14 Roger Ingold. 1, 15, 18, 25 (art) Kermon Thomasson. 3 left, 12 Carolyn Schrock. 4 courtesy of *The Washington Post*. 5, 6, 26 Nguyen Van Gia. 9 Ralph Detrick. 19 Ed Buzinski. 21 Allen Litten

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1980. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years. $8 per year for Church Group Plan. $8 per year for gift subscriptions. School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., July 1981. Copyright 1981, Church of the Brethren General Board.

letters

BRETHREN, THINK ABOUT IT

It was Sunday morning and I was returning by car from a long trip. I kept turning the dial of the radio, hoping to find an interesting religious program. At 10 a.m. I caught the Mormon Tabernacle Choir. It was, as usual, worshipful and thought provoking.

At 10:30 I was set to search the dial again, only to discover a half-hour of tremendous organ music coming from the Reorganized Church of the Latter Day Saints. I left it on and it helped to deepen my spiritual commitments.

At 11 o'clock, again before I had a chance to turn the dial, the quiet and thoughtful voice of a woman began to tell a story. She told of a paperboy who, on his morning rounds, daily confronted the terror of going by a home where a large German shepherd dog leaped at the end of its chain, barking viciously. One day the inevitable happened—the chain broke. And much to the relief of the boy, the dog, uncertain of its freedom, tucked its tail and returned to its kennel.

The woman then drew a parallel that caused me to think about limitless freedom and its perils, and at the same time to consider the benefits of a disciplined, responsible freedom. The woman's voice then said, "Think about it." Suddenly I realized it was Jean Fike, as she concluded by saying, "'Think About It' is sponsored by the Church of the Brethren."

My eyes became moist. Fantastic! Hurray! I was wondrously surprised and pleased to realize that although we Brethren may not have half-hour chunks of national radio time, in some communities we are making a contribution.

RALPH MCFADDEN

Elgin, Ill.

A GREAT STEP BACKWARD

The May editorial, "Recovery of Sight for the Blind," is a timely and unfortunately all too accurate appraisal of current US foreign policy.

It is distressing to watch our own government pursue a foreign policy which represents a great step backward and which discredits us in the eyes of much of the world.

You may hear from some who will say the editorial is too "political." To them I would say, "How can the voice of the church be silent on issues which so vitally affect the lives of so many of God's children?"

BOB BEERY

North Manchester, Ind.

BRETHREN TRUST DISHONEST PERSONS

The dialog between gay persons and the church must continue. But it must be a dialog reflective of caring for one another, of compassion for one another, of the desire to hear and to be heard. But most important regarding this dialog, it must be reflective of trust of one another.

Presently homosexuality is thought to be so immoral that once we identify ourselves as gay, our word is no longer considered trustworthy. From that moment of self-revelation, our words on behalf of a positive understanding of gayness are seen as an effort at self-justification. We are seen as trying to justify desires and behavior which are *assumed* to be the result of basic character weakness and immorality.

Brother Harold Martin's BRF tract (May MESSENGER, page 25) reveals this lack of trust. In speaking of those who are supportive of being gay, he states that they "really have a problem with their *minds* as well as with their *morals*" (his emphasis).

It is ironic (thus sad) that as long as we keep the secret to ourselves (that is, are dishonest with church, family, friends) we are considered trustworthy. Further, though some of the church, family, and friends may know, as long as we are ashamed and seek to keep the secret buried, we are still considered trustworthy—even within the small group. Only when we seek to be open and honest and move toward integrity by witnessing to who we are, have been, and by God's creation/gift always will be, only then is the trust others have had in us withdrawn.

But we who are gay do not ask for trust (I say that kindly, yet firmly). We will not cry, "You do not trust us." We will not plead, "Please trust us." We will witness to our experience of the absence of trust and false witness against us within the church. We are now, by the grace of God, trusting ourselves. And so we expect trust, and strive to live in trust with everyone. And we believe that eventually the grace of God will so penetrate the church as to provide the trust between us that does not now exist.

KERBY LAUDERDALE
Silver Lake, Ind.

LIBERALISM CARRIED TO EXTREMES

Does the February article, "The Heroic Church in Central America," represent the viewpoint on violence held by the Church of the Brethren? This article strikes me as being a very apostate work. With the "Church of the Poor" taking political sides and even justifying an insurrection by violent means, even liberalism is carried to the extremes.

DENNIS APEL
Reading, Minn.

NOTHING BUT THE TRUTH

It is all right to criticize MESSENGER and/or the denomination. But it must be done with integrity. The May letter to the editor which says, "... the only letters that get printed are those leaning toward MESSENGER's point of view" is obviously false to anyone who reads the magazine.

But the writer *does* have a point. He says, "... if we don't live by the true word of God, and accept all the word of God and not just part of it, we will be doomed to hell." The truth of that makes 2 Chronicles 18:15 an important scripture to consider: " . . . speak . . . nothing but the truth."

Before any of us makes accusations, let us be certain that we are representing them rightly.

RICK MOYER
Quakertown, Pa.

YOUR HORN'S FINE: TRY YOUR BRAKES

I was shocked by the article, "The Myth of the Brethren Family" (May). Yet you described each lifestyle as "Christian!"

Let me tell you, your forefathers would turn over in their graves if they knew how liberal your church has become. We are truly living in the end times when evil is spoken of as good, and good is spoken of as evil.

A while back a lady wrote me that it was time for the Brethren to put on the brakes. Well, this wasn't done, and you can see the results.

Let me tell you, embracing homosexuals, being wishy-washy on abortion, staying in the World Council of Churches and the National Council of Churches, coming out for ERA, and being against men and women being drafted—this was never part of Brethren heritage. You talk out of both sides of your mouth. No wonder people are getting out.

And the way the Bible is being changed—anyone who does this is under the curse of God. Just read the last book of the Bible, the book of Revelation. Need I say more? Someone is leading the Brethren blindly.

Praise God *I* saw the light. God is dividing the sheep from the goats. Wake up before it's too late.

I dare you to print this in MESSENGER.

GLADYS BERKEY
Chambersburg, Pa.

PERSONAL COMMITMENT NEEDED

I am in total agreement with one of the reasons given by the study committee for diminishing membership in the Church of the Brethren: "We are lacking in a warm, vital personal relationship with, and commitment to, Jesus Christ."

I never committed myself to Christ until I was 23. When I finally met Christ, I bowed down in love before him to serve him with my mind, heart, and total being—not just with my good deeds.

We all need to get to know our Lord better by spending time with our Bibles. God's Word and the Holy Spirit's guidance can help us have a balanced doctrine and life.

BRENDA SCHLONEGER
Shell Lake, Wis.

FEASTING ON RETURNED BREAD

"Brethren and the Armenians" (April) was especially interesting since our congregation at Fellowship has had two Bible and Art Studies led by one of those "starving Armenians."

Elizabeth Payne from Lexington, Va., of the Presbyterian Church was born and raised in Armenia and came to the United States about 1920. She relates these beginning years of her life in her autobiography, *Daughter of Euphrates.*

Through her ministry with us, we learned the meaning of "Cast your bread upon the waters, for you will find it after many days" (Eccl. 11:1). Her ministry was the returned bread from earlier Brethren relief work.

ROBERT E. ALLEY
Martinsburg, W.Va.

page one

The word "boondocks" wasn't in my vocabulary until after I was through college. The word "bush" was added when I went to Nigeria as a BVSer. It was used to designate any place more remote than where you were at the moment. As I was growing up in Virginia's Blue Ridge Mountains, the term for remote places was "the jumping off place." ("How far does this here road go? Spang to the jumping off place.")

A Mayom woman

Last January when I reached the little village of Mayom in Sudan, I felt I was truly at "the jumping off place." To look down from a small airplane and see mile after mile of deserts, arid plains, and steamy swamps not only gives one an improved perception of the vastness of Africa, but also puts in perspective the lonely outpost where J.R. and Carolyn Schrock and Steve and Karen Metzler work. I hope I have imparted, through description, a helpful presentation of that perspective in our cover story.

As I was putting the finishing touches on that story, my wife and I received a letter from an old friend, Lola B. Helser. Lola is the last surviving Nigeria pioneer of the mission venture that began in 1923 (see MESSENGER, February 1976, page 3). Her letter told of many exciting mission programs still going on in Africa today. Then she asked, "Is the J.R. Schrock you wrote about in the May MESSENGER related to the Marguerite Schrock Burke with whom I trained as a nurse before leaving for Africa?"

I was happy to answer Lola that yes, J.R. Schrock is Marguerite Burke's nephew. Nurse "Peggy" and her husband, Dr. Homer Burke, served off and on in Nigeria in health and medical work for over 50 years. (Peggy died in 1978.) Their last stint there was in the Lafiya program, which nephew J.R. was directing.

J.R. says that Peggy and Homer Burke served as "heroes" for him. How inspiring it is to have had persons like the Burkes lead others to service. And how fortunate we are to have mission veterans such as Lola Helser still among us, affirming the service that Brethren continue to render in Africa.
—THE EDITOR

in touch

Howard Yu: Foxhole convert

Deacon, soloist, chorister, choir member, and friendly greeter at the McFarland (Calif.) Church of the Brethren, Howard Pokhyong Yu has been brought by the Lord a long way from a battlefield of the Korean War. One would never guess that Howard, easily the strongest man in his congregation—judging by his bone-crunching handshakes—nearly died of malnutrition during those hard war years of the 1950s.

When the North Koreans overran Seoul at the beginning of the war, Howard managed to escape the communists as they conscripted South Koreans into their army. He held out until the Americans arrived and then was conscripted into the South Korean army.

Then in November 1951, in a front line "foxhole," with the full moon and constant cannon shell overhead, with dead men scattered about, in the full ravage of war, Howard gave his life over to Christ. After three narrow brushes with death, Howard was captured by the communists, but escaped in five days. "It was God's plan for me to be preserved to serve him," explains Howard.

Returning to devastated Seoul with other South Korean refugees after the war, Howard began his Christian service. He became a leader in his church in Seoul.

Howard also took private singing lessons and became a well-known soloist on Korean television, singing with the National Broadcasting Station Chorus.

Howard was visiting in California in 1963 when he met a childhood friend, Soo Chung, a plastic surgeon. They married in May 1964 and Howard enrolled in a Pomona, Calif., college.

Howard and Soo moved to McFarland in 1970. Working in a dairy, he started raising calves, then vegetables, and has now added cotton, rice, and other kinds of grain.

The family united with the Church of the Brethren in 1975. Their five children have years of perfect church school attendance.

Seldom does the family miss worship. Howard and Soo helped revitalize the deacons body of the church. Howard sings at McFarland with his deep, rich, baritone voice. Folks there agree with him when he says, "My voice is my pearl."

Last year was a big year for Howard and Soo—they became US citizens and were elected life deacons at McFarland. Howard is the epitome of 1 Peter 5:6, "Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you." The Yu family is a humble inspiration to the McFarland community and an ever present example of God's power to save.—GLEN STANFORD

Glen Stanford is pastor of McFarland (Calif.) Church of the Brethren.

Jon Schrock: Never

What does a 10-year-old American boy do with himself if he lives in the African bush hundreds of miles from any large town? No TV cartoons on Saturday morning. No *Star Wars* movies. No library books. No electrical toys. No Little League. No Scouts.

Jon Schrock manages. He hasn't had a dull day since he moved to Sudan 18 months ago. With his parents, J.R. and Carolyn Schrock, and his younger brother, Jedd, he lives in the remote village of Mayom. (See story, page 12.)

First there was language to learn—not formal lessons like his parents struggled with, but learning the natural way. Jon picked up Arabic with the childlike ease that humbles adults. All his Sudanese playmates spoke it, so why not? No sweat.

Then there were all the fascinating places to explore, such as the nearby swampy river, where with just the right clay you can make little boats and float them. Or you can take clay home to make a dozen different things.

If that pales, you can hunt for fish and frogs, or learn the names of all the exotic birds that crowd the river banks. Someday maybe you'll catch a glimpse of that elusive hippo they say is just downstream in a certain pool. Or see a crocodile.

Or you can go home with a new friend, visit his compound, chat with his family, learn the lore of the Nuer tribe.

If you want your own hideaway, a treehouse in a leafy tamarind is a perfect escape.

Jon served admirably as my photography assistant on a recent visit to Sudan. With disarming charm, he babbled away in Arabic and magically persuaded the shy Nuer folks to pose for my camera.

ull day

Of course all is not fun and games—even for a boy in the bush. Some time each day is spent with his mother, Carolyn, doing regular school work, following a correspondence course that keeps him abreast of US elementary school progress. But even school work can be fun for a boy who likes to draw and paint.

It was Jon's idea that he send back with me a gift for my 12-year-old son. With resourcefulness and dexterity, he fashioned from a Benson & Hedges cigarette box a clever reproduction of the Schrock Landrover. Rubber stoppers from medicine bottles formed the tires, which turned on axles of stiff straws.

What does a boy in the bush do with himself? He just turns loose his curiosity. Nature then takes its course with his creative spirit. And there's never a dull day.—K.T.

Florinne Heisey: Out for money

"Blessed are the peacemakers, for they shall be called sons of God." And, in the case of Florinne Heisey of Denver, Pa., they are called daughters of God.

A member of the On Earth Peace Assembly central committee, Florinne read in a book "that anyone interested in causes must be willing to give until it hurts."

"I thought a long time about that," she recalls. She then suggested that each member of the committee either give or raise $1,000 for the programs of the On Earth Peace Assembly. As she felt she could not give $1,000, Florinne, a member of the Mohler (Pa.) Church of the Brethren, decided to seek funds from members of her church.

"I selected nine families who would have more than ordinary interest," Florinne explains, "and contacted each one to make an appointment for an interview. Because I believe wholeheartedly in M. R. Zigler's vision for peace, it was easy to state my point and ask for an immediate contribution or one whenever they were ready. It was obvious my first contact would make a donation, but when he gave me $300 I was *really* grateful and felt the job of raising money would be easy."

As Florinne continued her appointments several other persons gave $100. Some were not able to contribute. "One man never returned my calls and I learned he had left the area for vacation," Florinne relates.

By Nov. 9, 1980, M. R. Zigler's 89th birthday, Florinne had reached her goal. "On that day I presented M. R. with a handful of checks and greenbacks totaling $1,000."

Florinne became involved in the peace movement in the spring of 1979 when she was appointed peace consultant for the Mohler church. She learned of On Earth Peace Assembly at a district meeting and a few weeks later traveled to New Windsor, Md., for the assembly's spring meeting. She describes the On Earth Peace Assembly as "a tremendous idea."

In addition to her work on the On Earth Peace Assembly central committee Florinne's wide ranging interests include membership on the church music commission, and in her local historic trust preservation and political group, singing in the choir, being a discussion leader for older youth, and a correspondent for local newspapers. Her husband, Willis, is an avid gardner and she cans and freezes much of their food.

The mother of three children and now a grandmother, Florinne says of her fund-raising experience, "I learned a great deal but mainly that to solicit funds one must keep after people . . . gently."—VIRGINIA BADGER

Virginia Badger is a member of the Lititz congregation, Lititz, Pa.

Brethren ask Monsanto: consider nuclear risk

At the annual meeting of Monsanto Company shareholders in April, the Church of the Brethren introduced a shareholders' resolution calling for the company "to recognize that nuclear war is not a solution to our problems."

The resolution, filed by the Brethren, The Episcopal Church Publishing Company, and Sisters of Loretto, all shareholders in Monsanto, asked the company to recognize that nuclear war "is worse than any problem it might be used to solve" and to consider the company's moral and social obligations. Of special concern to the filers was Monsanto's Mound Facility in Miamisburg, Ohio, where nuclear detonators are produced.

Velma Shearer, who represented the Church of the Brethren at the meeting, reports that despite a "good audience," the six percent vote needed to appoint a special committee to review Monsanto's involvement in nuclear weapons production was not obtained. The decision to file a shareholder action with Monsanto is based on investment guidelines adopted by the General Board in 1972 and follows a similar effort at the 1980 meeting.

According to the filers, the Mound Facility is involved in production of nuclear detonators, and is managed by Monsanto for the Department of Energy. The facility also handles tritium, a component of thermonuclear weapons and a substance capable of causing aberrations in cell structure.

Pointing out the company's responsibility to its workers and local communities, Shearer reminded the shareholders that "chromosomes in cells are never immune to radiation damage; biological damage by radiation requires only one radioactive atom and one cell to initiate the cancer or genetic mutation cycle."

A nurse who has researched nuclear hazards, Shearer also told those attending the annual meeting that nuclear workers "are showing significantly higher chromosome damage . . . even though the workers' radiation exposure is within the internationally accepted maximum permissible levels." She also said that 15-year-olds are now carrying a radiation dose commitment equaling that of their parents.

Holding 800 shares of Monsanto stock since 1974, the Brethren did most of the basic research for the resolution.

Good Friday march protests El Salvador involvement

A group of Protestant religious leaders marched through Washington, D.C., on Good Friday to protest the involvement of the US government in El Salvador. Bob Neff, general secretary of the General Board (fourth from right, above), was among them. Adapting a Latin American tradition that reenacts Jesus' procession on Good Friday, called the "Way of Suffering," the religious leaders carried a cross from the White House to the State Department, stopping at the World Bank and Organization of American States' buildings in between. At each stop in their contemporary "Way of Suffering," the leaders participated in worship, singing hymns, sharing scripture and statements of concern, and offering prayers. At the World Bank building, where the worship focused on confession, Neff said, "The tragic reality is that US weapons are being used by the Salvadoran military to persecute the poor and to martyr Christians. The government of El Salvador is waging a war against its own people. We are here," he continued, "to call upon our government to suspend all military aid to El Salvador." Other leaders participating in the march included those from the African Methodist Episcopal Church, Presbyterian Church in the US, United Presbyterian Church, Reformed Church in America, Society of Friends, American Baptist Churches, National Council of Churches, United Church of Christ, and Christian Church (Disciples of Christ).

Meeting explores issues of Islam, Christianity

Thirty-one persons representing three major faiths, including 11 Christian denominations, met at the New Windsor Service Center, New Windsor, Md., April 28-30, for a conference on Muslim/Christian relations, "Interface via Interfaith." It was the first such conference sponsored by the Service Center.

Participants explored contemporary issues through theological perspectives of Islam and Christianity. Four major resource persons shared background information in the following areas: Qu'ranic foundation of Muslim life; Muslim understanding and implementation of the faith; Christian views of Islam; Islam in the daily lives of Muslims; Muslim views of Christianity and the West; religion and politics in Islam; Muslim/Christian differences; scriptural similarities and differences between the Bible and the Qu'ran.

Presenting were: Willem Bijlefeld, director of the Duncan Black Macdonald Center for Christian/Muslim Relations; Kahlil Abdel Alim, Imam of the Washington, D.C., Masjid of the American Muslim Mission; Yvonne Haddad, faculty member of the Hartford Seminary Foundation; and Ghulam-Haider Aasi, faculty member of Colgate University.

Following plenary presentations, small group sessions examined the pertinence of the learnings to individuals' personal decision-making patterns. New directions were considered for creative discussion on the commonalities and differences of Islam and Christianity.

Edward K. Ziegler acted as recorder for the conference and prepared a summary which will be available July 1 from the Public Information Office, New Windsor Service Center, Box 188, New Windsor, MD 21776. — Micki Smith

Budget criticized for shift toward military

"President Reagan's proposed budget for 1982 doesn't indicate a cut in the budget but a shift in priorities," says Ron Hanft, director of the Church of the Brethren Washington Office. "His budget redirects spending from programs for the poor and the needy to the Pentagon, where a great deal of waste occurs."

By 1983, the Reagan proposals would increase defense funding by $625 billion, "hardly a deficit-destroying move," says Hanft. This is a 40 percent increase over the 1981 defense budget. Hanft and others say this increase could fund many of the social programs Reagan is slashing, such as food stamps, child nutrition, and Medicaid.

Hanft questions Reagan's assumption that tax breaks for big business will create more jobs and so "trickle down" to those in need. He says there is no assurance that corporations are going to spend their tax breaks in a way that will provide jobs for those who need them.

In the next five years, according to *The Washington War Tax Resistance Newsletter,* the average US family of four could spend as much as $27,000 on the military through federal income taxes. These figures were based on former President Carter's military outlays and would increase if based on the Reagan proposal.

Reagan's rationale for cutting many social assistance programs has been that they are wasteful. Recent findings, however, indicate that the Pentagon is also guilty of waste, cost overruns, mismanagement, and fraud. The *Chicago Tribune* detailed the investigation by the Pentagon of over 7,000 cases of internal theft, bribery, and fraud during the last six months of 1980. The article reported that just 43 of these cases involved monetary loses of over $36 million.

The Department of Defense itself indicated that the Pentagon had over run weapons systems estimates by more than $47.6 billion in the last three months of 1980 alone. The government's General Accounting Office reported that the M1 tank, for instance, which originally was to cost $507,000 per unit, now costs an estimated $2,549,000 per tank.

In a letter documenting other GAO findings to Secretary of Defense Weinberger, Elmer B. Statts, outgoing head of the GAO, said that mismanagement and waste add "several billion dollars a year" to defense spending. As reported in *The Washington Post,* the letter outlined 15 areas with the potential to save more than $10 billion in defense expenditures by 1985. No detailed response to Staats' letter had come from the Defense Department two months after it was sent.

McFadden wins prize for essay on peace

Manchester College student Dave McFadden has been awarded a prize for an essay supporting the abolition of war. McFadden is known to many Brethren for his work as volunteer coordinator of the 1978 National Youth Conference for Brethren.

In a contest sponsored by the Institute for World Order, McFadden was one of five graduate and undergraduate students to receive an Ira D. and Miriam G. Wallach Award and a cash prize of $1,000.

McFadden's essay, "The Abolition of War: Deposing a Modern Monarchy," compared the modern war abolition movement with the 17th century rejection of the theory of the divine right of kings. His essay also offered a plan for achieving a disarmed world by having local organizations propose contracts for alternative ways to spend the money now spent on war.

Festival of evangelism planned for late July

Focusing on the theme "Let the Church Obey His Voice," an American Festival of Evangelism is planned July 27-30 in Kansas City, Mo.

The idea for the festival, a national congress on evangelism, was inspired by a similar conference in Lausanne, Switzerland, in 1974. The festival is planned by a 42-member group drawn from many different denominations.

The national director of information, Robert L. Hart, says the festival was planned "to raise the level of evangelistic outreach in America by the more than 150 denominations and Christian groups cooperating with the festival."

Billy Graham and Luis Palau are among the major speakers for the three and a half day event. Two hundred workshops and seminars are planned including focuses on the theology of evangelizing, evangelizing the deaf, discipling Hispanics, using TV for local evangelization.

Merle Crouse, General Board staff for evangelism, encourages interested Brethren to attend the congress. Those interested should call toll free (800) 821-6606. Individual registration fee is $65. Families up to five may register for $95. Housing and meal cost is not covered by the registration fee.

Dissenters form new Evangelical Presbyterian Church

Clergy and laity from 15 dissenting United Presbyterian Church congregations formed a new denomination, the Evangelical Presbyterian Church, on March 25 in St. Louis. They unanimously accepted an "agreement" statement and provisional books of government and worship. The group has split from UPC because it claims the church does not affirm the deity of Jesus Christ, the infallibility of the Bible, and the freedom of local congregations to bar women from church offices. The breakaway group claims 28,000 adherents and expects 10 more congregations to join in the next few months. "The flag is now raised," said Calvin Gray, EPC's moderator.

William P. Thompson, stated clerk of the UPC, said, "They have a right to withdraw as individuals, but they do not have a right as congregations. It always causes us some pain when church members leave, but that's their right." Thompson said the UPC's 152 presbyteries are dealing with the issue of withdrawing congregations and settlement of church property.

The major focus of the Evangelical Presbyterians is adherence to the infallibility of the Bible and the deity of Jesus Christ—two doctrinal questions sidestepped in the 2.5 million-member UPC, according to Gray. In addition to the new denomination's stance on evangelical doctrine, Gray, who is pastor of First Presbyterian Church in Trenton, Mich., says, "There is a certain sense of freedom here that wouldn't be felt in other churches." An example of this freedom, he said, is allowing churches the option of excluding women elders. Gray called the new denomination's position one of "tolerance." The UPC requires women elders in each congregation while conservative Presbyterian denominations, like the Presbyterian Church in America, forbid them.

Radio spot campaign popular with stations

"Time for a Change," a new radio spot campaign produced by Brethren Broadcast Ministries, is proving popular with radio stations around the country. Only four months after its introduction, more than 310 stations have agreed to air the spots as public service announcements.

Brethren Broadcast Ministries placement staff reported that stations requesting the spots are calling them "excellent." Religious communications professionals have also been impressed. The campaign recently took a prize in a national contest. Entered in the broadcast division of the Religious Public Relations Council's annual communications award contest, the campaign won a certificate of special merit for radio spots. (First prize—the award of excellence—went to Franciscan Communications.)

"We are thrilled with the award from RPRC," said Harriet Ziegler, executive producer of the campaign, "but we are even more excited about the enthusiasm for the spots being shown by our congregations and by the radio stations."

"Time for a Change" is a campaign of eight 60-second spots designed to help listeners take a look at contemporary North American lifestyles and motivate them to make changes in their lifestyle. The spots address peacemaking, stereotyping, family life, winning, sexuality, and other timely issues.

The campaign, produced with the General Conference Mennonite Church, must be placed on stations' public service time. Packets containing placement information were sent to pastors and witness commission chairpersons in January and many congregations have already approached stations about placing the spots. Persons or congregations wanting more information about "Time for a Change" should contact Brethren Broadcast Ministries, Box 22, Harrisonburg, VA 22801.

African church executive meets with Brethren

Among the joys of working at the denominational offices in Elgin is the opportunity to share experiences with Christians from around the world. In April, Isabella Johnston, program secretary for church, family, and society of the All Africa Conference of Churches, in Nairobi, Kenya, visited the offices. She gave the message during the morning chapel service and later met with interested groups. Above, Johnston (center) discusses possible grant recipients with members of the Global Women's Project steering committee: (from left) Harriet Ziegler, communications staff liaison to GWP; Mary Cline Detrick, GWP administrator; and Mary Brandenburg, chairwoman of the steering committee. Johnston was especially excited about a gathering of African churchwomen planned in Nairobi July 28-29, preceding the general assembly of the All Africa Conference of Churches. This meeting will be a unique opportunity, she said, "for African churchwomen to get to know each other, to exchange ideas, and to discover among themselves the feminine church leadership that exists in Africa." Johnston is coordinating the first-ever event.

FCC official warns electronic church

The acting chairman of the Federal Communications Commission has warned electronic preachers not to let adulation from audiences turn them from "carriers of the word of God into false idols."

Speaking at the annual Abe Lincoln Awards banquet sponsored by the Southern Baptist Radio and Television Commission, the FCC's Robert E. Lee said adoring audiences can make a "moneychanger" of an eloquent preacher. He said religious leaders will be held responsible for any misuse of the electronic media. He added that "the little old lady or gentleman who contributed a hard-earned or long-saved pittance expects it to further God's work, not to aggrandize the messenger."

Lee stressed that the FCC is concerned about "claims that religious broadcasters may be using their programs for purposes other than those they state on the air." The FCC for several years has been looking into complaints that Jim Bakker's PTL television network solicited contributions for missionary enterprises and used the money to pay debts. "It seems to me," Lee said, "that religious broadcasters, especially, would abhor such a stigma."

On politics and religion Lee expressed an uneasiness "when answers to the serious issues of our times are glib and when isolated passages from the Bible are used to support inconsistent political positions."

He expressed a fear that "in the effort to find God on our side of an issue, we may lose sight of the true word of God."

Catholics move boldly to satellite network

America's Roman Catholic bishops have approved development of a sweeping telecommunications network using the latest satellite technology.

"We have positive values we want to communicate; we have real gospel people out there leading real gospel lives," said one Catholic communicator in describing the purpose of the new network.

The multimillion dollar system will give the church the immediate ability to beam television programming, through hookups with local dioceses, throughout the country. Long-distance telephoning, satellite conferencing, and electronic mail are included in the Catholic vision for the coming years.

The administrative board of the National Conference of Catholic Bishops voted unanimously in favor of the system this spring. They plan to incorporate a nonprofit organization, the National Catholic Telecommunications Network, and aim to have the satellite system operational by the first of the new year.

Costs for system operations in the first year are estimated at $5 million. Initially the Catholics plan to lease 25 hours a week on the Westar satellite owned by Western Union. In addition to the expense of leasing time on satellites, the church is asking each of its dioceses to set aside $25,000 for an earth station in their area to receive the satellite signals. The earth station is a simple "dish" set to receive the "scrambled" signals. Without the proper setting, an earth station cannot unscramble the incoming signals.

Part of the Catholics' overall telecommunications plan calls for replacing Bell system telephones in parishes, convents, and schools. AT&T estimates that the Roman Catholic Church in America is the largest telephone user outside of the federal government. The church spends more than $100 million a year for telephones, half of which is for equipment.

The satellite system also will provide religious instructional and evangelism materials that can in turn be used on cable systems, on home video recorders, or for parish-centered activities. Two-way communication among parishes is another aspect of the Catholic plan.

New district executive for Southern Plains

John E. Thomas Sr. has been named the new executive of the Southern Plains District. He replaces Glenn Harris who is retiring after serving in the post on a volunteer basis since 1978.

John Thomas

Glenn Harris

Thomas, a teacher in the public schools of Guthrie, Okla., is also the interim pastor of the Thomas (Okla.) church. He is a graduate of McPherson College and Bethany Seminary and worked several years for Church World Service/CROP. He and his wife, Frances, have five children. Thomas was profiled in the May MESSENGER, page 2.

Harris will remain in Jennings, La., where he and his wife, Ethel, have lived many years. Thomas will assume his duties at the time of Southern Plains District Conference, July 16-18. Harris will act as his assistant and will continue to edit the district newsletter.

underlines

FINISHING TRAINING ... Nine Brethren have graduated from the Education for a Shared Ministry program. They are *Doris J. Fawl*, Washington Creek (Kan.) church, May 18, 1980; *Rufus E. Smith*, Pound River (Va.) church, June 1, 1980; *David M. Wine*, Buckeye (Kan.) church, Nov. 2, 1980; *Roy E. Pfaltzgraff Jr.*, Haxtun (Col.) church, April 26; *Gary Wayne Edwards*, Brummetts Creek and Pleasant Grove (N.C.) churches, May 3; *Donald O. Shankster*, Mount Carmel and New Haven (N.C.) churches, May 3; *Jason Bauserman*, *Donald W. Curry*, and *John Eston Vandevander*, all of the Pocahontas (W.Va.) church, May 17. EFSM is a program of the General Board, Bethany Seminary, and the districts to work with smaller congregations in strengthening local leadership.

NAMES YOU KNOW ... *Mark C. Ebersole*, president of Elizabethtown College, will continue as president of the college at the request of the board of trustees who cited the college's need for his continuing supervision of its academic and administrative affairs. Ebersole had planned to step down from that post July 1, 1982. . . . *Donald R. Lefever*, member of the Church of the Brethren, has joined many others in opposing the nomination of his brother, *Ernest W. Lefever*, as assistant secretary of state for human rights. After weeks of soul-searching, Donald reached the conclusion that despite his love for his brother he must honor a higher duty to "all men and women in the world" who may suffer from the human rights policies of his brother, reported *The Washington Post*. . . . *Robert F. (Bob) Richards*, twice Olympic gold medal winner and an alumnus of Bridgewater College, was the speaker at Bridgewater's commencement exercises May 31. Former *Brethren Life and Thought* editor *Edward K. Ziegler* spoke at the baccalaureate services in the Bridgewater Church of the Brethren. Both men received honorary doctorates at graduation.

HONORED ... On May 10, Manchester College President *A. Blair Helman* was presented an honorary Doctor of Humane Letters degree from Indiana University. . . . Elizabethtown College bestowed an honorary doctorate on *K. Ezra Bucher*, a 1932 Elizabethtown graduate, Brethren minister, and former faculty member and administrator at the college. . . . On May 3, Moxham Colonial church (Johnstown, Pa.), honored *John* and *Josephine Ellis* for their 50 years of service to the church and community. John had been pastor at Moxham from 1931 to 1967 and currently is the executive of Western Pennsylvania District. Josephine has been active in music ministry.

VOLUNTEERS RECOGNIZED ... New Windsor Service Center recently recognized 33 full- and part-time volunteers who gave a total of 36,000 hours' work to the center in 1980. Honored were: *Ethel* and *Murlin Hoover*, *Dawn Strickler*, *Loretta Ewert*, *Louise Shilling*, *Suzanne Jefferson*, *Bill Battaglia*, *Hazel Oppriecht*, *Edward K. Ziegler*, *Mabel Schrock*, *Louise* and *Larry Haynes*, *Charles* and *Dorothy Dupler Tryon*, *Harry* and *Gerry Graybill*, *Charlotte* and *Harvey Miller*, *Virginia Rice*, *Barbara Hechtman*, *Helen* and *Ben Burritt*, *Helen Deason*, *Merritt* and *Jill Bussiere*, *Wilbur Cassel*, *James* and *Joy Henderson*, *Charles Cline*, *Jake Zigler*, *Maurice Wolfe*, *Burns Houck*, *M.R. Zigler*.

update

CELEBRATING ... The *49th Brethren Volunteer Service unit* is celebrating its 20th anniversary with a reunion Sept. 6 at the Clifton Stemen home, 23801 CR 46, New Paris, IN 46553, telephone (219) 831-4443. Contact the Stemens for details.

GROWING ... Beginning in 1979 with 12 members, the Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) congregation in *Maiduguri, Nigeria*, grew in one year to an average attendance of 1,000. The Maidurugi group is the 74th Brethren congregation in Africa and conducts two worship services, one in the Hausa language and one in English. Average attendance is now 2,000 with a strong Sunday school program. In addition to sponsoring three other preaching points, building a church and guest house, the Maiduguri Brethren, in a characteristically "Brethren" gesture, gave $11,250 worth of relief goods for refugees in neighboring Chad.

MOVING ... On May 1, *Interchurch Medical Assistance* transferred its administrative office from New York to the *New Windsor Service Center*. IMA's executive director, operations manager, and support staff made the move. IMA receives bought and donated pharmaceutical and medical supplies for distribution overseas by the medical missions and relief agencies of many US Protestant churches. Supplies are stored and inventoried at New Windsor for shipment overseas.

WITNESSING ... The *Brethren Peace Fellowship* handed out peace leaflets at the Billy Graham Crusade in Baltimore, Md., June 7-14. Graham has been calling on Christians to speak out against the nuclear arms race and the leafletting focused on that issue.

GOING OUT TO THE BALL PARK ... This year's annual *Brethren Night* at Dodger Stadium in Los Angeles May 15 not only brought Pacific Southwest Brethren together but also benefited the University of La Verne. Among others participating in the game's opening ceremonies were La Verne President Armen Sarafian and the youth choirs of the La Verne church.

CONSERVING ... The Antelope Park Community church (Lincoln, Neb.) is taking steps this summer to make a more energy efficient church. In addition to the insulation already in the ceiling, more insulation is going in the walls, with a new dry wall exterior. Ceiling fans will be installed to cool the building in the summer and to lower the heat which rises to the high ceiling in the winter.

MILESTONES ... The *Prince of Peace* church (Dayton, Ohio) celebrated the 25th anniversary of its chartering on June 4. . . . On May 3, the *Lititz* (Pa.) church dedicated its newly refurbished and enlarged Möller-Gungling pipe organ. . . . The *Lafayette* (Ind.) congregation dedicated a new chairlift on March 29. . . . The *Lorida* (Fla.) church, near Sebring, will dedicate its new sanctuary on Dec. 6, followed by a week of special services. . . . The *Tucson* (Ariz.) congregation celebrates this year the 25th anniversary of its founding and a mortgage burning.

outlook

Brethren books, staff to Moscow book fair

Over 160,000 residents of the USSR came by the many booths at the Moscow International Book Fair in 1979. Brethren Press books were on display then, as they will be at the 1981 fair, Sept. 2-8. For the first time a Brethren representative, Clyde Weaver, marketing director for The Brethren Press, will also meet the Soviet public.

The Brethren Press was invited to attend the fair as a member of the Protestant Church-owned Publishers' Association. After the '79 fair, Bob Boyd, executive secretary of PCPA, reported seeing in the Soviet faces that came by the booth "an unsatisfied thirst for spiritual food." Boyd said, "Thousands stopped to look (sometimes six deep), to touch, to read, to copy, to shed tears at the sight of, to wish for the Bible."

Although Weaver does not foresee a USSR market for Brethren titles, he does acknowledge the significance of the members of PCPA simply being there. From Boyd's reports, he believes the Soviet people deeply appreciate the presence of the religious publications at the fair.

The fair offers the opportunity to distribute Brethren books to other Christians—Germans, for example, through the German publishing houses represented at the fair.

In addition to selling Brethren books to foreign publishers, Weaver is optimistic about finding books that he can bring back for Brethren in the US.

NCC urges tax break for charitable givers

Tax law reforms could help voluntary agencies take up some of the social welfare burden following proposed federal budget cuts, according to the National Council of Churches' top stewardship executive.

"It's obvious that we're going to have to find ways of increasing contributions from members of the church, so that relevant educational institutions and health and care organizations are maintained," says Nordan Murphy.

The stewardship leader advocates proposed new tax laws that would allow individuals to deduct charitable donations from their gross income, whether they itemize their deductions or take the federal government's standard deduction. Currently, only the minority of taxpayers who itemize their deductions receive tax benefits from charitable giving.

Murphy estimates the reform could generate $4 billion for charitable agencies in the first year of its use.

Unlikely team is symbol of wide MX opposition

Widespread opposition to the MX missile system has drawn together an unlikely team of four—a cowboy, a Paiute Indian, a Mormon lawyer, and a retired admiral.

The MX (Missile Experimental) project calls for 200 missiles that would be hidden in 4,600 shelters scattered under Utah and Nevada. They would be moved frequently so that the Soviet Union would not know where they were. Cost estimates vary from $33 billion to $106 billion.

Sponsored by Clergy and Laity Concerned, the antiwar group that sprang up during the Vietnam war, the team is touring the US to generate public support to stop plans to base MX missiles in Utah and Nevada—or anywhere in the US.

"The time has come for a moratorium on more weapons of this kind," said Edwin B. Firmage, a Mormon law professor at the University of Utah. Janet Moose, a Paiute from Nevada, said, "Indians feel a very deep love and respect for the land. If the MX comes, it will be like cutting off our arms or legs, or stealing our heart from the body."

Don Springmeyer, an Episcopalian and fourth-generation rancher in Nevada, believes the MX plan "will wipe out generations of beef and sheep ranchers in Nevada and Utah, and ruin the land for generations. Patriotism isn't anything at all if you don't love the land," he said.

Retired Navy Vice Admiral John M. Lee, a Unitarian, said if the MX isn't stopped "we will end up with a weapon system which will be obsolete before it's in the ground." He said the MX is based on several assumptions, one of which is that the 200 missiles can be hidden and secretly moved among the 4,600 shelters without the Russians finding out where they are.

The Church of the Brethren Washington Office has monitored the MX program and encourages Brethren to register their opposition to its deployment with their congressional representative.

Youth, adults begin planning for '82 youth meeting

"Alive . . . to Love, to Care, to Share" is the theme chosen for National Youth Conference 1982. Already, plans are well underway for the Aug. 19-24, 1982, meeting in Estes Park, Col., the scene of NYC 1978. As many as 2,700 Brethren youth and their advisers are expected for the big meeting. A steering committee of young people and adults is guiding the planning and had its first meeting in late April. Members are (above, bottom row, from left) Christy Waltersdorff of Codorus, Pa., the volunteer coordinator for the conference; Lori Wyland of Duncansville, Pa.; Ingrid Rupel of Stockton, Calif.; (top row, from left) Don Rowe of Ellicott City, Md.; Ralph Detrick of Elgin, Ill., General Board staff for youth/young adult ministries; Gary Brooks of Huntington, Ind.; Susan Fike of Rocky Mount, Va.; Monroe Good, adult adviser, executive of the Middle Pennsylvania District; and Kevin Yaussy of Dayton, Ohio.

Already, the steering committee knows that this NYC will make a special effort to involve disabled youth—all major sessions will be signed for the hearing impaired and the buildings are accessible to wheelchairs. A popular feature of the '78 conference will be repeated—all participants will be asked to bring a pillow to sit on during sessions. Costs are expected to be $130 or less per person and the conference will be open to all youth who have completed the ninth grade through those one year out of high school at the time of the conference.

University for peace set for Costa Rica

The United Nations has approved the establishment of an international University for Peace.

The purpose of the university is "promoting among all human beings the spirit of understanding, tolerance and peaceful coexistence," according to the university's charter. The new international university is designed "to stimulate cooperation among peoples and help lessen obstacles and threats to world peace and progress."

The university will include research in its program as well as teaching and postgraduate training. The charter states that the school's contribution to the task of educating for peace will come through the interdisciplinary approach to all peace-related matters.

Although established through the UN, the Costa Rican-based institution will be financially independent. Expenses will be met through voluntary contributions from governments and other organizations as well as from revenue derived from tuition and related charges. The university is not financially related to the United Nations University, although the two schools are expected eventually to develop "common agreements."

Acting on Costa Rican President Rodrigo Carazo's proposal in 1978 to establish the university, the UN General Assembly in 1979 approved the idea and entrusted the secretary-general with the task of setting up a commission. The commission recommended that the university be created by an international agreement.

Letters from

by Dale W. Brown

"As a little toe in the Body of Christ, I have been bold to write as I have these letters to the moral minority and moral majority because of the Apostle Paul's assurance that the Body has need of each of its members."

Dear Moral Minority:

For years I called you the moral majority. Your books and your causes—the ethos of mainline liberal Protestantism—nurtured my ethical pilgrimage. You are right in insisting that Christianity applies to all of life, including the criminal justice system, movements for human rights, liberation, and world peace. I have been grateful for your advocacy on behalf of those who have been victimized by our society.

I owe a great debt to you and, in most ways, feel myself one of you. Therefore, it is not easy to acknowledge our more recent status as the moral minority. We may not have been as much of a moral majority as I had wished in the past; nevertheless, it hurts a bit to have someone else wearing that label. Some are even rubbing salt in the wound by calling us the immoral minority.

Perhaps what hurts is the jealousy we feel now. Here are these folks calling themselves the moral majority when their candidate got only 26 percent of the total possible vote. And many of those votes were more *against* present policies than *for* the moral majority. Yet, I remember that I did not complain much when we used church resolutions to lobby against the immoral war in Vietnam, even when I knew those pronouncements did not represent a grassroots consensus. Perhaps I am disturbed because we made such a good case for Christian participation in politics, and they used it so successfully.

Our anger may provide a context for a bit of confession. Before the present moral majority became the moral majority, how many times did we laugh at their leaders and the antics of the electric church. Without turning our prophetic heads, we might have looked for possible elements of truth in their message. We should have known that there could be good reasons as well as bad ones for the success of this new fundamentalism.

We rejected the leaders of the religious right. They are not graduates of our most prestigious seminaries and universities or acceptable in our ecclesiastical bureaucracies. We, too, might strut if we had succeeded so well in the face of such opposition from the mainline religious establishment. Perhaps part of what we are dealing with is a pastoral problem. The new right needs prophetic counsel and, in my opinion, better biblical understanding. But it also needs our love as members of the body, if indeed we can allow ourselves to be that ecumenical.

Though nurtured by you, at times I, too, have felt your patronizing acceptance, if not outright rejection. As one who has convictions against war, I have become accustomed to your "lesser of two evils" argument. It was this rationale that led most of you to approve of dropping two atomic bombs on Japan. This reasoning has led you to support bad candidates and poor laws.

It led to an echoing of the State Department line on a strategic arms limitation process (SALT II) that represented a planned escalation of the nuclear race. I was with you in your deep concern that the superpowers remain in dialog. At the same time, I longed for a little portion of the mode of the right in accompanying your approval with a strong case for a moratorium on new nuclear systems along with clear voices calling for the opening of the process to other nations.

Too often we have pointed to the paranoia of the "right" in their anxiety about communism while embodying a paranoia of our own that devises strategies in reaction to the "right" instead of strategies that best point to what is right. The moral majority has represented a valid mood in desiring to hold fast to some fundamental values. Among these is the zeal for sanctity of life and basic commitments in family structures.

It may well be that we have refused to pay enough attention to many friendly critics of the social gospel. Or it may be that we have failed to translate our concerns biblically. Andre Trocme and Dietrich Bonhoeffer, as foreign students in America, critiqued the shallowness and secularity of our version of the social gospel at the same time they were attracted to it. Now may be the time to give more solid biblical undergirding to our responses to political concerns as a part of the pastoral dialog with the moral majority.

A positive result of the recent shift in national leadership may be that many of us will not as easily be seduced by the political establishment. In response to the military-industrial complex there may be a better chance of sounding a clarion call for life to a nation that idolizes death. We may come to see that God's effectiveness may better be served by a quest for faithfulness instead of immediate success. If this can happen, we may begin to resemble in style, if not in content, the clear moral posture of the "right."

With you I remain deeply concerned as we face the future. May we strive to act justly, love tenderly, and walk humbly with our God.

"Little Toe"
(Dale W. Brown)

P.S. Please read the postscript to my letter to the old-new moral majority.

Little Toe

Dear Moral Majority:

I confess I am suspicious of anyone who claims majority status for biblical morality. I have been too brainwashed by the Sermon suggestion that only a few will enter the narrow gate which leads to life. You may not have to worry much about this, however, since you are being reminded so often that you really are not the moral majority. And the more you attempt to implement some of your dreams for our nation, the more you may identify anew with a minority status.

I confess that my feelings have not always been loving and Christian as I have encountered your politics and preaching. It may be time, however, for us to attempt to reason together. We both name the same name of Jesus and believe we need a strengthening of our spiritual lives as we face the future together.

It is difficult for me to profess that you have been right about some things. Though I have witnessed against killing in war, you have been more prophetic in proclaiming the sanctity of life in the face of massive abortions. Though I have analyzed basic sicknesses of our materialistic culture, you have been specific in focusing on major diseases such as pornography and the disintegration of family life.

Though our styles are different, you have been right in calling us to prayer, in advocating basic Christian virtues, and in calling us to greater faithfulness to Christ. And I need not tell you that you have not always been treated fairly. In this letter I want to call you, along with the rest of us, to live up to the truths you preach so zealously.

You have entered the world of politics to call Washington to be for Jesus. With this I agree. I am certain that those whom I name the moral minority also share this goal. As I listen carefully, however, it seems that you are not calling Washington to be for Jesus as much as you are asking Jesus to be for Washington. Rather than confronting America with the requirements of discipleship to Jesus, I more often hear that accepting Jesus will make a strong America.

Take, for example, the Panama Canal. If we truly desire America to be for Jesus, would we not want our nation to practice the golden rule? Would we want our country cut in two by occupying foreign troops of another nation? With you I want Washington to be for Jesus. But we need more time together with our Bibles to discern what it really means to be for Jesus.

I also like your call for faith in Jesus Christ. You imply that if we place our trust in God and in Christ, we have nothing to fear. At times I can almost hear you beginning to say that if we trust in Jesus we need not place our trust in possessions or in weapons. I am saddened when you fail to follow through and instead call for more and more weapons. You tempt me to agree with the cartoon which I saw in which your caricature preaches to Jesus: "We heard what you said about turning the other cheek. If you're weak on defense, YOU can be replaced."

When I was at the Pentagon, the public relations officer presented statistics to prove how far we were behind the Russians. At the same time, he was making a case for getting tough with the Soviets. When I observed that it seems stupid to act so tough if we are that weak, he quickly shifted to assure us of our technological superiority.

It seems to me that your preaching has often promoted a mass paranoia, fostering fear more than faith. I experienced this prevailing fear of Russia in a recent visit to our capital. In traveling in the Soviet Union I had previously encountered the same deep fear. Christians and Communists there expressed alarm at the militarism of the United States which wanted to place nuclear weapons in the hands of their immediate neighbors.

Somehow, in some way, this circle of paranoia needs to be broken. Both the moral majority and minority must begin to live the biblical admonition that promises that perfect love casts out fear. The circle of hate and fear must be broken by those who place their faith in the love of Jesus.

In this vein I appeal to you to overcome some of your greatest inconsistencies. I confess that it is not difficult to find inconsistencies in the testimony of each of us. But it is always easier to point to the same in others. Those who know me will guess where I begin. I wonder how you can carry "right to life" signs for the unborn and not also cry for the same for those on death row or those who may be killed as the result of the billions of dollars worth of weapons we export to others.

Another similar situation occurs to me. You strain at gnats in being outraged to find an occasional welfare cheater, but swallow camels in supporting socialism for the wealthy through military appropriations to other countries that are required to buy the weapons through "fat" contracts with our military-industrial complex.

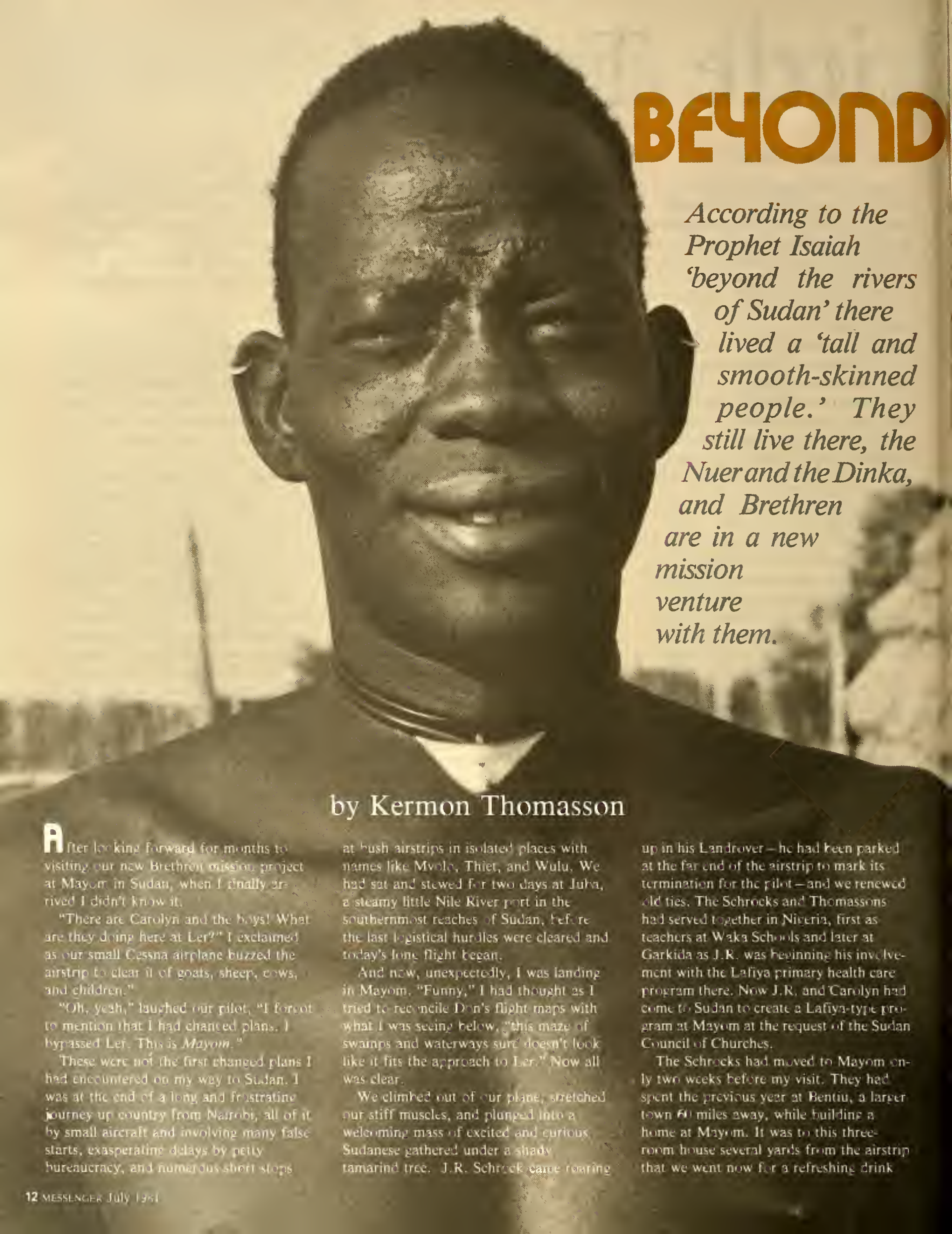
In honest charity I want to add yet one more concern. Some are laughing at the way you have used the word "humanist" to include everyone of whom you do not approve. I hope you clarify this as I pray you do not believe what it sometimes sounds as though you believe. In listening to one of your preachers, I thought it sounded as if you would have nothing good to say about the Good Samaritan. Since humanist can also refer to values that are good and right, I hope you do not continue to confuse your testimony in this particular way.

Before I engage in too much preaching, I need to bring my letter to a close. I have omitted some of the favorite issues. Let this be but a beginning. We have many other things to discuss, I pray, in the Spirit of Jesus.

"Little Toe"
(Dale W. Brown)

P.S. We may be entering another period of polarization in which Americans may be deeply alienated from one another. In such times, I confess that I often feel lonely as one who cannot completely identify with either the moral minority or the moral majority. As a little toe in the Body of Christ, I have been bold to write as I have because of the Apostle Paul's assurance that the Body has need of each of its members. We do pray that each toe will be shod with the equipment of the gospel of peace. ☐

Dale W. Brown is Christian theology professor at Bethany Theological Seminary.



BEYOND

According to the Prophet Isaiah 'beyond the rivers of Sudan' there lived a 'tall and smooth-skinned people.' They still live there, the Nuer and the Dinka, and Brethren are in a new mission venture with them.

by Kermon Thomasson

After looking forward for months to visiting our new Brethren mission project at Mayom in Sudan, when I finally arrived I didn't know it.

"There are Carolyn and the boys! What are they doing here at Ler?" I exclaimed as our small Cessna airplane buzzed the airstrip to clear it of goats, sheep, cows, and children."

"Oh, yeah," laughed our pilot, "I forgot to mention that I had changed plans. I bypassed Ler. This is *Mayom*."

These were not the first changed plans I had encountered on my way to Sudan. I was at the end of a long and frustrating journey up country from Nairobi, all of it by small aircraft and involving many false starts, exasperating delays by petty bureaucracy, and numerous short stops at bush airstrips in isolated places with names like Mvolo, Thiet, and Wulu. We had sat and stewed for two days at Juba, a steamy little Nile River port in the southernmost reaches of Sudan, before the last logistical hurdles were cleared and today's long flight began.

And now, unexpectedly, I was landing in Mayom. "Funny," I had thought as I tried to reconcile Don's flight maps with what I was seeing below, "this maze of swamps and waterways sure doesn't look like it fits the approach to Ler." Now all was clear.

We climbed out of our plane, stretched our stiff muscles, and plunged into a welcoming mass of excited and curious Sudanese gathered under a shady tamarind tree. J.R. Schrock came roaring up in his Landrover — he had been parked at the far end of the airstrip to mark its termination for the pilot — and we renewed old ties. The Schrocks and Thomassons had served together in Nigeria, first as teachers at Waka Schools and later at Garkida as J.R. was beginning his involvement with the Lafiya primary health care program there. Now J.R. and Carolyn had come to Sudan to create a Lafiya-type program at Mayom at the request of the Sudan Council of Churches.

The Schrocks had moved to Mayom only two weeks before my visit. They had spent the previous year at Bentiu, a larger town 60 miles away, while building a home at Mayom. It was to this three-room house several yards from the airstrip that we went now for a refreshing drink

THE RIVERS OF SUDAN...

of tamarind juice while we got reacquainted.

As we entered the fenced compound, it was evident that a building project of some magnitude was beginning. All around the mud-and-thatch Schrock house were piles of supplies—lumber, pipe, nails, tools, thatching grass. Already two other buildings were up in skeleton form, walls and roof lines formed with sapling poles, split palms, and bamboo lashed together with rope, and ready for mud and thatch.

Soon refreshed and reacquainted, I was ready to take a walk and see Mayom. A few yards behind the Schrocks' house is the Bahr el Arab, a torpid tributary of the Bahr el Ghazal, a larger river which empties its waters a hundred or so miles east, into the Bahr el Jebel—the White Nile of history and legend.

At Mayom the Bahr el Arab is covered with a floating mass of vegetation, a reminder that this is the area of the Sudd—hundreds of square miles of swamps, black clay soil, and waterways choked with water hyacinth and papyrus. Mayom villagers have paths across the river atop the vegetation and go teetering across nonchalantly with big loads on their heads. But after watching more than one seasoned crosser take an unexpected plunge, I was not eager to try my own luck on that uncertain passage.

Across the river were visible the separate compounds of the villagers. Their big thatched-roofed cattle barns—called *luaks*—looked like giant Hershey kisses, unwrapped and sprinkled across the dusty landscape. A single tall palm tree stood on the horizon, quite out of place among the ubiquitous tamarind trees, dense mounds of evergreen whose even spacing across the flat plain suggests a well-planned park.

More compounds were scattered on our side of the river, and two or three one-room "canteens" formed a tiny cluster upstream a quarter mile from the Schrock home. Cloth, a few staples, and small utensils made up their inventory. By the time our stroll had taken us to this downtown shopping mall, we had attracted a throng of village folks.

These are the Nuer people, for this western section of Sudan's Upper Nile Province is the homeland of that tribe. A kindred group, the Dinka, are to the north of the Nuer. It is these two tribes toward whom the Brethren-developed health care program is aimed.

Both tribes are Nilotic people—distinguished by their tall, slender bodies—and lead semi-nomadic lives as herders and farmers. They keep to their villages in the rainy season and tend their crops of sorghum grain *(dura)* and maize. In the dry season they wander off with their beloved herds of long-horned cattle in search of fresh grass.

Since my visit was at the height of the dry season, the bulk of Mayom's population was missing. The younger elements were with the herds, out on the *toich*—perennially green swampy meadows. This left Mayom peopled for the moment mostly with decrepit old people and little children. It was not hard to fancy a tall, lanky Nuer Pied Piper tootling his merry way to the *toich,* followed by young herdsmen and their sweethearts, gamboling along with their cows.

The lame and the halt, the unwashed and the runny-nosed they had left behind did not present a heartening picture of health and well-being. Primary health care is based on the idea of *preventing* disease. "You surely have your work cut out for you," I observed to J.R., gesturing toward our audience in the marketplace. Looking at the Mayom villagers and considering their environment—insect and waterborne diseases; malnutrition; unbalanced diet of milk and corn; lack of dispensaries, medicines, schools, wells—I wondered why J.R. and Carolyn hadn't taken on an easier challenge, like reversing the flow of the Nile.

Yet these cheerful young Brethren workers, with the full knowledge of their Lafiya experience, have not only accepted this challenge, but also have made considerable progress toward meeting their immediate goals.

This I learned from my bedtime reading that night. My hosts had subtly implied at supper that I could ask more intelligent questions if I first digested the report of their year-long health study of the Western Nuer Area. I tucked the thick manuscript under my arm and went off to my mud-walled bedroom.

So new was this building—destined eventually to be a storeroom—that no roof had been added yet. A canvas, stretched in lieu of that, gently flapped over my head in the pleasant night breeze. I lit a lantern, crawled into my cot, and tucked my mosquito net about me. Outside, hoot owls occasionally broke the dead, dark silence with their queries, and other night birds called back in tremulous, ghostly answers. Later a hyena began to unburden its soul in a mournful soliloquy. For an old Africa hand, these were sounds of "home." I nestled down and dutifully began to read about the Schrocks' health scheme.

Four areas will be stressed—water resources, agriculture, human medicine, and literacy/education.

Since the Western Nuer Area is in the Nile River flood plain system, potable clean water is found at a depth of 15 to 45 feet. Shallow hand-dug wells are easily available. I had brought the happy news that hydrologist Steve Metzler and his wife, Karen, of Bridgewater, Va., were soon to join the Schrocks at Mayom. Steve is initiating the wells project and teaching Sudanese necessary water pump maintenance principles and techniques. This is no small step toward good health, since 60 to 70 percent of the illnesses prevalent among the Nuer and Dinka can be prevented by using safe water.

Agriculture, on which the area's economy is based, must be stimulated to raise the nutritional level of the people. Carolyn had told me that food and diet was one of their biggest problems when they arrived in the Sudan. "We came here determined to live as nearly as possible off the land, like the Nuer do. It was discouraging to discover we couldn't survive on the Nuer diet, much less keep our health. I don't know how the Nuer do it, getting along mostly on milk, *dura,* and maize."

Carolyn and J.R. reluctantly made con-

cessions. They import some canned goods from Khartoum and Bentiu, and buy eggs and fresh garden produce from outside Mayom. (Our airplane had brought them fresh eggs, carrots, mangos, bananas, and pineapples from Juba, where they are produced commercially.)

But the Schrocks were determined to become more self-sufficient. Already, fruit trees had been set out and a laborer hired to dig an irrigation ditch from the river to the orchard. He made slow progress all during my visit, keeping our attention with his grumbling logic that his wages should be raised in proportion to the in-

The health care program of Mayom is one of eight major Brethren outreach ministries of the 1980s moving forward under the banner of . . .

The MICAH Mission: Words into

A five and a quarter million dollar program of outreach ministries in Africa and the United States has been launched by the Church of the Brethren General Board for completion in 1984. Support is being enlisted from individual donors through a direct gifts approach.

The campaign will fund eight major projects. Largest among them are a multifaceted program in the southern Sudan and a series of new church development projects in the USA.

Clustered under the theme of The MICAH Mission, the projects build on past experiences of General Board ministries in the two regions and go on to broaden and expand work into new areas.

The specific projects in Africa include:

- New church development in Nigeria and a new venture of evangelism in a country yet to be selected.
- Front-line health care in the southern Sudan, among the Nuer and Dinka tribes, and expansion of the Lafiya primary health care program in Nigeria.
- Water resource development, including wells, irrigation, and safe drinking water and sanitation efforts in four African countries: Nigeria, Niger, Kenya, and Sudan.

In the United States, The MICAH Mission supports:

- New church development goals which call for beginning 15 new congregations or fellowships by the end of 1984.
- Special stateside ministries including strengthening of the Urban Network; expansion of Education for a Shared Ministry, a leadership training project for small churches; and a partnership with the Navajos at Lybrook, N.M., in responding to problems of alcoholism.
- Misión Mutua en las Américas, an approach of mutuality in mission that centers on Church of the Brethren partnership with Iglesia Cristiana Pentecostal de Cuba, the Christian Pentecostal Church of Cuba.

"The cluster of projects in The MICAH Mission issues directly out of the Goals for the '80s planning of Annual Conference and the General Board," states Bob Neff, general secretary. "The MICAH Mission applies the Micah-inspired goal statement on doing justice, loving tenderly, and walking humbly to concrete opportunities and needs."

The MICAH Mission calls for more than a doubling of the church's ministry in the two regions. For example, in 1980 the General Board expended $350,000 in Africa programs. The yearly expenditure from 1981-84 will average $750,000 a year.

Stateside, the projects are being enlarged from a $265,000 total in 1980 to an average of $562,000 a year from 1981-84.

Dale Minnich, General Board stewardship staff member, is coordinating the funding aspects of The MICAH Mission. Meetings in Kansas, Nebraska, Colorado, and West Virginia in May and June inaugurated the campaign. Area dinners were held where the program was presented to guests, and three-year commitments were enlisted. The area meetings will continue in other districts over the next three years.

Interpretive materials for the campaign include booklets and an audiovisual detailing the specific projects in the two regions. The General Board exhibit at the Indianapolis Annual Conference also highlighted the new denominational emphasis.

From 1972 to 1974 a similar campaign was conducted by the Stewardship Enlistment Team on behalf of the Lafiya health care program in Nigeria. More than $550,000 was contributed by Brethren donors as seed money to launch Lafiya. The program has since been supported by Brotherhood Fund gifts and has attracted over three million dollars in ecumenical grants, primarily from West Germany's Evangelical Churches' Central Agency for Development Aid.

creasingly hard clay as he dug deeper. The Schrock garden was up, and 10-year-old Jon and 8-year-old Jedd proudly led a tour of the sections under their care.

Both an agronomist and a veterinary doctor are being recruited for the project team. A person in each village will function as an extension worker, dispensing seeds and improved hand tools, introducing appropriate technology, and organizing livestock vaccination.

The team working at curative treatment, health education, and preventive medicine will consist of a medical doctor, a village supervisor, two medical assistants, and two midwives. This team will train two persons in each village—a man and a woman selected and supported by their village—to provide local health care. This system of village health workers has worked wonders in Nigeria's Lafiya program, attracting worldwide attention from major health agencies.

Finally, when the Nuer and Dinka folks are washing down nutritious meals with clean drinking water and marveling at their new-found health and vigor, a literacy program will be offered. Villages will be assisted in organizing for the instruction of their people in their own language initially and secondarily in Arabic or English (the two major languages of Sudan, formerly British controlled).

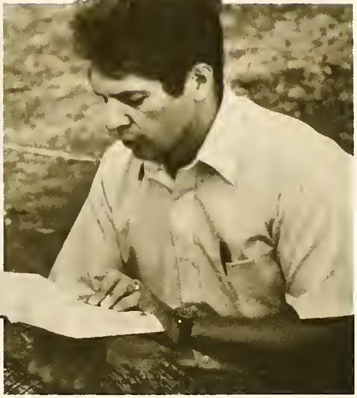
The Nuer and Dinka eventually will be able to *read* about what happened because of the coming of the Brethren, whether or not the reality of it hits them before that, I mused as I blew out my lantern and composed myself for a brief nap. The raucous honking of crowned cranes out on the river told me that dawn was not far off.

At breakfast a bit later, I asked J.R. how far along he was toward meeting the goals set in his report.

"Well," he said, munching on toast made with Carolyn's wholesome homemade bread, "I said at the beginning that if I got us a place to live by the end of the first year and began language study, I would be satisfied.

"That was done," he pointed out, "and we also have three buildings going up right now, with a labor force we hired. We also recruited several Sudanese staff

(Continued on page 18)



The Schrocks participate in worship with the small group of Christians at Mayom. "The Sudan Council of Churches didn't bring us here to establish a church," explains J.R., "but we do what we can to encourage the church that is already here." Roger Ingold, General Board Africa representative (bottom), learns from pastor James Kuol about his congregation of 160 Christians in a village near Mayom.

action

It was the effectiveness of the innovative Lafiya health care training in Nigeria that led the Sudan Council of Churches and the Sudan government to request Brethren leadership in a similar venture there. More than a million dollars will be required from Brethren sources for the Sudan work.

Interestingly, it is also in Africa where the fastest growth in church membership is occurring, giving way to the prediction that by the year 2000 that continent will have the world's heaviest concentration of Christians. The MICAH Mission undergirds leadership development for the rapidly growing Church of the Brethren in Nigeria and for aggressive new church extension efforts in the USA as well.

"To Brethren who seek ways of putting Micah's teaching about love, justice, and humility into practice, The MICAH Mission offers bold and creative opportunities," Minnich asserts. "It is the result of several years of General Board planning. It draws on the strength of Brethren in matters of experience and concern."

Information may be obtained by writing or calling Dale Minnich at the Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120, telephone (312) 742-5100. —Howard E. Royer

Howard E. Royer is director of interpretation for the General Board.

At home in the Sudd...

Sheer distance, and topography, make logistics a major hurdle to the Sudan health care project. At present, small planes are the most practical means of travel and transport. Mayom is located on a flat plain of black clay soil that cracks and crumbles in dry months and turns to quagmire in wet times. Tamarind trees offer welcome shade under their evergreen foliage. Villagers can cross rivers on precarious carpets of grass.

The Schrocks strive to lead a lifestyle that is not in glaring contrast to their Nuer neighbors. Short-wave radio (far left), however, keeps them in contact with the outer world, in case emergencies hit. Carolyn finds meals a challenge, what with the scarcity of fruits and vegetables. Cooking on improvised charcoal burners does not lend itself to gourmet eating either. At first the Schrocks attempted to follow the Nuer diet (mainly dairy products and grain mush), but found they had to make concessions for the sake of good health.

Housing, too, is modeled along Nuer lines. The Schrock house (below) is a three-room mud and thatch building that will eventually be the station guest house. Materials for other building projects lie scattered inside the compound. Papaya trees (foreground) have been planted to add fruit to the Schrock diet.

حمع الكنائس فى السودان
SUDAN COUN OF CHURC
P.O. BOX 469 KRT.
HEADQU

Roger Ingold (upper right), Africa representative for the Church of the Brethren General Board, works closely with the Sudan Council of Churches (SCC). The Sudanese ministry of health asked the SCC to create the primary health care program at Mayom. The SCC, in turn, asked the Brethren, because of the success of the Lafiya health program in Nigeria, to provide technical assistance and funds. The new program is a good example of the new style of mutual mission followed by the Church of the Brethren.

Healthy babies is one goal of the new program. Clean water is the key to one major problem: Some 70 percent of all the diseases in the Sudd area could be eliminated if clean drinking water were available.

The first buildings at Mayom are being built of mud and thatch (below). Permanent buildings of locally made, fired brick will follow.

Sunday worship under the tamarind tree: J.R. Schrock passes the Bible to a Sudanese Christian who explains the scripture in Nuer.

(Continued from page 15)

members, and the Metzlers are on their way. We began to contact the surrounding villages. We licked most of our logistics problems, and, as you have seen, did our preliminary health study and made our report."

I agreed it had been an impressive first year, and that it belied the assumption that things necessarily move slowly in Africa. "But I should imagine that the very remoteness of this area will pose plenty of problems as the work progresses."

"Remoteness, and the topography of the land," J.R. concurred. "This sticky clay soil, the swamps, the clogged rivers, and the rains make it virtually impossible to move from the first of June to the end of October."

"Can't roads be opened?" I asked.

"Sure," J.R. laughed, "if you can arrange to transport sand and aggregate from up to 400 miles away."

J.R. went on listing problems of logistics: "It's too expensive to air-freight everything in, and sometimes in the rains even light aircraft can't land on these dirt strips. The government is working at clearing the Bahr el Ghazal of papyrus and water hyacinth as far as Wang Kai, 30 miles from here. We're getting a boat made in Juba and hope to use it eventually to transport goods to Wang Kai.

"Mail service is uncertain," Carolyn added. "If we order something from Khartoum and it doesn't arrive, it could easily take *six months* to inquire by mail and get an answer. Even using our radio, and truck transport—in the dry season—10 days is the fastest we can possibly get something from Khartoum."

Khartoum was my destination in a few days for my flight back to the USA. After the difficulties of reaching Mayom from Nairobi, and after hearing this logistical lament, getting to Khartoum was beginning to make Pilgrim's progress toward the Celestial City sound like a casual outing in the park.

But I waded out of this slough of despond when Carolyn announced that our extended breakfast conversation was making us late for church. The Brethren mission effort in Nigeria began with a service under a tamarind tree at Garkida in 1923. I had heard we would be meeting here at Mayom under the tamarind tree by the airstrip. I had no intention of missing the Sudan 1981 service.

A little group of Christians and the curious was gathering as we walked the few yards to the welcome shade of the old tamarind. After a few songs in Nuer and Arabic, accompanied by Jon and Jedd on their drum, J.R. read the scripture. The familiar words of Isaiah 18 (GNB) took on new meaning in this setting: "Beyond the rivers of Sudan there is a land where the sound of wings is heard.

"A time is coming," the prophet said, "when the Lord Almighty will receive offerings from this land divided by rivers, this strong and powerful nation, this tall and smooth-skinned people. . . . They will come to Mount Zion, where the Lord Almighty is worshiped."

When J.R. finished reading the scripture in English, he asked Charles Kuot Chatim—his Sudanese assistant—to translate it into Nuer. Charles did, and went on with a discourse on the text so sufficient that J.R. saw no need to preach himself. Two other Christians voluntarily offered prayers that closed our service. All this epitomized the Schrocks' philosophy of the evangelistic side of their mission work. They fit in where it seems appropriate, and stand aside when the local Christians are capable themselves of carrying on the work of the church.

Perhaps Isaiah had in mind a time of fulfillment nearer at hand. Christianity flourished in Sudan for a thousand years after Christ until it was overwhelmed by Islam. But it was not hard to believe as the eternal word was read and preached there under that tamarind tree, that "a time was coming" again, a time when healthy and whole, tall and smooth-skinned Sudanese would "give offerings" again. To be even a small part of bringing that about gave me a special satisfaction. I was glad to be there under the tamarind tree that February morning in 1981.

That tree literally yielded an offering for me. A package of succulent tamarind pods—a gift for my wife—was tucked into my shoulder bag when I flew out of Mayom a few days later. And this symbolism was not lost on me as I turned homeward. As our little plane soared up over that land divided by rivers, I breathed a prayer that this new venture for Brethren in mutual mission, with God's blessing, might succeed . . . and bring us a bit closer to catching a glimpse of Mount Zion itself. ☐

by Dale Aukerman

What about the Russians?

What about the Russians?

This question has tremendous power throughout Western countries. The USSR is seen as a huge threat, and top priority —indicated by military spending—is given to meeting that threat. Any Soviet aggression, such as the invasion of Afghanistan, intensifies the emotions behind the question. All proposals that seem to point toward a lessened ability for countering that threat are met by the standard objection: *What about the Russians?*

There must be a place for reckoning with the real dangers posed by the Soviet Union. But if Jesus really is Lord, that question can be not an expression of fear, but a query rising out of Christian faith and love.

What about the Russians?

Those are real people over there, more than 250 million of them, people sharing a common humanity with us, with the same longings, joys, struggles. All the goodness, marvel, and pathos of human living stretch across the Soviet Union.

God can open our eyes to catch glimpses of those multitudes in their human reality. God cares passionately for each man, woman, and child there. It was for each Russian, too, that Jesus died. Tens of millions there look to Jesus as Lord.

You care about Christ's church around the world and reaching the unsaved. If praise of God and witness to Jesus as Lord come to an end in the Soviet Union, it will not be the result of communist repression but of American nuclear weapons. How much do you care about those who are Christ's and those who are not yet Christ's in the USSR?

Can you, if you're a Christian, say yes, even a regretful yes, to American nuclear weapons aimed at great numbers of God's people over there?

Would you be willing to be at the firing controls for even one of those weapons —ready to carry out the dread command? If you wouldn't, can you go along with having others there for you, at those controls? But if you are willing, where in the life and teachings of Jesus do you find a basis for that?

Will you stand *for* or *against* death by incineration and radiation sickness for vast numbers of human beings on the other side of the planet? Jesus' words in his picture of the judgment day apply: "As you did it to one of the least of these, you did it to me" (Matt. 25:40).

According to the most dependable analysts the United States is still considerably ahead of the Soviet Union in military might, though not so far ahead as in the first 20 years of the Cold War. But when each country can destroy the other many times over, it is not very significant which side is ahead in overkill capacity.

Most Americans believe we have two options: Either we continue an ever greater military buildup to counter the Soviet threat, or we sit back, let down our guard to one degree or another, and find the Russians taking over the whole world.

But what if that view is a delusion leading straight to nuclear holocaust? What if the two basic options for the US and the USSR are very different?

Americans and Russians can enter, with high purposefulness, into making peace between the two countries. Or we can continue the present course until World War III desolates the earth. We can recognize that military "defense" has become an illusion and that the greatest threat is war itself. We can give up on the present war system as movement toward nuclear doomsday and can work internationally to create new structures of world order that offer promise of a livable future. Or we can continue a process that is certain to end in nuclear catastrophe.

The United States and China have turned away from escalation of hostility, recrimination, and military threat, and have entered into friendly relations and cooperation. In a far more crucial way it would be in the best interests of the American people, the Russian people, and the entire human race for the US and the USSR to turn away from that deadly escalation and, step by step, make peace.

Christ calls his followers to stand against the nuclear madness and for his way of peace. As during the Vietnam War, the grassroots must turn around before the government will turn.

- We can enter into prayer, intercession, and self-examination as the basis of our peacemaking.
- We can declare our total noncooperation with, our emphatic resistance to, nuclear arms.
- As we hear God's anguished call for a turning back from doom, we can echo that call to persons around us.
- We can talk with people, pass on things to read, raise the issues.
- We can call people to a security in the care of God that frees from the need to seek security in weapons. Christians most of all should be ready to enter into the unfamiliar risks that would come with giving up military "defense."
- We can declare the urgency of a freeze on the production and deployment of nuclear weapons. We can call for disarmament initiatives by the US.
- Rather than standing alone, we can develop a local group that together gives this witness. ☐

Dale Aukerman is a peace activist and free-lance writer living in Union Bridge, Md.

C
Nobody's Perfect

When your child doesn't want to join the church

"It seems strange that the church should encourage youth to make the biggest decision of their lives in early adolescence—or even before."

by Ken Gibble

One of the values we in the Church of the Brethren prize most is freedom of conscience. We feel good that we are part of a long heritage of belief in "no force in religion"—the idea that each individual chooses freely if and when to make a commitment to Christ and his church. We do not believe baptism is appropriate for infants. Rather, we follow the New Testament tradition of reserving baptism for persons old enough to decide for themselves to become Christian disciples.

We stand in appreciative awe of our religious ancestors who had the courage to stand up for these beliefs, often in the face of ridicule and persecution. And it is always a moving experience to witness the baptism of young people in our church, young people who have freely chosen to commit their lives to their Lord.

But these lofty sentiments about individual conscience quickly vanish when your own child tells you, "I don't want to join the church."

Suddenly, feelings that have nothing to do with church history and religious heritage pop to the surface. You realize with a shock that "freedom of conscience" means not only the inspiring sight of young people being baptized, but also the freedom of your child to say no. After the initial jolt of your child's refusal passes, a motley assortment of thoughts, feelings, and worries may crowd into your mind.

I don't understand it; Bob has always enjoyed church. It may indeed seem strange that a child who has attended church and Sunday school, has participated in the children's choir, summer Bible school, and church camp should decide not to be baptized. There is, of course, no guarantee that participation in such activities will lead to a decision to join the church. Nor should there be. To view joining the church as simply one more activity to be "enjoyed" is to miss the radical commitment that baptism should signify in a person's life.

If Sue doesn't join the church now, maybe she never will. This is a fear commonly felt by parents. They recall hearing stories of the young person who refused to be baptized at a tender age and eventually dropped out of church life altogether. Yet in most cases, your child's refusal to join the church represents only a postponement of the decision. With ongoing nurture, the likelihood is that your child will decide to be baptized a year or two later—at a time when the decision will have greater personal meaning.

If my child refuses to join the church when everyone else that age is doing so, people will think I've failed as a Christian parent. Most people are slow to acknowledge this feeling, yet it is undeniably part of what goes through a parent's mind at such a time. It's natural to want to be well thought of by church friends, to be regarded as parents who have done a good job of child rearing. The sense of personal failure parents feel may be intense. However, the most important consideration must be the young person. A mother or father more concerned about what others will think of them than about the welfare of their child has certainly missed the meaning of baptism.

As a pastor, I have had the privilege of instructing young people and helping them in their decision towards baptism. Frequently in my conversations with parents of the young people, I hear concerns expressed that "Sue is too young to understand" or "Bob doesn't seem to be interested in joining the church, and this worries me." I believe it is important that I encourage parents to discuss the matter thoroughly with their children, *without trying to make the decision for them.* I have been surprised at how often parents will say, "We really haven't talked about baptism with our child."

Obviously, children are influenced greatly in this whole matter by what their friends are doing. Chances are good that most of the young people in your child's age group will decide to join the church at the same time. Naturally, this kind of situation brings great pressure on young people. They want to feel part of the group. Parents will sometimes even encourage their child to do what the others are doing: "Everyone else your age is going to be baptized; what about you?"

In my role as pastor, I have tried to minimize the effects of peer pressure on the young people who attend a class I teach. When we talk about the meaning of baptism, about the commitment to Christ and his church, I say to them: "It shouldn't matter to you what anyone else decides. The decision to become a Christian is one you should make if you yourself are ready for it."

Yet I know full well that my words carry less weight than does the fact that they will want to do what others of their age are doing. I can sometimes feel good about a young person who decides *not* to be baptized, because usually such an individual is thinking deeply about the matter, is struggling with what it means to be a Christian disciple. To resist peer pressure often reveals a strength of character and a level of maturity that is most admirable in a young person.

I recall one instance when a young girl decided not to be baptized, even though everyone else in her age group had chosen to join the church. I was sure her parents were disappointed in their daughter's decision. They did not push her, however, and neither did I. What was important was the ongoing nurture the young person received from the church. Her parents were supportive, too. In her late teens, this girl made a commitment to Christ at a church camp. I believe baptism meant more to her at that time than it would have if she had merely "gone along with the crowd" when she was younger.

Of course, not every situation works out as this one did. The continued support a young person receives from home and church is of key importance. In fact, it's the same kind of support any boy or girl should receive, whether or not they have been baptized. It consists of teaching, encouragement to participate in meaningful church activities, and prayer on behalf of the individual.

Perhaps, in our zealous concern that our children be "safe within the fold," we push them towards baptism before they are ready for it. In a time when young persons are required to go to school until age 16, when they may not be licensed to drive a car until their late teens, when they must reach age 18 before voting, it seems strange that the church should encourage youth to make the biggest decision of their lives in early adolescence—or even before.

Regardless of the age factor, though, there may come a time when you as a parent become concerned about your child's reluctance to become a Christian. What follows are some suggestions for

messenger
messenger

Store your copies of **MESSENGER** in this handy holder. It can be placed on a desk or shelf for easy reference. Holds a two-year supply. Brown vinyl. **$2.95** plus $1.25 postage and handling.

The Brethren Press,
1451 Dundee Ave.,
Elgin, Ill. 60120

confronting this issue.

Begin by sorting out your own feelings. What are you feeling? Anger, disappointment, fear for your child, embarrassment at what others may think? Look honestly at yourself and try to comprehend what is causing you to feel this way. Another part of your self-assessment will be to ask: "Does what I am feeling grow out of genuine concern for my child, or are my feelings essentially rooted in my own needs and wishes?" Knowing what you are feeling and why will prepare you for the next step in the process.

Deal with your feelings in shared conversation.

It will be helpful to talk to someone about your feelings. If you are married, the logical place to begin is with your spouse. How are each of you feeling? What accounts for the differences, if any, in your perception of the situation? Can you come to some consensus about how to respond to your child's decision? In a family where one parent is greatly upset about the child's decision and the other is apathetic, the young person will have great difficulty in knowing how to respond.

You may want to talk with a good friend or with your minister. Talk over your feelings with them. Ask them to respond to your view of things. Does their understanding pretty much match your own? Why or why not? Many times an outside viewpoint can help put you in touch with the reality of the situation.

Talk with your child.

It is most important, in talking with your child, to be a good listener. Invite conversation about the decision. Your child may be somewhat reluctant to share, especially one who senses that what you really want is a change in the decision. It is crucial that you maintain an attitude of acceptance. You may express your opinions, but emphasize that you will support whatever choice your child makes.

You can also be helpful by raising questions about Christian discipleship, about baptism, and related subjects. Again, these questions should not be designed to coerce your child toward the decision *you* want made. In the long run, it would be a mistake for your young person to join the church reluctantly just to make you happy. Therefore, the most important result of this conversation may well be your child's realization that you want what is best for the young person.

Continue to offer love and support.

Your continued prayers for your child, your openness to discuss Christian commitment, your willingness to be supportive, are important whatever decision your child makes. There will, after all, be many more times of decision in a young person's life. When it is appropriate tell your children where you see the Holy Spirit at work in their lives. This can be done in such simple ways as the comment: "Sue, I am really happy to see you developing God's gift to you of your musical talent."

By all means, continue to encourage your child's participation in the life of the church. Good relationships within the family of faith will foster the eventual decision for Jesus Christ that will bring joy to both you and your child. ☐

Ken Gibble is pastor of the Ridgeway Community congregation in Harrisburg, Pa.

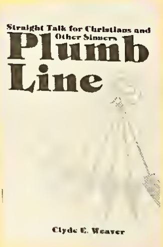
Booklets by Brethren Authors

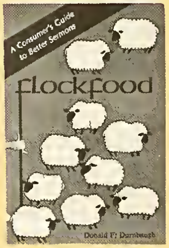
PLUMB LINE Clyde E. Weaver
Attention getting and poignant meditations for daily living, based on the sharpness of the two-edged sword (the Word of God) and tempered by a tongue-in-cheek style which effectively exposes the pretentiousness of today's society. **$1.95** plus 85¢ p&h.

FLOCKFOOD Donald F. Durnbaugh
Here is a direct and humorous critique of the average Protestant sermon. The author is himself a seminary teacher, training those who are "called to feed a flock." He calls for sermons that are nutritious, timely, earthy, candid, short, specific and well constructed. **$1.00** plus 85¢ p&h.

BRING AN OFFERING John Eash
In many congregations the offertory moment is anything but dramatic. The meditations in this booklet are representative of the invitations John Eash, as a Brethren pastor, uses to help worshippers discover meaning and faith as they present their offerings and tithes. **$1.95** plus 85¢ p&h.

Order from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120





John E. Eash
BRING AN OFFERING
'TIS MORE BLESSED TO GIVE
Offertory Meditations for Use in Worship

Life stories that enlighten

Crossroads, by Leon Jaworski, David C. Cook Publishing Co., Elgin, 216 pages, cloth, $10.95

Leon Jaworski's *Crossroads* is not just another wallet-packing tale by another villain or hero of the Watergate era. Rather, *Crossroads* is the honest, simple story of a man called upon for leadership several times when our nation has been at a crossroad, whose story is dependent on the power of God.

Although owing his fame to his role as Watergate special prosecutor, Jaworski is long familiar with public attention and dependence on faith. One of his first lessons came early in his law career, in his hometown of Waco, Texas, when he defended the unpopular case of a black man accused of murdering a white couple.

Following World War II, Jaworski was called from his distinguished law firm in Houston to head the prosecution in the Nazi war crime trials in the American zone. In the '60s, he responded to the call of President Kennedy to prosecute Mississippi Governor Ross Barnett and others who disobeyed the court order to admit a black man, James Meredith, to the University of Mississippi.

Jaworski told MESSENGER that his intentions with this book were not to recount his many successes but to speak openly about his complete reliance on God. He accomplishes his aims. In *Crossroads,* Jaworski clearly conveys his belief that what he has become has only been possible because of Jesus Christ. Written in a style marked by his rural, evangelical heritage, the book follows the high points of his career to show how he turned to God in each case.

The book is also a warning that no nation is ever free of the potential to become like Nazi Germany. As he questioned German citizens and military personnel, Jaworski says he often wondered how this person, who was well educated and had been a churchgoer and a good family member, became a "tool of the Nazis."

The abuse of power during the Nixon years reminded Jaworski of the conditions that led to the Nazi takeover. Here again were people believing themselves above any law and caught up in the defense of their own power. The difference, though, was that the people of the US acted and voiced their disapproval.

Jaworski closes with the words of Dag Hammarskjold that so well summarize both what he wants for the world and what he desires to share of his own story: "For all that has been, thanks. To all that shall be, yes."—M.M.

Malcolm Muggeridge: A Life, by Ian Hunter, Thomas Nelson Publishers, Nashville, 270 pages, cloth, $13.95

Malcolm Muggeridge at age 78 ranks as one of the most colorful and controversial personalities of the 20th century. Born the son of a fanatic English socialist, Muggeridge was surrounded by men and women of letters and political influence from the word "go." Listening to his father engage in high rhetoric with the likes of H. G. Wells, Philip Snowden, Ramsey MacDonald, and Beatrice Webb, the young Muggeridge developed an early passion for words and a vision of a humane, equalitarian society that on the one hand ignited a knight-like crusade and on the other yielded periods of deep melancholy.

Ian Hunter's biography of Muggeridge captures the drama of the celebrated writer's career. Hunter, himself a master of language, follows Muggeridge through a stormy education at Cambridge, teaching assignments in India and Egypt, writer for the *Manchester Guardian,* war correspondent, editor of *Punch,* and 18 months as *The Daily Telegraph*'s journalist in Washington, an assignment he found boring and lonely.

Hunter catches the zealous, unflinching spirit of his subject—a man who loved to be embroiled in controversy, and usually was; who found some truth or lesson in every person and experience he encountered; who developed meaningful friendships with P. G. Wodehouse, T. S. Eliot, George Orwell, Hugh Kingshill, and connived to get interviews with such untouchables as MacArthur and Churchill.

Hunter also exposes the warts—a rocky marriage that somehow survived Muggeridge's "smoking, drinking, and womanizing"; his preoccupation with explicit sex in early novels; his hard accusations that led to a ban by the BBC and a shunning from the Queen; even a suicide attempt.

But then a turn around! a shift toward religious themes—"No blinding revelation, no all-sufficing moment of illumination, no voice from on high speaking his name." It was more as though the "hound of heaven" finally caught his prey. Muggeridge's lifelong quest for faith found its prize. Just as much of the Western world was espousing cynicism in the '60s, Muggeridge was undergoing a change in his personal life and his writing. While maintaining his displeasure with the institutional church, which he claims has succumbed to the obsession of the greedy powerful, he wrote *Jesus Rediscovered,* now in its 15th reprinting, a convincing affirmation of Christianity.

One cannot read the Malcolm Muggeridge story without experiencing a threefold wonder—the striking influence of one man, the incredible turnabout in his life and perspective, and the power of the word (or Word!).—F.W.S.

Quest: The Life of Elisabeth Kübler-Ross, by Derek Gill, Harper and Row, New York, 329 pages, cloth, $11.95

Many know the name Elisabeth Kübler-Ross as that of author, lecturer, and pioneer researcher in the field of death and dying. Her sometimes controversial ideas were put forward in her own book, simply titled *On Death and Dying,* in which she tells of her work as a psychiatrist/therapist with the terminally ill. Particularly notable and oft-referred to is her discussion of the five stages of adjustment to death.

Now she has consented to have her life story told. The title is appropriate—Elisabeth Kübler-Ross has been on a Don Quixote-type "quest" since she wrote a sixth-grade theme on "My Dream of What I Could Be"—"a researcher of unknown frontiers of human knowledge." She never wavered from that high humanitarian goal in spite of an overly protective Swiss father whom she at once dearly loved and bravely defied.

Although biographer Derek Gill makes too many self-serving references to himself and the narrative is spun with an unemotional objectivity, *Quest* reveals a lifelong servant character that gives convincing authenticity to Kübler-Ross' words and relationships with people. There is no doubt about her selfless dedication to that childhood dream to make a contribution to the study and quality of life.—F.W.S.

There are certain principles that simple-living homesteaders must abide by if they don't want to be . . .

. . . blacklisted in *Mother Earth*

by Nancy Werking Poling

To become homesteaders doesn't merely require a pronouncement such as, "We shall henceforth be known as homesteaders!" By moving to our little farm and by becoming a part of the Mother Earth support community, there were certain rules we were agreeing to follow. They are part of an unwritten code among homesteaders, but they might as well be written in blood, for to ignore any one of them can result in hostile stares or unkind words behind your back. I used to have the recurring nightmare that I had failed to carry out one of these principles and for this shortcoming had been blacklisted in *Mother Earth News.*

Principle number one: Self-sufficiency is a major goal of homesteading.

Few homesteaders become absolutely self-sufficient, but most work toward that goal. The best way to achieve status in the Mother Earth community is to be more self-sufficient than anyone else around. In our geographic area this was difficult, because there was likely no one who could surpass Marsha and Nelson Peterson.

There was self-sufficiency! The Petersons built their own home from rocks they carried to the site. Their house was no mansion—it had dirt floors, no electricity, no indoor plumbing. Marsha baked all of their own bread from whole wheat flour which they had grown and ground themselves. This bread was baked in the oven of an old wood stove. She made cheese from the milk of their goats. It didn't take much money to maintain that standard of living, so Nelson didn't need a job away from home.

When Marsha became severely depressed, behaving in bizarre ways and mumbling incoherently, Nelson decided that she suffered from a vitamin deficiency or imbalance. He carted her off to a vitamin clinic, about a hundred miles away, for vitamin therapy. While I had been admiring Marsha's lifestyle, it had been driving her crazy. Worse than that, her husband and friends couldn't admit that there could be anything wrong with that dedication to self-sufficiency.

For those of us who can't make as big a commitment to Mother Earth as Marsha and Nelson have, some status comes in trying to be somewhat self-sufficient. This means limiting trips to the grocery and other stores. Dedication to homesteading means maintaining a large garden, then freezing, canning, or drying enough vegetables to get through the winter.

If you want to avoid further risk of being blacklisted in *Mother Earth News* you shouldn't have to depend on department stores for clothing. A woman's and her children's wardrobes should be hand sewn by her. The clothes should look handmade, too, or how will others recognize that they weren't manufactured by Sears?

In all of my high school home economics courses I had been taught that a goal in sewing was to produce clothing that looked like it had been bought in a store. Now, if no one knew that I had made my clothes, how would they know that I was trying to maintain high homesteading standards?

Principle number two: You are more likely to make it to that big homestead in the sky if you eat a vegetarian diet.

One problem with eating meat has something to do with the starving masses in India, like it takes more protein to feed a cow than the cow gives back in protein. So getting protein from meat is inefficient.

If homesteaders can't exercise such self-control and feel they absolutely must eat meat, there are some rules and regulations. First, meat must be homegrown and fed organically grown grains from the farm. If it's impossible to grow all of that grain, then animals should be fed only those commercially produced feeds that contain no hormones or antibiotics.

This principle has more flexibility than the others, and we stretched it about as much as we could.

Principle number three: "True" homesteaders grow almost all their own vegetables, and these are grown organically.

No chemically produced fertilizers, herbicides, or insecticides are to be mixed in the soil. Acceptable agents that can be used to induce vegetable growth include lime, bonemeal, and concentrated humus. In addition to these, just about every homesteader has a specially inspired concoction for growing healthier vegetables.

Once I was involved in a conversation into which an impostor with little or no organic gardening knowledge had intruded. When the conversation rolled around to its usual exciting topic of "What I do to keep insect pests out of my garden," the outsider burst into the conversation with exuberance.

"What I do when I see an unwanted insect in my garden is I go right into my house and get my trusty can of Black Flag, and I go back out to my garden and I spray that bug."

Silence. Cold stares at the intruder. The Black Flag offender looked around in confusion, knowing that she had said something wrong, but not understanding what. Only one person gave her a clue: "We do not use insecticides." The group coolly dispersed, leaving the impostor standing alone.

In order to have a productive organic garden you've got to put humus in the soil. This can be done easily, but with a great deal of expense, by going down to your nearest country health food store and buying it by the bag in its concentrated form.

But "true" homesteaders don't take such shortcuts. There ought to be a sampler hanging in every homesteader's living room saying, "Never do things the easy way." The compost pile is the desired way of getting humus, and the bigger it is the greater a person's status in the Mother Earth community.

It seemed strange to me that a compost pile was considered all that great; it was just a collection of the most undesirable things on our little farm—cantaloupe rinds, onion, carrot, and potato peels, apple cores, pea and lima bean pods. If all of those ingredients weren't undesirable enough, manure was one of the other main substances.

News

We had difficulty finding enough manure for our compost pile. The chicken manure was scattered all over the sidewalk and patio, which made it hard to collect. Our goats furnished manure, but it came in such little pellets that it took a long time to get much of a supply from them. Most of the manure for our humus concoction came from the neighbors' ample supplies. Our non-organic neighbors seemed to have no appreciation for good wholesome manure.

Principle number four: To eat vegetables in their raw form is to get the most nutrition from them.

Few people who remember fifth grade health would argue with this statement. But to actually carry it out! I find raw lettuce, cabbage, tomatoes, and radishes quite palatable. But when I expanded my list to include raw turnips, beets and cauliflower, they all tasted like cabbage.

Homesteaders don't sit down to a meal of raw artichokes, broccoli, and carrots. They add variety to their meals by combining all kinds of ingredients. Raw beets are grated and added to unflavored gelatin, mixed raw vegetables are covered with yogurt, and raw green vegetables, including some weeds, are mixed with pineapple juice in a blender. This latter concoction is referred to reverently as "green drink." Once at a potluck dinner I tried to be funny by mentioning the purple salad and the brown dessert. No one laughed.

A surprising source of nutrition is found in weeds. I chuckled when I first heard this, assuming that someone had recognized my gullibility. But my informant really meant it. Mother Earth friends maintained that weeds, like raw vegetables and sprouts, were not only good for you but tasted good, too.

Our family's weed experiences extended mainly to dandelions and watercress. The watercress came out of a neighbor's muddy spring and went into green salads. The dandelions were a salad in their own right.

After the plants had been rinsed thoroughly at the pump, I chopped them finely, then poured a sweet and sour dressing over them. I had mocked the use of the term "delicious" to describe a weed's taste, but I had to use that word every time I ate dandelion salad. I didn't even resent the tenacious bits of dirt that were ground into my molars.

Principle number five: Homesteaders are to live as simply as possible.

Just like the self-sufficiency principle, the greater the degree to which one can carry out this principle, the greater one's status in the homesteading community. To own only one pair of shoes, and better yet a pair with holes, guarantees the admiration of the entire Mother Earth community. To go barefooted in almost any kind of weather is to have reached the pinnacle of simplicity.

Then there's status in owning a "simple," old, unreliable car. The owner must try to do the repair work without the aid of a professional mechanic. A wood stove to provide one with heat and cooking energy, some of Grandma's old furniture (no one speaks of its value as an antique), and living on a farm (no one speaks of its value, either) are all examples of what simple living can involve.

But these simple living standards seemed to be guidelines by which we judged someone else. We could defend our own inconsistencies:

"I have a dishwasher because of all the work around here. You know how many visitors we get."

"We have this truck in addition to our car because of the frequent need to haul manure and leaves and stuff like that."

"We have three freezers because we need them to put away all of the food we grow for this big family."

"Yeah, it's an expensive juicer. But we want our family to be healthy. And to be healthy we've got to drink a lot of fruit and vegetable juices."

"I admit all of these books add up to a large investment. But books and knowledge are important to me. Just because I'm homesteading doesn't mean I've given up my world citizenship."

Mother Earth became more demanding in what she expected of us, and we didn't even think about questioning her. ☐

Excerpted from Worms in my Broccoli, *a book published this spring by The Brethren Press. The author no longer has nightmares of exposure in* Mother Earth News—*she and her family now live in Lombard, Ill., where she is "striving (unsuccessfully)" to establish herself as a real estate salesperson.*

YOUTH/ YOUNG ADULTS

"What I want is a good simple book, that is practical and easy to understand!" This is a frequent comment from persons asking for help with youth and young adult ministry. The following books are simple and practical, a starting point for reviewing current programs, or beginning brand new. The resources are for leaders of youth and young adult activities.

Youth

"Help! I'm a youth counselor and I don't know where to begin." One place to begin is by reading one of the following books.

Creative Youth Leadership: For Adults Who Work with Youth, by Jan Corbett, Judson Press, 1977, 126 pages, paperback, $3.95.

This excellent book contains practical helps for a new or an experienced leader. One chapter in a section on survival skills is entitled "What Do You Do After You Say 'Yes'?" Another section deals with understanding youth. A key section of the book is on planning and leading group activities.

A closing chapter addresses the issues of apathy, discipline, motivation, and cliques. The appendix contains a sample Youth Church School Teacher Contract and a sample Youth Group Counselor Contract, both excellent tools for clarifying adult responsibilities. The appendix also contains an interest questionnaire for youth.

Building An Effective Youth Ministry, by Glenn E. Ludwig, Abingdon Press, 1979, 125 pages, paperback, $4.95. This book is part of the Creative Leadership Series.

The book deals with issues such as the structure of a youth group, the choice of programs, and the role of the youth advisor, but it does so after helping the reader look at the purpose for youth ministry in the life of the congregation.

Chapter titles include:

- "Well, What Do You Want To Do?"—The Wrong Question
- "Where Two or Three Are Gathered Together . . . "—A Theological Framework
- "Kids Are Kids"—And Other Myths
- The Big Kids—The Youth Advisors

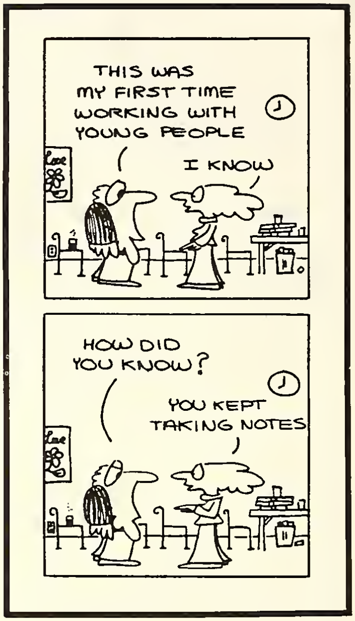
This book is especially helpful in providing the context for youth ministry. It will help a congregation deal with basic issues, so that a ministry with youth is not tacked on, but an integral part of the church's life and mission.

One question it addresses is, "Are youth the church of tomorrow or today?" The answer, of course, is that youth are today's church.

Young Adult

Another comment frequently heard is, "After graduation from high school, the youth disappear. They are too old for the youth class, and they don't fit in the young married class. What shall we do with the young single adults?"

Ministry with young adults is difficult for many congregations. The young adults seem to fall through the cracks in the church's programming. Young adults go off in so many different directions after high school, it's hard to know how to


THIS WAS MY FIRST TIME WORKING WITH YOUNG PEOPLE
I KNOW
HOW DID YOU KNOW?
YOU KEPT TAKING NOTES

Congregations, Students and Young Adults
Creative Leadership Series
Building an Effective Youth Ministry
Glenn E. Ludwig
Ministry With Young Adults In the Local Church
for adults who work with youth
jan corbett

plan a young adult ministry. The following two resources provide a place to begin.

Congregations, Students and Young Adults, by Robert T. Gribbon, The Alban Institute, 1978, a 77-page notebook, $10.

This resource has two parts. The first part is information about ministry to students, a look at the special nature of ministry with young adults, and the theological context of this ministry.

Part two is a four-session study course, "Faith Development in Young Adults." There is also a very helpful planning tool, "Identifying The Young Adults In Your Congregation," and an extensive resource section.

The key concern addressed in this notebook is stated in the foreword: "What form does ministry need to take for those individuals who are in transition, searching, forming an identity, and finding a place for themselves in our society?" This excellent resource helps a congregation begin to answer this question.

Ministry With Young Adults In The Local Church, by Lander L. Beal, Discipleship Resources, 1973, 54 pages, paperback, $1.

This is a basic introductory guide to developing a ministry with young adults. Some of the chapters are: Who Are Young Adults and What Are Their Needs?, Developing a Young Adult Ministry, and Your Role In Young Adult Ministry.

Several key concerns of both these resources are that young adult ministry requires a sense of real concern on the part of a congregation, that this ministry calls for "hanging in there" and great flexibility, and most of all, must be done in partnership with young adults.

The books listed above are available from The Brethren Press, Marketing Department, 1451 Dundee Avenue, Elgin, IL 60120. Include 10 percent postage and handling on all orders (minimum postage and handling amount is 85 cents).

For additional help in youth or young adult ministry, contact Ralph and Mary Cline Detrick, life cycle ministries, at the general offices in Elgin. — RALPH L. DETRICK

Ralph L. Detrick is General Board staff person for life cycle ministries which includes youth and young adult ministry.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- For many Americans, July is a month of travel, of wandering at home and abroad. And while the Pilgrim is a wanderer of sorts, it is often with some reluctance that I go far afield. So I feel it is a victory to be able to say I've traveled afar . . . I've flown 12 hours through the night without ever seeing darkness, heading directly into the rising sun of the far east . . . Too often the bell-like voice of our Japan Air Lines flight attendant came over the speakers: "Ladies and gentlemen, there's going to be a little turbulence" (translate a little into a lot). Such announcements do nothing to quiet the heart of a white-knuckle flyer. But 16 days in China were worth it all. As a child of western culture, a true midwesterner, landlocked and earth-bound, this turned into an "Incredible Journey"!

It was indeed a different world, and the sight of millions of people living at a poverty level . . . rebuilding a nation of over a billion souls literally by hand, turned my Brethren conscience "every which way but loose." In the midst of the indescribable crowds were the smiling plump faces of the beautiful Chinese children, the camaraderie of community exercise in the parks every morning, the openness of the Chinese to show physical affection for the same sex.

In a country where private ownership of cars does not exist, seeing thousands of bicycle wheels revolving daily does something to the brain . . . when one goes to bed at night, those wheels keep rolling along. Every picture of China I had ever conjured up, from geography lessons as child, from reading Pearl Buck's novels, from movies . . . they all came to life. China vignettes included the big hats . . . the yoked oxen in the rice paddies . . . the charming tea ceremonies . . . the needle-like mountains.

A constant sight was thousands of Chinese, young and old, with large yokes riding across their shoulders, the containers supporting a mind-boggling array of burdens . . . chickens and geese were thus borne happily along . . . great stacks of Chinese lettuce . . . mountains of paper goods and laundry and bricks . . . an endless list of carry-abouts. Jesus's assurance suddenly assumed reality — "My yoke is easy, my burden is light." How God must brood over his billion Chinese children, most of them avowedly atheistic, living under the directive, "Men and women and children can live by bread alone." The sadness in their telling, dark eyes says it isn't so. Pray for China that the spirits of its people might be free . . . that their yokes might be made easy by God's presence in their lives.

- In Peking on the way to the Rice Market Street Church to visit with Pastor Yin, our young intellectual guide who spoke impeccable English, Mr. Ho, was nervous. In all his 29 years he had never set foot in a religious establishment or attended a religious service. He asked me if he could see a Bible and I handed him a small New Testament. He riffled through it, turned to me and said, "How do you pronounce the name J-E-S-U-S?" I was startled that this brilliant young man, a university graduate, was not even vaguely familiar with the name above all names.

- Later, after I had responded to a number of questions concerning religion from Mr. Ho, he said, very seriously, "Do you read palms, too?" For him it was a fair question since they had been taught that religion and the occult and superstition are all cut of the same cloth. He was very disappointed that I did not.

- I fell in love with the pandas — those overgrown black and white teddy-bears that are distinctively Chinese and a source of national pride. At the Shanghai zoo, I laughed at the pandas (the Chinese laughed at Pilgrim). Watching those exotic creatures strip a stalk of bamboo and chew away at it, I thought of the strange Russian mystic, Ouspensky. He believed that the animals were mistakes God made while trying to create humans. God must have delighted in the pandas, even if they were a mistake.

- See you on the journey. — P.K.H.

CLASSIFIED ADS

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W. C. Crumley at (615) 687-1892.

WANTED—Positions in Christian-oriented ecumenical residential psychiatric rehabilitation program in rural area: 1) coordinator/asst. coordinator housekeeping, 2) assistant cook, 3) work leaders. Contact Bill Kerwin, Gould Farm, Monterey, MA 01245. Tel. (413) 528-1804.

POSITION OPEN—Church custodian with general maintenance skills needed July 1, Sebring (Fla.) Church of the Brethren. Good employment for younger retired person or couple on Social Security/pension. Must work well with people. Contact stewards chairperson Harry Hummel Jr., (813) 385-8288 after 5:30 p.m. (EDT).

FOR RENT—Florida is beautiful—spring, summer, fall, winter. Rent 1) a comfortable, cozy cottage or 2) small light housekeeping trailer or 3) hook up for R.V.s—self-contained trailer or motor home (electricity, water). Contact: Wip Martin, 3800 Martin St., Orlando, FL 32806. Tel. (305) 859-1364.

TRAVEL—To Bible lands in Christmas holidays, leaving Dec. 23. Your experienced tour director and Bible teacher is Edward K. Ziegler. Substantial discount for early reservations. For brochure and information write P.O. Box 4842, New Windsor, MD 21776. Tel. (301) 635-2922.

TRAVEL—Midwinter break in Hawaii, plus Rose Bowl Parade. Dec. 31, 1981-Jan. 10, 1982. Write J. Kenneth Kreider, RD 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Juniata College Tours 1981: Pre-Conference: Cradle of Christianity (Greece, Turkey, and 7-day Greek Isles Cruise incl. Ephesus, Corinth, Patmos, Athens) June 9-June 23. 1981: Sept. 12-29. China Friendship Tour $3182. Excellent itinerary. Best weather for travel in China. From east coast. 1982: August. London to Hong Kong by train; extensive travel in China; stops in Paris, Berlin, Warsaw, Moscow, Siberia, Outer Mongolia as well as in China. Deluxe. Harold B. Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

TRAVEL—"A peace-making focus" with Dr. and Mrs. Dale Brown as guest leaders. Leave New York Mar. 10, 1982, Program: Bible lands and Athens, 9 days. Special continuing education opportunity with possible seminary credit and local contacts with special workers. Write Dr. Dale Brown, Bethany Seminary, Oak Brook, IL 60521 and/or Rev. Ramon/Annabelle Eller, 303 Kohser Ave., N. Manchester IN 46962 or call (219) 982-6541 for a colorful brochure. Number in group limited. Pastors desiring to host a group contact us at once.

On interpretation, peace,

Bruce Wood

Scholarship aids understanding

The simple, literalist approach to interpreting the Bible sounds so easy and straightforward that it is tempting. But when an intelligent and informed person studies the Bible carefully, questions and problems naturally arise.

As one example, whose interpretation should we accept about whether John the Baptist was Elijah returned to life? According to Matt. 11:14, Jesus, speaking of John the Baptist, said, "He is Elijah who is to come." But in John 1:19-21, after John the Baptist has been asked whether he is Elijah, he responded, "I am not."

As a young man doing considerable Bible study on my own, I noticed some of these problems involved in a simple, literalist approach to the Bible. My questions about the Bible were raised by careful reading and study of the Bible, not primarily by outside information or claims. So when I went to seminary, I was looking for answers.

At seminary, I learned that many scholars before me had seen the same problems and many more. Yet they were devout, honest people seeking answers to honest questions—questions raised by a careful, intelligent, and open-minded study of the Bible itself.

These scholars did not "butcher" the Bible in any sense, but, rather, endeavored to learn enough about the problems and get enough information to suggest some probable solutions. The letters, J, E, P, and D were not just pinned on chunks of the Bible as Christian Bashore charged in his "Opinion" (January, "Making the Bible a textual cadaver"). These letters are simply handy shorthand designations that have a natural and meaningful relationship to the material with which they are identified.

Some scholars noticed that two different names for God were used in early Hebrew writings, and that different styles of writing were associated with the different names. So J came to stand for materials in which *Jahweh* was the name used for God, and E became used to designate materials in which *Elohim* was the name used for God. P refers to materials that are believed to be part of a priestly code, and D refers to the code of laws and regulations in Deuteronomy.

This kind of knowledge has removed many obstacles to seeing and accepting God's word, God's message, in the Bible without being tied to pre-Christian and sub-Christian misunderstandings within the Bible. This especially is true in regard to cause-effect relationships, such as the causes of diseases, famines, earthquakes, and droughts, etc., and the question whether God manipulates the processes of nature. Jesus implied that God does not when he said, "he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matt. 5:45).

The kind of knowledge and understanding scholars have discovered about the various writings in the Bible, far from leaving the Bible a cadaver, has enabled it to become a resource for understanding and living for many people who have studied and digested the information. Just because much evidence from geology and archaeology indicates that this planet is much older than earlier people thought, and that life, including human life, has been here much longer than previously thought, does not deny God as creator or say human beings are not created in the image of God—these questions are not necessarily related.

At the Yale University Divinity School and at the Pacific School of Religion in Berkeley, Calif., I have studied under some of the great scholars of this century as I earned my B.D., M.A., and Th.D. degrees. I can testify that these scholars were not Bible butchers in any sense, but, rather, they were devout and able people seeking honestly to clarify and understand more fully. With integrity and love they did their research and preaching. I thank God for them.

It is for us to study the Bible in the light of their work, to digest the new information which they help make available to us. With such information, the Bible can become a practical, realistic resource for our own growth and service, not as a magical, infallible book, but as a record of the upward struggle of God's children,

politics

and of the upward pull of God's love and revelation, most fully achieved in the life and teachings of Jesus, the Messiah.

Freed from the problems which biblical literalism brings with it, the Bible can be a resource for the pilgrimage of each of us. Ultimately, the authority of the Bible depends upon the truth of what is written in it, not upon some claim made for it. ☐

Bruce K. Wood is pastor of the San Francisco (Calif.) Church of the Brethren.

Owen G. Stultz

Making church ready for peace

As the New York's World Fair was opening some years ago, a visitor was impressed with the technological achievements evident in many exhibits. Surely, he thought, in a world that can achieve so much technologically, we ought to be able to do more than we have about human relationship problems. What does religion have to offer? Some answers ought to be suggested in the religious exhibits, he thought. He came to a church exhibit, but in front of the uncompleted structure was a sign, "Not Ready Yet."

When will the church be ready?

We live in a world that seems caught in a hysterical belief that the only way we can really deal with human problems is with fear and force—threatening each other with more awesome ways to destroy one another. We speak of our nation as the greatest nation on earth—and there are many great things about the United States of America.

But we also have attained the "distinction" of being among the most violent people on earth. Our national policy of peacemaking appears to be "aiding" our friends with weapons and telling our "enemies" that we will not hesitate to use our nuclear arsenal capable of killing millions of their people—and ours. We hope this will bring peace and security.

Can we expect world peace by nations threatening each other? I don't think so. This only raises the level of fear and distrust and leads to a new generation of weapons to make killing more efficient. If it is true that terrible weapons and threats against nations will bring peace and well-being, then it should also be true that individuals carrying weapons and threatening other people will bring security and peaceful relationships in daily living. Some do operate on this philosophy, and not only are "enemies" killed, but sometimes friends and loved ones as well.

Jesus Christ said, "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also" (Luke 6:27-29).

"But isn't that mighty risky?" Sure it is. But so are retaliation and threats of violence. We don't love people by killing them. "But what about those who violate the lives and rights of other people? You just can't sit there and do nothing." I am not advocating doing "nothing." I am advocating that we do not use violence in our confrontation.

Some effective methods of nonviolent resistance already exist and have been used successfully. Popular commitment, however, is to violence. This often ignores the underlying causes of hostility. If we become willing to give the priority and resources to developing and applying nonviolent methods of peacemaking that we have to developing weapons and strategies of violence, the Christian ideal of peace on earth and good will among people can be realistic.

The church proclaims Christ as the "Prince of Peace." When will we *believe* what we proclaim, that there is a better way? When will we insist that we must use better methods in dealing with personal, group, and national conflicts than the ultimate violation of peace—killing people? When will the church be ready? ☐

Owen G. Stultz is district executive for ministry and stewardship in Virlina District.

Tom Knepper

Preoccupation with politics

Brother Lamar Gibble comments in his April Column, "A Subdued Celebration," that Jesus began his ministry by choosing a justice and liberation text from Isaiah

Do you have
a first printing
of William Stafford's
"Down in My Heart"
(1947)?

I require copies
of this title
and Mr. Stafford's book
"West of Your City"
(1960)
for my collectors.

Please **offer** copies
or **send** directly
for my substantial bid.

Charles Seluzicki, Books
P.O. Box 12367
Salem, Oregon 97309

Mennonite Your Way
DIRECTORY III
a hospitality travel directory
for the years 1981, 1982, 1983
NOW AVAILABLE

Featuring:
105 International, 2100 N.A. hosts • What to see in 25 communities • Special on Germantown plus map • 10 day worship guide • Centerfold map of important places • Hosting guidelines • 46 countries, 45 states, 9 provinces.

single copy	$ 6.00*
2 copies	$10.00*
3-11 copies	each $ 4.50*
12 or more - wholesale list available	

*U.S. funds only, price includes postage (4th class) to one address

I want _____ copies at $_______
total due _______

TOTAL ENCLOSED _______

NAME ________________

Address ________________

Mail to: Brethren Lifeline
1451 Dundee Ave., Elgin, IL 60120

(Luke 4:16-19). The prophet proclaims that God's spirit has anointed him to preach that the blind will see and the captives will be set free.

I think it would be wise to consider whether our Lord was referring to physical captivity to an oppressive government or spiritual captivity to sin. Ought we to obtain justice and liberation by actively supporting the violent overthrow of governments as Brother Gibble seems to infer? I think not.

Jesus declared after reading these passages that they were fulfilled that day in the presence of his listeners. Did he then proceed to advocate overthrow of the Romans because they were oppressive, had no popular support, and ruled only through military force? No, he avoided all political involvement even though a strong anti-Roman movement already existed in Judea. Rather than rebel, he obeyed to the point of death.

One generation later the Jewish nation was destroyed and carried into captivity. If Jesus meant to free the captives in the physical sense this makes him out to be a liar. The Jews became despised slaves and those who followed Jesus suffered persecution and martyrdom.

Why did the Jews not recognize him? Because their eyes were blinded by sin and because they expected a Messiah who would lead a revolt against Rome.

Since they took the gospel out of the *Gospel Messenger* its message has been one of support to the leftist revolutionaries wherever they are trying to overthrow the established order. This is not scriptural. I believe God will hold us accountable if we know the truth about the One who sets the captives free, but do not proclaim it because of preoccupation with politics. ☐

Tom Knepper is a member of the Brothersvalley congregation, Brotherton, Pa.

prayer calendar

July 19-25: Pray for the Bethany Extension School to be held July 26-31 at Elizabethtown College, Elizabethtown, Pa.

Pray for the American Festival of Evangelism to be held in Kansas City, Mo., July 27-30 (see story, page 5).

Give prayer support to these Brethren Volunteer Service workers serving at the Church of the Brethren General Offices in Elgin, Ill.: Donna Fasnacht, Kathy Kline, Scott Lecrone, Mark Mitchell, and Karen Shallenberger.

July 26-August 1: Pray for the 1981 Conference on the Holy Spirit at Manchester College, July 30-August 2.

Remember in prayer BVSers Brad Crossmore and Carol Wise Crossmore serving at United Faith Ministries, Denver, Colo.

Give prayer support to Jerry Shenk and Julie Shenk, BVSers on assignment to Queen Louise Home, Fredericksted, St. Croix, US Virgin Islands.

August 2-8: Pray for the work of these Church of the Brethren districts assembled in district meeting: Southern Missouri and Arkansas, at Peace Valley, Mo., August 7-8; Southeastern District at Lees McRae College, Banner Elk, N.C., August 7-9.

Give prayer support to BVSer Sandra Cummings in service at Kokokahi Hunger Model, Kaneohe, Oahu, Hawaii, and to Rhonda Ashenfelter, BVSer serving at Open Sesame Child Care Center, Dixon, Ill.

August 9-15: Undergird with prayer the work of these districts assembled in district meeting: Northern Indiana at Camp Alexander Mack, August 14-15; Northern Ohio at Wooster College, August 14-16; Western Plains at YMCA of the Rockies, Estes Park, Colo., August 14-16.

Remember in prayer these BVSers: Ellen Mellinger and Sue Six, in service at the Dundalk Church of the Brethren, Baltimore, Md., and Tracy Lee Wiser, serving at the Frederick Church of the Brethren, Frederick, Md.

turning points

Pastoral Placements

Brubaker, Gordon L., to Danville, West Marva

Brubaker, H. Dale, from secular, to Swan Creek, Northern Ohio

Callahan, Scott, from other denomination, to Antelope Valley, Southern Plains

Cragun, Rodger, from other denomination, to Kansas City, Messiah, Missouri

Earlenbaugh, Donald, from other denomination, to Owl Creek, Northern Ohio

Firstbrook, Clinton, from Maple Grove, Illinois/Wisconsin, to Astoria, Illinois/Wisconsin

Jones, Royce, from other denomination, to Slifer, Northern Plains

Ledbetter, Tim, from other denomination, to Wenatchee Brethren/Baptist, Minister of Christian Ed., Oregon/Washington

Rosenberger, Bruce, from Center, Northern Ohio, to Greenville, Southern Ohio

Smith, A. Herbert, from Lick Creek, Northern Ohio, to Ridgeway, Atlantic N.E.

Weber-Han, Sam and Cindy, from Warrensburg, Mo., Tri-District, to Klamath Falls, Oregon/Washington

Wedding Anniversaries

Beck, Mr. and Mrs. Richard Sr., Ephrata, Pa., 50

Bowser, Sharon and Grace, Kittanning, Pa., 50

Chapman, Mr. and Mrs. Lowell, Middletown, Iowa, 50

Graybill, Mr. and Mrs. Harry, Rothsville, Pa., 63

Holsinger, Mr. and Mrs. Emro, Quakertown, Pa., 58

Houghton, Mr. and Mrs. George, Parsons, Kan., 58

Kreider, Mr. and Mrs. Albert, New Plains, Ind., 50

Moyer, Mr. and Mrs. Glen, Greenville, Ohio, 60

Muntzing, Margaret and Ernest, Roanoke, Va., 51

Rohrer, Pearl and Ferdie, Fern Park, Fla., 59

Smith, Mr. and Mrs. W. E., Parsons, Kan., 50

Wenger, Mr. and Mrs. Amon, Leola, Pa., 54

Whitacre, Jesse and Ruth, Roanoke, Va., 56

Wolford, Mr. and Mrs. Charles, Emmaus, Pa., 57

Deaths

Bryant, Walter, 58, Waynesboro, Va., March 12, 1981

Buffenmyer, Wayne, 82, Ephrata, Pa., Jan. 31, 1981

Chamberlin, Adrienne, 30, San Diego, Calif., March 26, 1981

Dudley, Blanche Naomi Deahl, 89, Centerville, Iowa, Sept. 6, 1980

Dunham, Ethel Klein, 76, Salisbury, Md., Feb. 22, 1981

Firestone, Christine, 65, Troutville, Va., Dec. 26, 1980

Hallen, Rosie F., 91, Hollidaysburg, Pa., March 17, 1981

Hinson, Lillian Juanita, 49, Goshen, Ind., Jan. 19, 1981

Hubert, Vance, 85, Goshen, Ind., April 2, 1981

Kline, Betty, 59, Goshen, Ind., Feb. 17, 1981

Kruger, John W., 78, Richland, Pa., March 15, 1981

McCavitt, Geraldine, 71, Goshen, Ind., March 2, 1981

Metzger, Pauline, 81, Decatur, Ill., March 26, 1981

Miller, Ralph K., 77, Columbia, Md., Oct. 5, 1980

Myer, Florence M., 91, Flora, Ind., March 29, 1981

Norman, Carl, 78, Waynesboro, Va., Jan. 6, 1981

Pieper, Thelma, 75, San Diego, Calif., March 19, 1981

Sensenig, William, 65, Ephrata, Pa., Feb. 11, 1981

Stickler, Flora E., 102, Bloomfield, Iowa, Jan. 31, 1981

Teach, Wilber, 88, Springfield, Ohio, March 27, 1981

Westfall, Emma, 77, Ephrata, Pa., Feb. 4, 1981

Wingert, E. Ruth, 80, Quincy, Pa., Dec. 4, 1980

Wright, H. Clay, 74, Fairfax, Va., Jan. 3, 1981

Wrightsman, Laura, 93, Beatrice, Neb., Feb. 3, 1981

Zimmerman, Christian M., 72, Ephrata, Pa., Jan. 16, 1981

IMPROVE YOUR INTERPRETIVE SKILLS WITH ABINGDON'S INTERPRETING BIBLICAL TEXTS SERIES

Noted Bible scholars light the way to better teaching and preaching.

Abingdon's Interpreting Biblical Texts series is a totally new concept in aid for preachers and students—one that reveals how the true meanings of specific biblical texts speak to human needs today. By detailing their interpretive methodologies, the featured writers in this unique series enable readers to do their *own* work with these and similar passages.

First in the series:

THE GOSPELS

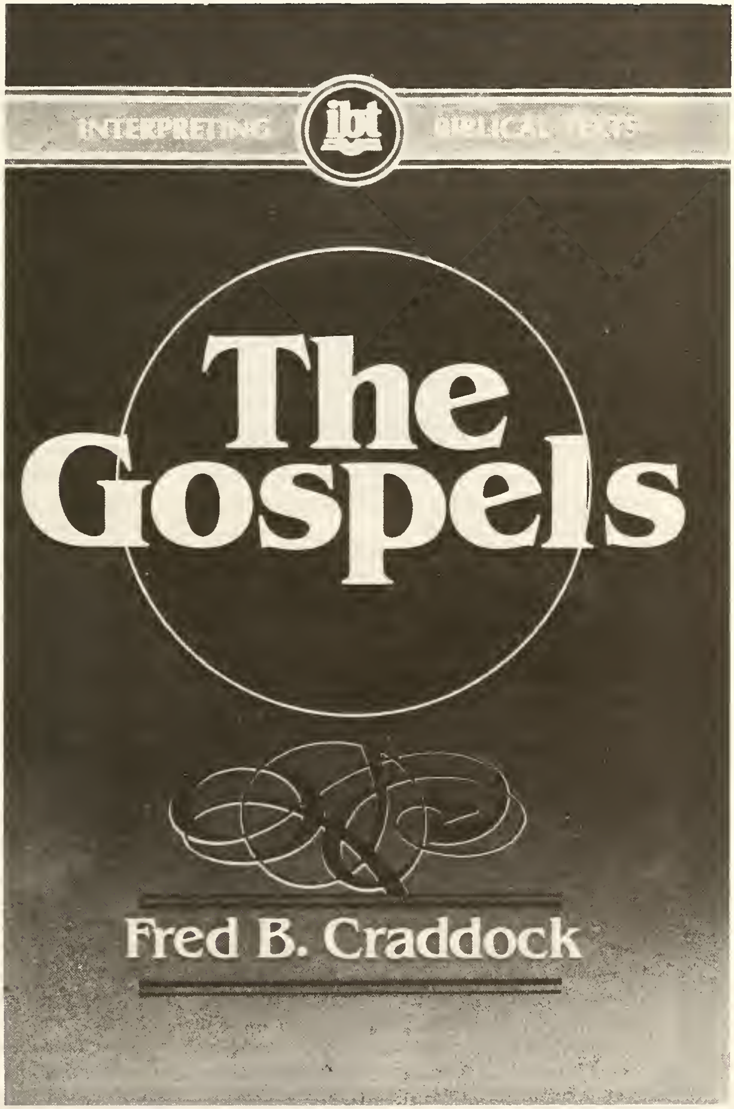
Renowned New Testament scholar Fred B. Craddock focuses his expertise on key passages from each of the four Gospels. He examines such basic and essential gospel materials as parables and miracle stories in order to extract a message that is both scripturally sound and contemporarily relevant. $6.95, paper

Future volumes in the Interpreting Biblical Texts series will explore the Pentateuch, apocalyptic literature, the Pauline letters, and other crucial biblical topics.

At your local bookstore

abingdon

201 Eighth Avenue South
Nashville, Tennessee



editorial

A tempest in a foot tub

Remember those revivals that were once so popular in the Church of the Brethren? ("Protracted meetings," they used to be called, and they played a part in the divisions that racked the denomination 100 years ago.) To mention the word "revival" is to flip a mental switch that flashes staccato-paced images across my memory: tightly packed country churches; hot summer evenings; funeral home fans aflutter; Bible-thumping evangelists; wasps engaged in aerial dogfights around the overhead lamps (a welcome distraction for small children); altar calls; "invitational" hymns—mournful dirges with their last verses repeated "just one more time" for the sake of the hesitant sinner; repentants "coming forward," joined often by the perennial "rededicators."

That is not to put down sincere participants in revivals or to deny that many who answered those altar calls were converted and thenceforth led blameless Christian lives.

But reading Ken Gibble's article, "When Your Child Doesn't Want to Join the Church" (page 20), reminded me of my own experience as a child pressured to "give my heart to the Lord." I remember the well-intentioned Sunday school teacher who, during one of those revivals, put such pressure on me that in a tearful outburst of defiance—sympathetically supported by my parents—I refused to go back.

I wasn't ready to join and one of the few smart things I did as a teenager was to vow to myself I would never join the church in a revival setting, but would do it sometime in the calm, depressurized atmosphere of a Sunday morning worship service. I was baptized on my 19th birthday.

I guess that cantankerous spirit hasn't left me. Today I see myself as a healthy blend of good Brethren inconsistencies: I run with the liberals in being open to new insights, espousing social action, justice, liberation, tolerance, "no force in religion." But I'm a crotchety old conservative when it comes to guarding the ordinances of my denomination. I detest fancy meeting houses, "high church" pageantry, and all the dorky innovations that we come up with in communion services.

Now, feet washing is, for me, the most meaningful ordinance of our denomination. It epitomizes what being Brethren is all about. My most recent communion and love feast experience was in a Brethren congregation which makes feet washing optional. The apparent excuse is that "We don't want to embarrass any members who don't come from a Brethren background." (Figure that one out! Why did they want to join in the first place, if we weren't different from what they came from?)

After I had taken part in the feet washing and was waiting for the rest to finish (that is, those members of the congregation participating), I tried to get a grip on my emotions and think of some non-violent witness to Brethren practice I could make in this mockery of Last Supper enactment. That ruled out kicking over the foot tubs and overturning the supper tables.

With a silent, fervent prayer that the Lord forgive me for my apparent blasphemy, I sat with folded hands and didn't participate when the bread and cup were passed. I hope all those puzzled partakers around me some day understand my ironic reasoning: If one element of a Brethren communion and love feast can be optional, why not the rest?

On the way home my 12-year-old son asked me, "So, what's with not taking the bread and cup, Dad?"

I explained to him Brethren belief and heritage as best I could, how I felt about observing and honoring them, and how once in a while a good Brethren just has to say, "Hey! Hold it a minute. I've got a witness to make."

"So, what do you think of your old dad?" I asked when I had finished my homily.

"I think that was neat!" my young son, who doesn't want to join the church yet, replied.—K.T.

DIAL911
Peaceful Christia
War and Peace
Vernard Eller
Like a Shock of Wheat
Alcohol and the Bible
Howard H. Charles
Morning Joy
Facing Terminal Illness
Mark Peachey
And Then Comes the End
David Ewert
The whole thing

Herald Press:

Solid Help for a Troubled World

Dial 911: Peaceful Christians and Urban Violence

Crime and violence is everyone's problem, and it is getting worse. The traditional North American responses are just not working.

Dave Jackson tells what one church, the Reba Place Fellowship, is doing to respond to the high crime rate in their part of Chicago. *Dial 911* describes their experiences as this church has sought peaceful means for responding to violence. These experiences provide practical insight and are valuable because they touch reality and move far beyond theory.
Quality paper, $5.95;
in Canada $6.90

War and Peace from Genesis to Revelation

Vernard Eller's penetrating, biblically provocative, witty book that calls us to suffering-servanthood. "A masterpiece."
—Jacques Ellul
Paper, $8.95,
in Canada $10.40

Like a Shock of Wheat

Marvin Hein's reflections on the biblical view of death and life. How Christians struggle through to victory in the presence of death.
Paper, $7.95;
Canada $9.20

The Whole Thing

Catherine Mumaw and Marilyn Voran combined efforts to create this fun alternative snack food cookbook in the tradition of the *More-with-Less Cookbook*. An excellent gift for teenagers and hungry adults!
Paper, $1.50;
in Canada $1.75

Facing Terminal Illness

Mark Peachey's account of his struggle with terminal cancer. The agony of fear within him is overcome by the ecstasy of faith in Jesus Christ.
Paper, $2.25;
in Canada $2.60

And Then Comes the End

David Ewert presents a nontechnical understanding of the major themes of New Testament eschatology. *Faith Today* called it "like a breath of fresh air. We hope this fine book gets the circulation which it deserves."
Paper, $6.95;
in Canada $8.05

Alcohol and the Bible

Howard Charles provides a historic survey of the practice and teaching regarding the use of alcoholic beverages in the Old Testament, Judaism, and the New Testament. Basic principles are then given to help in finding a Christian solution to the problem.
Paper, $1.50;
in Canada $1.75

Morning Joy

Helen Good Brenneman, author of the bestselling *Meditations for the New Mother*, created this book of 31 meditations for those who have suffered loss of any kind. Directs the thoughts of the readers to the God of hope, whatever loss is being experienced.
Paper, $3.95;
in Canada $4.60

Herald Press
Dept. MS
Scottdale, PA 15683
Kitchener, ON N2G 4M5

Can You Answer These Questions About Writing Your Will?*

TRUE or FALSE

Mark each of the following statements T for True, or F for False, in the box at its right. For correct answers, see panel below.

1—If you do not have a Will and therefore die "intestate," state law will give your spouse all of your Estate. ☐

2—If you die "intestate" while your children are minors, state law will divide a third of your Estate among them. ☐

3—When you leave no Will, the state automatically appoints a social worker and a bank as guardians of your minor children. ☐

4—Whoever is appointed guardian for your minor children has complete say-so in taking care of them and their affairs. ☐

5—Lacking a Will, your property will be disposed of more or less as your Will would have directed. ☐

6—Children not mentioned in your Will are excluded from an inheritance. ☐

7—A husband has the same rights to his wife's Estate as she has to his. ☐

8—A handwritten Will, unwitnessed, cannot be valid. ☐

9—Wills never require more than two witnesses. ☐

10—It is expensive to have a lawyer draw up your Will. ☐

ANSWERS

1—False. Usually not. In some states, your spouse gets one-third if you die without a Will.

2—False. Many states give two-thirds of your Estate to your children equally divided among them.

3—False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4—False. Even if your spouse is guardian, he/she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. He/she may be required to render detailed accounts of these expenditures.

5—False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

6—False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died "intestate."

7—False. This is not always the case.

8—False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9—False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two.

10—False. Actually, it is usually a very modest amount. Whatever the charge, the expert knowledge involved makes it a bargain.

---

* In most states

Now while you are thinking about your Will, plan to see your lawyer as soon as possible. Before you go, you may find two of our booklets useful. They suggest information you may want to have at hand for consideration. Write for them now: Making Your Will and A Record of Personal Affairs.

Write or call today. We will gladly provide information based on individual circumstances, or arrange for a personal conference.

Stewart B. Kauffman

CHURCH OF THE BRETHREN

General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

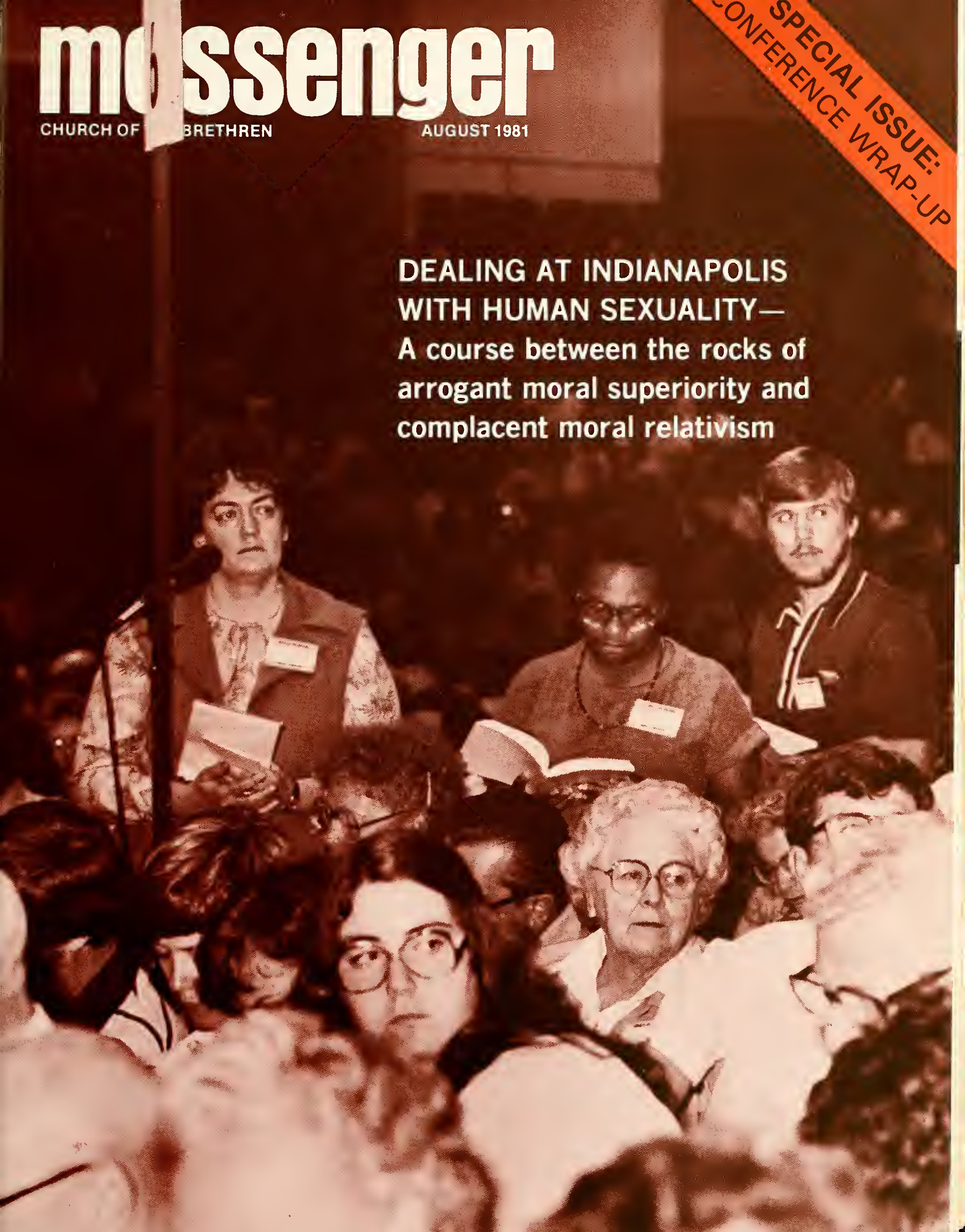
Please send me without obligation the following booklets.
☐ Making Your Will
☐ A Record of Personal Affairs

Name ______________________________
Address ______________________________
City ________________ State __________ Zip ______

#64 7/81

messenger
CHURCH OF BRETHREN
AUGUST 1981

SPECIAL ISSUE:
CONFERENCE WRAP-UP



DEALING AT INDIANAPOLIS WITH HUMAN SEXUALITY—

A course between the rocks of arrogant moral superiority and complacent moral relativism

contents

10 **Nigeria: Christianity as a Catalyst.** Robert A. Hess recently spent several weeks on a research project in the area of Nigeria where Brethren have worked since 1923. The church which Brethren founded (now known as Ekklesiyar 'Yanuwa a Nigeria) provides a catalyst integrating the lives of Nigerians in the midst of drastic economic and societal change.

13 **Indy 81: The Fire and the Focus.** Both the fire of the Holy Spirit and the focus of directed lives were evident at the Annual Conference of the Church of the Brethren in Indianapolis June 23-28. MESSENGER staff, selected writers, and photographer Nguyen Van Gia summarize the event in which Brethren dealt with a complexity of problems, including world mission philosophy, diminishing membership, NCC/WCC affiliation, and human sexuality.

29 **Remove Not the Ancient Landmark.** Dale R. Stoffer reminds us that it was exactly a century ago this August that the Old German Baptist Brethren withdrew from the main Brethren body. He retells the rationale for that action, and updates us on the "Old Orders" of today, who "continue to wrestle with what it means to be a people separated from the world and unto God."

32 **On Being a Hostage.** William W. McDermet III shares a Bible study on Psalm 137, giving the scripture a new relevance by relating it to the Iran hostage situation.

34 **Dandelion People.** Jonathan Hunter calls Christians "dandelion people." The dandelion persists (as all lawn owners know), and so must Christians.

In Touch offers vignettes of Janice Martin, Frederick, Md.; Blanche Hilton, Hemet, Calif.; and Delbert Blickenstaff, Greenville, Ohio (2) . . . **Outlook** reports on Bethany graduates. Bethany choir. Instant formula. NCC action. Dwayne Yost award. Ernest Lefever. Disaster service. El Salvador refugees. Bethany Hospital. René and Karen Calderon. Hennings to Nigeria. General Offices roof (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Column,** "A Linguistic Conversion," by Lauree Hersch Meyer (12) . . . **Pilgrim's Pen** (27) . . . **Turning Points** (35) . . . **Resources,** "Who Are We?" by Howard E. Royer (36) . . . **Prayer Calendar** (37) . . . **Opinions** of Ronald Good, William J. Tinkle, and Chauncey Shamberger (38) . . . **Editorial,** "Saying It Without Pictures" (40)

EDITOR
Kermon Thomasson
MANAGING EDITOR
Harriet Ziegler
EDITORIAL ASSISTANT
Mark Mitchell
FEATURES
Harriet Ziegler, Fred W. Swartz
SUBSCRIPTION SERVICES
Ruth Anne Culp
PUBLISHER
John D. Metzler Jr.

VOL. 130, NO. 8 AUGUST 1981

CREDITS: Cover, 2, 13-27 Nguyen Van Gia. 1, 29-30 Peter Michael. 4-5, 7 Floyd McDowell. 33 Religious News Service. 35 art by Mark Mitchell. 36 art by Ken Stanley.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1980. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years. $8 per year for Church Group Plan. $8 per year for gift subscriptions. School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., July 1981. Copyright 1981, Church of the Brethren General Board.

letters

VISIONS OF RAPTURE AT AGE 107

The rapture holds a prominent place in Bible teaching. For every mention of Christ's advent there are eight references to his second coming. In 216 chapters of the New Testament, the second coming is referred to 318 times.

The two books of Thessalonians are particularly concerned with the rapture. Studying this subject can increase your faith.

Today's folks do not stop often to think of such things. God pity us poor mortals, we may soon be surprised.

I accepted the Lord when I was 12 years old—95 years ago. I am now 107 and looking forward to Christ's soon coming.

ORPHA NUSBAUM
Middlebury, Ind.

PRAYERS FOR "ELGIN"

Thank you for your honest confession of the burdens associated with being part of "Elgin" (editorial, June). Please forgive the tendency of us in the local congregations to box you all into nameless categories. Be assured of our regular prayers for the sisters and brothers on the Church of the Brethren staff.

BRUCE E. ROSENBERGER
Louisville, Ohio

STARS AND STRIPES FOREVER

In the same issue (June) decrying loss of Brethren membership, a letter recommends the stars and stripes be banished from our churches.

When the nation's flag is removed from my church, I will carry it out myself and join a congregation proud to hang it in the sanctuary.

BOB LYBARGER
Johnstown, Pa.

BROWN ALWAYS HELPFUL

I believe that in "Letters from Little Toe" (July), Dale W. Brown was fair to both the Moral Majority and the other side. His main point, that "members of the Body" need each other, was well taken.

Brown always has something helpful to say. I wish he would write an up-to-date one volume book on Brethren theology.

JASON HOLLOPETER
Bippus, Ind.

TELL OF CHRIST, NOT BRETHREN

Recently our Zion Hill congregation stopped the "every-family plan" for MESSENGER. Our representative asked us why we were uninterested and what we would like to see in MESSENGER.

We would like to see more of *Christ* in the magazine. We also need to take a stand for Christ in stressing that the Bible, *every word of it,* is truth. We should stop including articles which compromise God's standards. For example, homosexuality, which God speaks strongly against. It is a sin to accept it and call it merely a "different lifestyle." That *one* subject is what sickened me and made me stop reading MESSENGER.

Let's start sharing the "good news." Let's make people realize that salvation and a personal experience with Jesus Christ are what really count. Let's use this magazine to represent our church's beliefs.

I pray that future issues of Messenger will uplift our Lord and that we may all praise him together.

Becky Palmer

Columbiana, Ohio

(Since Christ is not here physically, I fancy that perhaps what Brethren are doing is fairly representative of his interests. I also fancy that the magazine is full of "testimonies" of what the Lord is doing in our lives. Your apparent lack of familiarity with today's Messenger makes one wonder when it was that you "sickened and stopped reading" about Brethren and their struggle to be true to and to live out the gospel, in all their human frailty, in the 1980s. — Ed.)

NEEDED: READERS FOR BLIND

I have read every article in Messenger for the past three or four years . . . by ear on cassette tapes. Geraldine Eller of Wenatchee, Wash., has been a faithful tape producer for me until her failing health would no longer permit her to continue.

There were three of us in the circuit — one in Oklahoma, one in Chicago, and me. I furnished the tapes and shipping containers — six cassettes in each of three containers.

I wonder if there is someone with a clear reading voice who would be willing to continue this service for us on a volunteer basis. (Mrs. Eller would take no pay, and was always happy doing for others, although she is a semi-invalid.) There would be no expenses for the volunteer to pay.

I am 90 years old, living alone, and legally blind. I till, plant, hoe, and harvest four gardens in order to eat and to have an abundance to give away.

S. J. Neher

Jasper, Mo.

(Any takers? If interested in this worthwhile project write the editor of Messenger. — Ed.)

KEEP ASKING, PRODDING, DEBATING

I read quite often in Letters of the negative impact of Messenger (*too* often, I might add). Thus, it was good to discover that Messenger has had an impact on society and has addressed important issues in the *past*. It warmed my heart when I discovered in my reading from *So It Was True — The American Protestant Press and the Nazi Persecution of the Jews* (page 340), by Robert W. Ross, that Messenger was active in the constructive flow of history from the sermon pen of M. Guy West, a former moderator of the Church of the Brethren.

As for the *present*, Messenger, keep asking the right questions, prodding us to live the questions, debating the current religious and moral problems of our age, and avoiding the easy answer (cheap grace?).

J. Ronald Mummert

Toledo, Ohio

BE MODERATE IN NEWS COVERAGE

I felt the news article "BVSers Arrested Following Budget Cut Protest" (May, page 6) implied support and some pride in their public protest. The use of blood and their trespass against property such as the White House was definitely ill-advised and not in accord with my support or view of Brethren peaceful resistance.

There have been other incidents in Messenger that also implied approval of the church for radical protest, and I think this is a mistake. We have to recognize our pluralism as Brethren.

Apparently only 15 percent or less of the Brethren are conscientious objectors, with the others somewhere along the line. Most male Brethren are more supportive of military than alternative service, and I think we need to recognize the honesty of their stance (which is hard for me personally). I think we alienate many of the Brethren with this implied support of our radical left. A more moderate view, or critique of such action, would be more helpful.

Robert Mays

Seattle, Wash.

HUMANISTIC RATIONALIZATION

As a parent of two adult children who have committed their lives in ministry to people in an Islamic country, my heart is burdened by Byron Haines' "Living with Islam" (May).

Muslims live in fear of a god who is not the same God we know as Jesus. The validity for knowing God is to know Jesus as who he claimed to be. In John 8:19b, he said "If you knew me, you would know my Father also," and in chapter 14:6, "I am the way and the truth and the life. No one comes to the Father except through me" (NIV).

It is Satan's greatest deception that the god of the Qur'an and the God incarnate in Jesus are the same god. Accordingly, a Muslim believes Jesus was human, did not die on the cross, was whisked to heaven by God and a look-alike put on the cross instead. From an inferior heaven, this Jesus will someday return to marry and have children and then die. At the resurrection Jesus will stand with other Christians to be judged by Almighty God.

Since the central message of the gospel, the cross, is denied, there is no commonality in Islam and Christianity.

Jesus did not portray a god who created women as chattels of men, who themselves cannot find peace for their souls because of god's unpredictable anger.

Since Jesus Christ is God and died for us, can we withhold the reality of who God really is from those who have to appease evil spirits every day and then fear death?

I recommend for reading, *Ten Muslims Meet Christ* by William Miller, and *I Dared Call Him Father* by Bilquis Sheikh.

Readers can see that Haines' interpretation of what the Qur'an is saying to the Muslim is humanistic rationalization.

Rosa W. Kinzie

Marion, Va.

page one

For a history buff to edit a church magazine is like trying to swim near a dangerous undertow. Considering that both Howard Royer (our former editor) and I both love history, it is remarkable we got Messenger through the American bicentennial years with no more historical articles than we ran.

Now a new era threatens the balance of Messenger contents. The early 1880s were the time of the two major divisions of the Brethren. The Old German Baptist Brethren ("Old Order Brethren") left the church in August 1881. The "Progressives," the Brethren Church, withdrew in 1883.

We do not intend to "celebrate" those two events, but we would be remiss if we did not mark their centenary and see what lessons we might draw from them. In this issue, we carry Dale Stoffer's article on the August 1881 action of the "Old Orders." And in the next couple of years we will continue to "do the splits," with appropriate tipping of our broadbrimmed hat.

The big year will be 1983. That year the *Brethren Encyclopedia* will be published. It will be a marvelous compendium of historical information on the five major bodies of the Brethren. According to encyclopedia editor Don Durnbaugh, this major Brethren publication project is moving on schedule. (At least the Messenger editor has turned in *his* writing assignments, and no longer slinks around in the shadows when Don appears!)

Another 1983 highlight is the 275th anniversary of the founding of the Church of the Brethren in Schwarzenau, Germany, to be marked at the 1983 Annual Conference in Baltimore.

Closer to home for us, Messenger will mark a centenary itself. July 1983 is the 100th anniversary of the launching of *The Gospel Messenger* (our present magazine, which shortened its name to Messenger in 1965). My fellow history buffs know, of course, that *The Gospel Messenger* of 1883 was just a *shocking* new name (to readers then) for the magazine that began in 1851 as *The Gospel-Visiter*.

Bear with us as we swim along through these years. Call a lifeguard if I'm swept away by the undertow. — The Editor.

in touch

Delbert Blickenstaff: Acting as rudder

"In the summer of 1975 my wife and I went with friends to see the Broadway musical *Two by Two.* Somewhere during the first act I started thinking, 'This is something Oakland could do.'"

The idea that a small, rural congregation could perform a Broadway musical mushroomed: By the time Delbert Blickenstaff, a doctor from Greenville, Ohio, presented his idea to the Oakland Church of the Brethren, he challenged them not only to produce the musical *Two by Two,* but also to do it as part of a dinner theater.

"I sent round the congregation a list of all the jobs I could think of connected with doing a dinner theater. Sixty-five people signed up to help, and I knew we were in business."

The production of *Two by Two* in the spring of 1976 was so successful that the Oakland Dinner Theater has become a yearly tradition widely attended by Brethren and others of southwestern Ohio. Under Delbert's leadership Oakland has produced, dinner theater style, five more musicals: *Philemon, Spoon River Anthology, Fiddler on the Roof, The King and I,* and *Shenandoah.*

Although such productions couldn't be done without wide membership involvement, it still has taken particular dedication from Delbert. As a doctor he is on call about a third of the time. From January to March, rehearsals consume all his free time.

"I like every aspect of it—the planning, the music, the acting, even the dancing," he says. "I could spend all my time doing it."

It hasn't always been easy, however. A limited background in drama and only moderate involvement in music over the years necessitated Delbert's "learning how to direct as he went."

Delbert sees his involvement in drama as his personal mission: "I could never be a preacher, but I feel drama is an effective way to present a message, too. It also gives more people a way to contribute to the total life of the church." Care is taken to select a musical that presents a significant message.

Delbert recently produced a booklet, "You Got To Have A Rudder," about his experiences producing the dinner theater. The title is that of a song in *Two by Two.* In the song Noah's sons want a rudder on the Ark, and Noah declares there's no need because "God will direct," but stormy weather later convinces him maybe his sons were right.

"That fits with my philosophy," says Delbert. "You can't just sit back and say God will take care of everything. You've got to get involved."

And involved he is. In his role as initiator, supporter, and director of the Oakland Dinner Theater, Delbert *is* "acting as the rudder."
—Roxie Ballard

Roxie Ballard is a member of the Brookville (Ohio) congregation, and a teacher at Brookville High School.

Glen Weimer: Chaplai

"God holds the whole world in the embrace of love."

"I am not really my own person until I am wholly God's."

Those thoughts are "Weimerisms" from *Windows to Live By,* a sheet which Glen Weimer distributes every Saturday at chapel time at the Palms Manor, part of the retirement home at Sebring, Fla.

Glen Weimer has been chaplain at the Manor and the health care center for 10 years. From Monday to Friday, 8:30 to 11 a.m., he visits patients in the health care center, circulates among the residents of the Manor, or stops by the snack table in the activities center. Everywhere he regales folks with hilarious stories, or engages in serious discussions, always sensing what tack is appropriate.

Before he came to The Palms as chaplain Glen was a pastor for many years. During this period one of the highlights of his life was serving as the director of a peace seminar in West Berlin. This seminar was initiated by the Church of the Brethren for young people of four major religions: Catholic, Protestants, Greek Orthodox, and Muslims. Leading discussions with this group was a memorable occasion which broadened Glen's world view and sharpened his Christian perspective.

Of his chaplaincy at The Palms, Glen speaks with appreciation. It has been a time, he feels, when his life has been enriched far more than he has enriched anyone he serves.

At first, when visiting patients in the healthcare center, Glen felt frustration. There were so many sick people at all stages of illness, it was difficult to know how to relate meaningfully to all. Now, when he makes the rounds, speaking a word of encouragement—praying with

at The Palms

some, sharing a story about something he saw on his two-mile walk that morning, or just chatting—patients respond with appreciation and Glen is refreshed also.

Glen says he feels a kinship in the Manor. When he was absent for a while recently due to illness, he experienced anguish because he could not be at the Manor and health care center to minister to some who were seriously ill (four died), for whom he could do nothing but pray.

Without the cooperation and support of his wife, Clarabel, and of his son and daughter, Glen says he could not have come through his 78 years.

He concedes he is a mystic. On one occasion when he desperately needed help in a pastoral situation he delved into the writing of the medieval mystics, and it was here that he found the help he needed to strengthen his spirit.

Glen says, "We need a human voice that will bring together feelings for all humanity." Glen Weimer *is* a voice speaking for just that.

—Emma K. Ziegler

Emma K. Ziegler is a former missionary to India and Nigeria, and a member of the Sebring (Fla.) congregation.

Janice Martin: A special ministry

Janice Martin's involvement in ministries for the deaf did not come about by arbitrary choice. In 1968 her two-year-old son, David, became deaf after a bout with meningitis. From the beginning of David's deafness, Janice and her husband, Galen, showed a loving concern for him.

David was eventually enrolled at the Maryland School for the Deaf (MSD) in Frederick, Md. Janice and Galen began taking sign language courses there as well. Then when Frederick Community College added sign language courses to its curriculum, Janice began taking more advanced courses for sign language interpreters. While that training was good for the whole family, both she and Galen feel that the evenings at home signing with David were when they actually learned the most.

Janice's success in learning to interpret for deaf people soon became apparent, and she continues today to be in demand as an interpreter. She has learned nearly all aspects of communication: sign language, body language, and the psychological feelings of the deaf. Galen Martin says of his wife, "Janice is truly concerned that she get the point across when interpreting and is careful not to manipulate deaf people in any way."

Janice is presently employed as a free-lance interpreter, her requests often coming from neighboring Washington, D.C. She served at the Church of the Brethren Annual Conferences in 1980 and 1981, signing the worship services for the hearing impaired.

At the Frederick Church of the Brethren the Martins were instrumental in establishing a "deaf fellowship," which still serves the congregation (see MESSENGER, March 1975, "Signing the Sermons and Songs at Frederick"). The deaf fellowship, an ecumenical group, is officially a fellowship within the church, having its own officers, financial arrangements, teachers, and interpreters.

Janice served as director of the deaf fellowship for about two years. She sees herself as a sort of paradox: "I am an outgoing person, I guess you might say a leader. Yet I am supersensitive of people's feelings and am always trying to be careful not to dominate the deaf community."

According to Janice, the fellowship would like to continue working to break down the barriers between the deaf and the hearing. "The deaf are not afraid, for they have learned how to communicate in a hearing world," she says. "It is the hearing who are frightened to break the barriers." Her one wish for the deaf fellowship is for them to be a whole part of the congregation, to be totally accepted by the hearing.

—Gail Slezak

Gail Slezak is a member of the Frederick (Md.) congregation and has done graduate study in deafness.

June graduation honors 23 Bethany graduates

Bethany Theological Seminary held its 76th commencement on June 7 with 23 persons receiving degrees. Giving the commencement address was Eugene F. Roop, professor of biblical studies.

The seven graduates receiving the doctor of ministry (D.Min.) degree were:

L. Gene Bucher, pastor of Black Rock Church of the Brethren, Brodbecks, Pa. B.A., Elizabethtown College; B.D., Bethany Seminary. Married to Fern Liskey Bucher; two daughters.

Kenneth L. Gibble, pastor of Ridgeway Community Church of the Brethren, Harrisburg, Pa. B.S., Millersville State College; M.Div., Bethany Seminary. Married to Ann Earhart Gibble; one daughter.

J. Gerald Greiner, energy education coordinator for Pennsylvania Power and Light Co.; member of Ridgeway Community Church of the Brethren, Harrisburg, Pa. B.A., Elizabethtown College; M.Div., Bethany Seminary. Married to Dianne Heagy Greiner; two sons.

Lois M. Illingworth, senior minister of Oakland Christian Church, Columbia, Mo. B.A., Hastings College; M.A., Phillips University; M.Div., Phillips University Graduate Seminary. Married to Alred S. Illingworth; one son.

Ira F. Lydic, pastor of Dixon (Ill.) Church of the Brethren. B.A., Juniata College; M.Div., Bethany Seminary. Married to Kathryn Wiegner Lydic; one daughter.

Mamadu K. Mshelbila, vice principal of the Theological College of Northern Nigeria; member of Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria). High Diploma in Theology, Theological College of Northern Nigeria; B.A., Elizabethtown College; M.A.Th., Bethany Seminary. Married to Halima Mamadu Mshelbila; eight children.

Clayton N. Pheasant, director of development and church relations at Juniata College; member of Stone Church of the Brethren, Huntingdon, Pa. B.A., Juniata College; M.Div., Bethany Seminary. Married to Judith Rodgers Pheasant; three children.

The fourteen persons receiving the master of divinity (M.Div.) degree were:

Donald Robin Benson of Northern Illinois Conference, United Methodist Church. B.S., Drexel University. Married to Judith Kay Lyons Benson; four children. Will be pastor at two United Methodist churches in Maple Park and Cortland, Ill.

Donald R. Booz of Shippensburg (Pa.) Church of the Brethren. B.A., Shippensburg State College. Married to Cindy Brenize Booz; two children. Will be pastoral counselor at the Wholistic Health Center of Hinsdale, Ill.

JuliAnne Bowser of First Church of the Brethren, Chicago, Ill. B.A., Juniata College; M.Ed., Indiana University of Pennsylvania. Will be pastor of the Wawaka (Ind.) Church of the Brethren.

Glenn Michael Cameron of Community Presbyterian Church, Lombard, Ill. B.A., Central Bible College. Married to Linnea Sides Cameron; one child. Plans to go into the pastorate.

Dale W. Dowdy of Bethel Church of the Brethren, Carleton, Neb. B.S., McPherson College. Will be associate pastor of Conestoga Church of the Brethren, Leola, Pa.

Donna Ritchey Martin of Mexico (Ind.) Church of the Brethren. B.A., Manchester College. Married to Timothy Ritchey Martin. They will be copastors of Franklin Grove (Ill.) Church of the Brethren.

Timothy Ritchey Martin of Community Church of the Brethren, Orlando, Fla. B.A., Bridgewater College. Married to Donna Ritchey Martin. They will be

Gene Bucher

Kenneth Gibble

Gerald Greiner

Lois Illingworth

Ira Lydic

Mamadu Mshelbila

Clayton Pheasan

Donald Benson

Donald Booz

JuliAnne Bowser

Glenn Cameron

Dale Dowdy

Donna Martin

Timothy Martin

Eva O'Diam

Daniel Parulis

Daniel Petry

Philip Rieman

Bonnie Smeltzer

Beth Sollenberger

René Calderón

copastors of Franklin Grove (Ill.) Church of the Brethren.

Bruce Adams Noffsinger of Salamonie Church of the Brethren, Warren, Ind. B.S., Manchester College. Married to Barbara Ann Skaggs Noffsinger; one son. Will be pastor of Mount Hermon Church of the Brethren, Bassett, Va.

Eva Sue O'Diam of Wabash (Ind.) Church of the Brethren. B.S., Manchester College. Will be half-time copastor of Long Beach (Calif.) First Church of the Brethren and half-time chaplain at Brethren Manor, Long Beach.

Daniel Edward Parulis of Geneva (Ill.) Congregational Church. B.S., East Tennessee State University; M.A.Th., Bethany Theological Seminary.

Daniel Mark Petry of Akron (Ind.) Church of the Brethren. B.A., Manchester College. Married to Amy D. Stanley Petry; one child. Will be pastor of Huntsdale (Pa.) Church of the Brethren.

Philip W. Rieman of Prince of Peace Church of the Brethren, South Bend, Ind. B.A., Manchester College. Married to Louise Baldwin Rieman; three children. Will be homemaking and working at peace education and advocacy in South Bend area.

Bonnie Kline Smeltzer of Dundalk (Md.) Church of the Brethren. B.A., Elizabethtown College. Married to Kenneth Kline Smeltzer. Will be associate pastor of education and special ministries at Highland Avenue Church of the Brethren, Elgin, Ill.

Beth Eileen Sollenberger of Everett (Pa.) Church of the Brethren. B.A., Juniata College. Will be associate pastor of Sebring (Fla.) Church of the Brethren.

Bruce Noffsinger

Beatrice Naff

The two receiving the master of arts in theology (M.A.Th.) degree were:

René A. Calderón of Lower Miami Church of the Brethren, Dayton, Ohio. B.S., Manchester College. Married to Karen I. Gorden Calderon; four children.

Beatrice Ethel Naff of Antioch Church of the Brethren, Rocky Mount, Va. B.A., Longwood College. Plans to teach.

Bethany Seminary choir resumes tour tradition

After many years' absence from the roads, the Bethany Theological Seminary choir made a weekend tour in May, the first tour by a Bethany choir in recent years.

The 29-voice choir, a 12-member handbell choir, instrumentalists, and interpretive dancers gave three performances in Indiana at the Osceola, Fort Wayne Beacon Heights, and Marion churches. President Warren Groff traveled with the group, reminding the audience before each concert, "Music is a gift of God."

The choir, directed by Nancy R. Faus, assistant professor of church music, sang spirituals and folk songs, anthems based on selections from Psalms and Isaiah, and closed with a contemporary cantata, "In These Things We Live."

The handbell choir, directed by first year student Mary Jo Flory, gave the prelude. The handbells are a recent gift to Bethany from John and Ruth Risser of Pennsylvania.

All the expenses of the tour were covered by freewill offerings from the churches. Bethany staff member Duane L. Steiner says, "The seminary choir members are most appreciative to each of the churches for the opportunity to sing, to stay in their homes, and to enjoy their hospitality." Preparations for next year's tour, he says, are already underway.

US casts only 'no' vote on infant formula code

Despite pleas from health professionals, legislators, and religious groups, the United States cast the sole vote against a voluntary international code to restrict the marketing of infant formula.

Delegates to the World Health Assembly in May in Geneva, Switzerland, voted 118 to 1 to uphold the recommended international marketing guidelines. Abstaining were Argentina, South Korea, and Japan.

In defending the administration's vote against the guidelines, a White House spokesman said the administration "did not want to establish the World Health Organization as an international federal trade commission." Other officials had argued that the code's restrictions on infant formula promotion would limit free speech and violate US antitrust laws.

Critics of the administration's position, including two senior officials of the State Department's Agency for International Development (AID), say US infant formula manufacturers had engaged in a "systematic campaign of misinformation" to turn the administration against the code. Supporters of the code point out that it merely recommends ways in which governments may voluntarily monitor the marketing of baby food in their countries.

According to John Tedrotti, secretary of the infant formula project of the Interfaith Center on Corporate Responsibility (ICCR), the code is considered a set of recommendations, a basis for national governments to use in establishing their own legislation to control the advertising and promotion of infant formula.

The aim of the code, in its own words, is "to contribute to the provision of safe and adequate nutrition for infants by the protection and promotion of breastfeeding and by insuring the proper use of breast milk substitutes when these are necessary."

Opponents of infant formula promotion have linked high infant mortality rates in developing areas of the world to improper use of infant formula. A broad coalition of religious and political activists has charged that uneducated mothers in these areas are led to believe, through aggressive promotion, that formula is superior to their own breast milk. They often cannot follow complex mixing instructions, especially in areas where they lack proper refrigeration and sanitary water. The diluted and contaminated formula, the opponents contend, leads to malnutrition, illness, and even death among the infants.

ICCR's Tedrotti points out that the code is not an attack on the infant formula manufacturers but is "an attempt to promote and insure infant nutrition and proper infant health" by seeing that mothers get "objective and accurate information" about infant feeding.

National governments that decide to adopt the code's guidelines would restrict the promotional methods available to the infant formula manufacturers; supplying free samples to medical personnel and mass media advertising, for example, would be off limits.

Much of the infant formula debate, especially in the US, has focused on the Swiss-based Nestlé Company, the world's largest producer of infant formula. The General Board joined a host of other groups in endorsing the Nestlé boycott in 1979.

Ceremony marks start of hospital construction

In a moment symbolic of Bethany Hospital's role in its neighborhood, hospital personnel, community residents, and retiring General Board treasurer Bob Greiner (second from right) participate together in a groundbreaking ceremony May 16 at the Chicago hospital site. Greiner officially represented the General Board. "Some 400 people from the community, the United Church of Christ, and the Church of the Brethren attended the sunny celebration," said Greiner. The hospital will occupy the former site of Bethany Biblical Seminary. Contributions to the joint Brethren and Evangelical Hospital Association (UCC) venture total close to $4 million, with the Brethren contribution nearing $600,000.

Lefever: Victimized by character assassination

"I have been the victim of a massive character assassination effort," says former Church of the Brethren minister Ernest W. Lefever. Lefever withdrew from nomination as President Reagan's human rights chief after his appointment was opposed 13 to 4 by the Senate Foreign Relations Committee in early June.

In an interview with MESSENGER two weeks later, Lefever said that objectors to his nomination—his "enemies"—had distributed so-called fact sheets painting a "caricature" of him as a person who "cared less about human beings in non-Communist countries than in Communist countries." This, he said, is "the big lie."

"The real Lefever was never portrayed in the press," he said. "I care about the fall of every sparrow; my concern for people is even-handed."

Lefever says the aggression of the Soviet Union is the most serious threat to human rights in the world today, however, and that the US must sometimes support an ally that is "less than perfect" in its human rights to prevent the worse tragedy of Soviet domination.

In a prepared statement he says has been ignored by the press, Lefever says, "In some cases, we must provide . . . aid to a besieged ally whose human rights record is not blameless. At the same time, we should encourage that ally to correct its abuses. To withhold vital aid in the name of human rights and thereby help pave the way for a far more repressive successor regime would be a tragedy." He cites US aid to the "moderate" Duarte government in El Salvador as a case in point.

In late June Lefever became a paid consultant to Secretary of State Alexander Haig on terrorism, counter-terrorism, and nuclear nonproliferation matters, and may do "special projects" as well. He is proud of his work during the four months that he was the assistant secretary designate in the human rights bureau of the State Department and applauds the work of the Reagan administration in using "quiet diplomacy" to bring about changes.

Many human rights advocates do not agree with Lefever's assessment and contend that Reagan's policies are not supportive of human rights. Ron Hanft, director of the Brethren Washington Office warns that despite Lefever's withdrawal from the human rights post, the administration is expected to find other ways to put the military and economic interests of the United States above concern for human rights.

Disaster network aids spring storm victims

Brethren responded with money and volunteers to spring floods in Montana and Kansas and a tornado in Ohio.

A 13-county area, including Helena, Missoula, and Deer Lodge, Mon., was affected by flooding in late May. A grant of $7,500 was made from the Brethren Emergency and Disaster Fund to assist the more than 1,300 families who were victims of the flood. Eight child care workers established and staffed two child care centers, one in Helena and one in Deer Lodge, caring for 60 children during four days. The area had been declared a national disaster area.

In June, floods hit Great Bend, Kan., 60 miles west of McPherson. Great Bend is at the confluence of three rivers and, when a levy broke, more than 3,000 people were evacuated from their homes. Again, Brethren child care workers were sent to the scene to care for disaster's young victims. Jan Thompson, the General Board's disaster/refugee coordinator, expected mudding-out crews to be sent as soon after the flood waters receded as possible.

In Cardington, Ohio, north of Columbus, a tornado touched down early in June killing several people and destroying homes. Within three days, child care workers were on the scene and several carloads of Brethren volunteer workers had arrived to help clear debris.

Emergency funds help Salvadoran refugees

To help meet the nutritional and medical needs of some 100,000 El Salvadoran refugees scattered through Honduras and Costa Rica, the Church of the Brethren has approved a $25,000 grant from the Emergency and Disaster Fund.

The funds are channeled through the Salvadoran Ecumenical Association for Service and Humanitarian Aid, a coalition of Protestant, Catholic, evangelical, and humanitarian agencies. The grant will provide food, medical supplies, clothing, and funds for temporary housing and relocation of persons displaced because of the violence in their homeland.

The National Council of Churches has denied charges that money sent to humanitarian agencies such as ASESAH may be reaching extreme leftist groups. Cited was a report on ASESAH from Kenneth Slack, director of Christian Aid of the United Kingdom. After a March visit to El Salvador, Slack said, "We were greatly impressed by both the immense dedication of ASESAH leaders and workers and the gigantic task they face."

Karen, René Calderón to Latin America job

Karen and René Calderón have been accepted as a staff team to carry the General Board's position as Latin America/Hispanic consultant. The position, lodged in World Ministries Commission, has been open since Merle Crouse shifted to evangelism and church extension in January 1979.

Karen and René Calderón

Karen Gorden Calderón began work June 15, assuming responsibility for the Latin America portion of the job. A graduate of Manchester College and a student at Bethany Seminary, Karen was copastor with René of the Lower Miami Church of the Brethren, Dayton, Ohio, for two years and has served on the Hispanic Committee of the denomination since its beginning. Fluent in Spanish, she taught school in the Academia Cotopaxi in Quito, Ecuador, and has taught church school both in Ecuador and the US.

René will care for the US Hispanic and Misión Mutua programs of the position. He is to begin work no later than Sept. 1 after finishing his work as director of outreach at Bethany and Betania United Presbyterian Church in Chicago. He is a native of Quito, Ecuador, and a graduate of Manchester College and Bethany Theological Seminary (see page 4). In addition to his present position and his copastorate, he and Karen served a summer copastorate at the Castañer (Puerto Rico) Church of the Brethren. He has taught school in Quito, Ecuador, and in Indiana and for four years directed the literacy program, Alfalit International, in Quito.

The couple has four children, Alicia, Patricia, Kevin, and Kelly, and plans to live in Elgin.

underlines

CHANGING JOBS ... *Martha Snider*, manager for the last 12 years of the International Gift and Bookstore at the general offices in Elgin, has left that job. She and her husband, Don, have moved to the Clover Creek church, Martinsburg, Pa., where he is pastor. *Neil Richard Dean* has taken over the post at the bookstore. Dean has recently returned from Indonesia where he worked five years establishing and operating a Christian bookstore. . . . *Ralph E. Watkins* has been hired as legislative associate at the Church of the Brethren Washington Office. He began full-time July 1. A native of southern Ohio, Watkins is a graduate of Kent State University and United Theological Seminary, Dayton, Ohio. . . . Bethany Seminary student *Linda F. Logan* has been appointed administrative assistant of the On Earth Peace Assembly beginning Aug. 15. She will be based in New Windsor, Md. . . . *Dean R. Shetler*, a former pastor and retirement home administrator in the Church of the Brethren, has been named executive vice-president of the California Association of Non-profit Homes for the Aging, leaving a similar post in Pennsylvania. . . . Replacing *Tom* and *Ruth Nelson* as volunteer managers of 10 kindergartens serving West Bank Palestinian refugee camps are *Clarence* and *Helen Fairbanks*. Clarence has been pastor of the Greenville (Ohio) church since 1949 and Helen has 21 years of experience in elementary education. . . . *Richard Keeler*, a former MESSENGER intern, became coordinator of publicity at the University of La Verne April 1.

RUNNING FOR OFFICE ... *Nathan H. Miller*, a member of the Bridgewater (Va.) congregation and a Bridgewater College alumnus, came from behind in Republican balloting to be chosen the Republican candidate for lieutenant governor of Virginia. He has been a state senator since 1975.

RECEIVING HONORS ... *R. Douglas* and *Ruth Nininger*, members of Central church, Roanoke, Va., were honored during Bridgewater College's commencement exercises May 31 with the dedication of Nininger Hall Health and Physical Education Center, named in their honor. Dr. Nininger is chairman emeritus of the college's board. . . . Long-time peace activist *C. Wayne Zunkel* has been named 1981 Brethren Peacemaker of the Year by the Brethren Peace Fellowship. He is pastor of the Glendale and Panorama City churches, Pacific Southwest District, and editor of the BPF newsletter.

MAKING A WITNESS ... *Jeri Seese-Green*, Springfield, Ore., jailed two years ago during an anti-nuclear submarine protest, has been arrested again, during a prayer vigil on the White House lawn. The group was protesting President Reagan's budget cuts for human need and increases in military spending.

GETTING MARRIED ... *Steve Simmons*, former editorial assistant with MESSENGER, was married Aug. 1 to *Ellen Gonzalez* in La Verne, Calif. Simmons is city editor of the *San Marino Tribune*, San Marino, Calif.

BEING REMEMBERED ... *Eva Shepfer Minnich* died July 5 in La Verne, Calif. She was the wife of *H. Spenser Minnich*, long-time member of the General Offices staff in Elgin, Ill.

update

INVITATION TO BLACKSBURG AREA STUDENTS ... Pastors and parents of students who will be enrolled this fall at VPI&SU at Blacksburg and Radford University in Virginia are urged to send students' names and campus addresses to Norman Harsh, pastor of the now-forming *Good Shepherd Church of the Brethren* in Blacksburg. Pastor Harsh's address is 2312 Capistrano St., Blacksburg, VA 24060.

HEALTH FAIR ... *Lebanon Valley Brethren Home* in Palmyra, Pa., recently sponsored its first annual Health Fair in conjunction with National Nursing Home Week. During the three days of the fair, members of the community joined the residents to hear speakers and participate in various health screenings. The purpose of the fair was to identify the health needs of the elderly and to determine the use of and need for community health services

SMALL CHURCH WORKSHOP ... Sixty-nine persons from 17 churches gathered May 1-2 at the *Ambler* (Pa.) church to hear Robert L. Wilson, professor of church and society at Duke Divinity School, share ideas for making small churches more effective. To help better their churches Wilson encouraged members of small churches to enrich worship, to recognize the significance of the smaller congregation, and to study membership and communities to determine priorities.

HELP FOR TRAVELERS ... Copies of the joint Brethren and Mennonite travel directory are available, listing over 2,000 host families in the US and abroad. Several Conferencegoers said they easily got their money's worth from the third edition of *Mennonite Your Way* (1981-83) en route to Indianapolis. If interested call 800-323-8039 or write Brethren Lifeline, 1451 Dundee Ave., Elgin, IL 60120. Cost for a single directory is $6 or two for $10.

REACHING OUT ... *Philadelphia First's* deacon board has a unique way for keeping in touch with the congregation called "Dial-A-Deacon." Each month a deacon's name is given to call if church members need assistance. . . . The Housewares Bank of the *Olympic View* church, Seattle, Wash., helps disadvantaged people in the area by supplying basic household items such as blankets, sheets, pots and pans, towels, even funds for medical treatment.

BRETHREN COLLEGE STUDENTS AT BETHANY ... Graduates of Manchester (Ind.) College continue to constitute a large portion of the Church of the Brethren enrollment in Bethany Seminary. Fall 1980 enrollment statistics show that 23 of 49 students in Bethany's masters degree programs who came from Brethren Colleges were from Manchester. Bridgewater (Va.) and Elizabethtown (Pa.) were tied for second with nine each.

BRETHREN ENCYCLOPEDIA UPDATE ... As of early June 1981 the five Brethren bodies had contributed $148,458.73 with an additional $22,013,30 pledged. In January BVSer Linda Fry joined the Encyclopedia staff as research assistant. In the fall another research assistant, Kevin Pobst, will join the staff.

outlook

Medical work attracts Hennings to Nigeria

Jack and Polly Henning left the US in July to administer and participate in the Lafiya Rural Health program in Garkida, Nigeria. The Hennings are members of the Freemont (Calif.) United Presbyterian Church.

A medical doctor specializing in pediatrics, Jack also holds degrees in tropical medicine and public health. This is his fourth post in Africa, but his first in community medicine. His previous experience was in hospital work and teaching.

In accepting the General Board assignment, he has left a staff position with an evaluation center for children with handicaps in Sacramento, Calif.

As head of the primary health care program, he will work with the Nigerian staff as a medical consultant. He will assist with approximately 50 village health posts and 6 dispensaries, distributing medicines, encouraging good medical techniques, and teaching villagers. Polly, a registered nurse with experience in geriatrics, will assist Jack and take part in church and community life.

Parents of three grown children, the Hennings say they are looking forward both to living in a developing nation and to having the opportunity to work in public health.

New, leak-free roof installed at offices

A new quarter of a million dollar roof on the Church of the Brethren general office building in Elgin, Ill., is expected to end the rude surprises employees there have experienced the past few years.

The flat, tar-paper-and-asphalt roof, originally installed when the building was constructed in 1959 and extensively repaired in 1977, had deteriorated severely. On rainy days, or days when accumulated snow melted, the roof over at least one work area or office could be expected to leak, showering workers, files, books, and papers with water. Makeshift ceilings of heavy plastic were suspended to funnel the water into 55-gallon drums that maintenance staff then drained through hoses to the outside of the building.

On several occasions, the leaks were so severe that water soaked through the concrete floor into the building's basement. Carpets, walls, draperies, and office furnishings had been damaged.

During May and June, the 70,000-square foot roof was covered with a new layer of insulation, then sealed with Neoprene sheeting. Both the contractor and the manufacturer provide a 15-year guarantee on the new roof. Not only has the new roof stopped the leaks, but the new insulation also is expected to save energy in heating and cooling the building.

The new roof is being paid for out of reserves accumulated to cover investment losses, not out of Brotherhood Fund giving.

NCC board disagrees with Reagan policies

At its May meeting in Philadelphia, the governing board of the National Council of Churches issued a sweeping message to the churches expressing its "fundamental disagreement" with the Reagan administration's "vision of who we are and where we are going."

Citing opposition to the new administration's social spending cutbacks, energy policy, military spending hikes, environmental stance, and foreign policy, the board warned that such moves "threaten the vision of America as the model and embodiment of a just and humane society."

The board, including six Church of the Brethren representatives, also passed statements on military and economic aid to El Salvador and Guatemala and the nuclear arms race.

In its message on the Reagan administration, the NCC's board contrasted two visions of the meaning and purpose of America: one, Reagan's, in which government is a necessary evil, "strong enough to protect privilege from assault but kept too weak to impose public responsibility on private prerogative"; the other, one shared by the NCC, in which "government would promote the common welfare and secure the blessings of liberty for all."

Reagan's vision, the board contended, has been embedded in a budget that does not require a "cut in government spending so much as a massive transfer of public money from people assistance to military procurement—the most massive such shift in peacetime history."

In other action, the board passed unanimously a statement reiterating its opposition to military aid to El Salvador. The board also warned member churches against the administration's planned resumption of military aid to Guatemala. Such aid was cut off by the Carter administration because of human rights violations.

The US and the USSR were urged to adopt an immediate "mutual freeze on all further testing, production and deployment of weapons and aircraft designed primarily to deliver nuclear weapons."

Among other actions, the board sent a message of gratitude to Soviet dissident Andrei Sakharov and a message to USSR President Leonid Brezhnev urging freedom for Sakharov and other Soviet "prisoners of conscience."

The governing board meets twice yearly and is made up of delegates from the 32 Protestant, Anglican, and Orthodox church bodies who make up the NCC.

Yost receives award for housing development work

Former Brethren pastor and mission director M. Dwayne Yost (left) recently received a $10,000 national award and the commendation of Vice President George Bush (right) for his efforts to improve housing in rural eastern Kentucky. As one of two recipients of the prestigious Winthrop Rockefeller Award for Distinguished Rural Service, Yost and Kentucky Mountain Housing Development Corporation were praised for exploring and developing new technology that made house construction and renovation affordable for Kentuckians.

During award ceremonies May 13 at the National Museum of American History, Smithsonian Institution, Vice President Bush noted especially Yost's success at dealing with housing regulations that have been set up to satisfy urban, not rural, needs. Yost said that people in eastern Kentucky don't care much about gutters and the number of electrical outlets in a room, items of concern in most housing codes. To people in Appalachia, he said, warm and dry is everything. Under Yost's directorship, KMHDC has built affordable homes for 110 rural families, most of whom earn $5,000 a year or less and could never have made such a purchase without the corporation's work.

Yost received congratulations from Ruby Rhoades, on behalf of the General Board's World Ministries Commission. She wired, "You have truly earned such recognition through your concern, persistence, and hard work. Your life bears witness to the goals for the '80s as you do justice, love tenderly, and walk humbly." Also receiving an award was John D. Andrews, an outstanding county extension agent in Louisiana who was recognized primarily for helping declining cotton farms shift to vegetable farming.

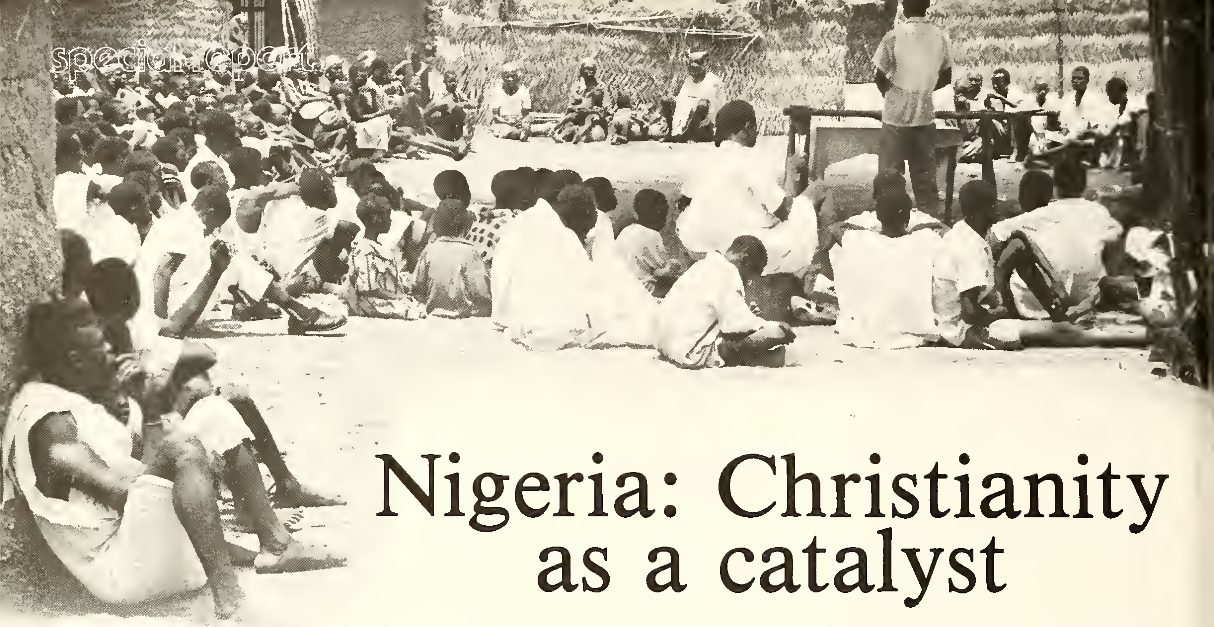
D.C. prayer vigil begins ERA support campaign

A national prayer vigil June 30, sponsored by an interreligious organization of Catholic, Protestant, and Jewish groups who support ratification of the Equal Rights Amendment, marked the beginning of the year-long countdown to the ratification deadline.

After a prayer service in Washington D.C.'s Lafayette Park, the participants, led by the Religious Committee for the ERA, journeyed to the White House in a candlelight procession, "each flame signifying the Pillar of Fire." The committee hoped to give public attention "to the fact that the 'real majority' of religious people support the ERA."

Other public prayer vigils are planned throughout the next year across the nation.

special report



Nigeria: Christianity as a catalyst

by Robert A. Hess

With the gleam in his eye that one might have on making an exciting discovery, the young doctor from southern Nigeria said, "The church here is at the forefront of the changes which are coming to Nigeria. In the South the church is looked at as being weak and unimportant. But here it is different. I have never seen a church so much alive."

The church of which he was speaking is the Church of the Brethren in Nigeria, known in the Hausa language as Ekklesiyar 'Yanuwa a Nigeria (EYN). The young doctor was Yinka Ayankogbe, M.D., graduate from the department of medicine of Ibadan University, Nigeria's first university. He has been assigned to the Garkida Rural Health Program for the required year in Nigeria's National Youth Service and had, after two months, come to see the church in a new way.

His view of EYN matches my own analysis of this church that has grown out of the Church of the Brethren Mission, a mission founded in 1923 by Albert Helser and Stover Kulp. From the beginning that mission was responsible for bringing education and scientific medical care to areas of Nigeria's Gongola and Borno States. In fact, the Garkida Rural Health Program is well within the tradition of those pioneering efforts and is setting a standard and providing a model for similar programs, both government and voluntary agency sponsored, in various developing countries.

But such institutional aspects of the church are far from being the most significant. *Most* significant is the outlook of the people. For thousands of Nigerians, Christianty has become the focus of integration as they face tumultuous change. Evidence abounds that Nigeria may be a nation being brought into a modern industrial economy more rapidly than any other country in the world. Oil rich, the country has ambitious educational and industrial schemes that bring wild swings in fortunes, disrupted family patterns, and drastically altered outlooks on life. In the midst of this, the church has been a catalyst which has integrated the lives of its people and provided for them a new sense of unity.

This aspect of the dynamic life of the church can be seen in Gongola State. Nigeria's military rulers formed new states a few years ago. When they returned the states to civilian rule in 1979, the Christians captured a majority in Gongola's House of Assembly and elected a Christian speaker, Paul Wampana. *(Paul Wampana attended Annual Conference in Pittsburgh in 1980. See the December 1980 Messenger, page 2. He toured US state capitals in 1980 and 1981, studying the US political system. — Ed.)*

Paul Wampana and his fellow members of the House of Assembly are conscious of the unity Christianity gives them. They represent, in many cases, the fragmented ethnic groups of Gongola State, often referred to as "pagan tribes." Because of a tradition of resistance toward centralized political structures, these tribes were too weak to prevent themselves from being ruled by the Muslim Fulani tribe since the early 19th century. But in a democratic Nigeria, they have united to regain power for themselves in the new state government.

Among these leaders are five graduates of Waka Schools. Several more Waka graduates have high posts in the administration of the state, and one is the Chief of the city of Mubi. For 10 years I was administrator of this complex of post-primary schools, operated by the Church of the Brethren Mission until 1973.

These Waka alumni are conscious of the advantage that mission education has given them. They are aware that Christianity has been a catalyst in the awakening which has brought them to power and they value the unity found in the church which transcends tribal loyalties.

Similar attitudes prevail in Borno State, the only other state in which Ekklesiyar 'Yanuwa a Nigeria has roots. As in Gongola, a number of church leaders, including pastors, know where they wish to go and are determined to get there. They find their strength in the inspiration and fellowship of the church.

Recently a number of such leaders were instrumental in the creation of a new local

In the midst of drastic economic and societal change, the church in Nigeria has been a catalyst integrating the lives of its people.

government authority (a government unit much like a USA county). This represents a return of local autonomy that was lost when British colonial rule was established at the beginning of this century. Upon the attainment of this victory, they were instrumental in having a graduate of the Theological College of Northern Nigeria (also a Waka graduate) named as secretary of the new local authority. He is Mari Y. Malgwi, a person of winsome personality, one who exemplifies integrity of character. He is well-trained, gifted in getting along with people, calm, strong, gentle, and resolute.

However, more significant for the church than being in the forefront of a social revolution and a dynamic force in the political aspirations of people is its congregational life. On the very weekend that Dr. Ayankogbe made his observation, an older teacher and friend reported on his trip to the eastern area of the church. He said, "Amazing! The churches in the Lassa area are all full—completely. They *really* have fire." Why he should have been so impressed was not clear because his own church, Garkida, is also usually full. Perhaps the difference is that Garkida is not so packed that people are standing outside.

Not only are the churches to the east full. The pastor of a church to the west of Garkida reported the very next day about the out-village preaching points that surround the Bila congregation. He reported that these evangelistic outposts of Bila are all full, adding that the denominational leaders will soon be granting full congregational status to some.

Garkida church, where Christianity in the area began almost 60 years ago, will serve as window into EYN congregational life. That this should be so is in itself outstanding; founding churches often lose their fire and enter the doldrums during the second and third generations. Indeed, the mid-1960s seemed to indicate that this was happening to Garkida. But whatever its limitations, this church is still alive and thriving.

One is reminded of this each weekday when the church bell rings at 5 a.m. for morning prayers and the sounds of hymns drift across the river plain to the hills. Soon the visitor learns that the women's choir practices three nights a week, that the youth choir also meets, and that Girls' Brigade and Boys' Brigade (similar to US Scouts) are active. Throughout the town, clusters of households hold prayer meetings, Christians meeting in each other's home for prayer two or three times a week.

But Sunday is the day when the congregation springs fully to life. An English language worship service begins at 8 a.m., followed by Sunday school for both adults and children at 9. The main worship service, in the Bura and Hausa languages, begins at 10, with up to 500 persons in attendance and featuring two choirs, each rendering at least two selections—sometimes more. Accompanying drums soon have the congregation in foot-tapping, handclapping rhythm.

More follows. The covenant class (baptism preparation) meets after the main service. So do the women on many occasions. In the afternoon those interested in "New Life For All" (a program with an evangelistic emphasis) meet for fellowship. Finally in the evening many of the most faithful meet for prayers and Bible study. Another week is off to a good start.

One of the exciting developments of congregational life within the past two years has emerged in the two state capitals. First in Maiduguri, capital of Borno State, and then in Yola, capital of Gongola State, people whose roots were in EYN developed worshiping communities and achieved congregational status. Almost from the beginning, the group in Maiduguri numbered over a thousand worshipers and now numbers about 2,000. Such enthusiasm has expressed itself in a building campaign to provide a place of worship. The building is already in use with construction continuing and money in the bank.

The developments in Yola grew more slowly, and the group gained congregational status slightly later. But there the attendance during the past year has been about 1,400, although the fellowship of worshipers has been meeting in temporary and crowded quarters. When the congregation was chartered on March 9, more than 2,000 people attended, including delegations from nearly all the other 75 congregations of EYN, several cabinet officers of the government, and influential teachers, traders, and persons of high office. Soon Yola too will begin a church building.

These are the ingredients of a dynamic church, a church that for 20 years has been an exciting movement of people in transition. This movement is an expression of the cultural change of the people themselves. It gives focus and integration to the very process of change. It expresses itself in political developments. It manifests itself in vigorous congregational life.

Rather than showing signs of slowing, this movement appears to be accelerating. As Dr. Ayankogbe said, "I have never seen a church so much alive." And neither have I. ☐

Dr. Robert A. Hess is associate professor of history and Africa studies at Messiah College, Grantham, Pa. A former missionary to Nigeria (1953-1969), he did medical anthropology research in Nigeria earlier this year, using the Lafiya health program as a focus. This project was funded by the Brethren Health Education Foundation and by the American Philosophical Society in Philadelphia, Pa.

by Lauree Hersch Meyer

A linguistic conversion

It's confession time. For years now I've squirmed when people addressed a mixed audience with nouns like *man* and *mankind* and the pronouns *he* and *him*. Even when I knew perfectly well the speaker meant to include me, the fact remains: I felt and feel excluded.

But language habits are not easily changed. So I recognized that my linguistic sensitivity probably produced more irritation for others than insight. I understand *that* perfectly well. For when I feel excluded by another's language, irritation prevails over insight in me, too. So it was painful to feel angry when lectures, worship, and even communion ceased being community-building experiences for me as I heard other people's nouns and pronouns as a dividing wall of hostility between us, closing me out.

But then I had a Damascus Road experience. I suddenly discovered I had been converted. I'm not sure when it happened. Not knowing *when* conversion occurs is plenty startling. But like Paul, I find the consequences of being converted are more interesting than its precise documentation. For one thing, I have a new understanding and compassion for literalists. Now that's amazing! Having once believed I didn't understand literalists, I now discover I *am* a literalist!

I learned of my conversion when one day I discovered I was hearing nouns and pronouns without anger and quite literally. I was listening to a speaker himself (yes, a man) discussing the beliefs of a group he called neo-fundamentalists (whom he meant is irrelevant to the story). Suddenly, as he quoted their beliefs, I found myself responding in amazed disbelief to what I heard spoken:

> The speaker said: All men are sinners." I heard: "All *men* are sinners! Wow! I'm not? We're not?? What an utterly unChristian theology! I really doubt if you intend that I, that all we women, be excluded. But there it is: I'm not a man and I didn't make it that way; God did."
>
> The speaker said: "Women cannot be ordained in the church because . . . " I heard: "Well, that's *logical* enough. Why would sinners ordain non-sinners? It must feel threatening, even rotten, to live in such separation."

I know that what I heard was not what the speaker meant, but I also know my ears are now converted. I have been so transformed that *men, he, him, mankind* mean just what they say: persons constituted biologically as male.

Once I was angry when falsely addressed or excluded by another's language. Now I am astonished at the heavy exclusive public confession or accusation some men will take upon themselves or some women will lay upon men. These nouns and pronouns which have long had the ring of exclusive language for me startle me when they take on the aspect of exclusive putdowns, for instance: "we" or "you" men are sinners.

It's true that I can recall what those words meant back in my B.C. (before conversion) era. It's also true I still catch myself in the very linguistic absurdities I abhor. Still, my conversion has caused me to notice and care about nouns and pronouns in a way radically different.

My conversion also has made me realize how tough it must have been back in Jesus' time. Imagine how the good Jewish teachers, who *knew* what it took to be in God's kingdom, felt when this carpenter with converted vision told stories that included just the folks the religious leaders thought themselves called to faithfully *exclude*.

We various literalists have a lot more in common than I suspected before my conversion. The heart of our commonality is not that we hear literally everything that is said or written. That, of course, just isn't so. Our commonality is every literalist's radical claim that the words we read or utter are important: Just as they are written, read, or spoken. Therefore, to change the words of a text is a significant declaration.

Words are deeply meaning-filled. We Christians who confess that Jesus is God's very Word are made in God's image by God, so it is hardly astonishing that we also manifest or incarnate ourselves to one another in words. But that very fact means that God and we literalists have an odd difficulty in common. When God speaks, as when human beings speak, what is meant and what is heard are often not the same.

But God blesses us despite, amid, and alongside our multiple, highly selective, and logically exclusive literalisms. And that is another thing we literalists experience in common. When God's living spirit draws us together, creating warmth and community, we all babble. Tears and laughter, hope and trust, overcome all of our literalisms, all of our hilariously exclusive languages.

After that pentecost, we who have experienced unity and love will, when we again speak with words, seek to embrace and cover with the words of our language the vulnerabilities of all those we have come to hug in our hearts. ☐

Lauree Hersch Meyer is assistant professor of biblical theology at Bethany Theological Seminary.

INDY 81

THE FIRE AND THE FOCUS

Contrasting Christians who emphasize the Holy Spirit with those who acknowledge the importance of personal experience, preacher James Forbes posed to Brethren at Indianapolis the question, "What good is the fire if there is no focus?" That term caught on and became spice in the remarks by other speakers through the Conference week..

Forbes urged Brethren to contend for a model of Christian maturity characterized by a fullness of the Holy Spirit and focused on the liberating activity in service of the kingdom of God.

MESSENGER presents a summary of Annual Conference week in Indianapolis, June 23-28, and hopes it demonstrates that in the Church of the Brethren there is that fullness, that there is both "fire and focus" in this denomination's worship and witness.

Text by MESSENGER staff and writers
Photography by Nguyen Van Gia

Old business: Mission philosophy, diminishing membership, human sexuality, NCC/WCC . . .

World Mission Philosophy and Program (p. 105*). This issue has been on the front burner so long that the original concerns of those initiating the query (more mission service opportunities; a more aggressive program) scarcely were reflected in the debate in Indianapolis.

In the last four years these factors have affected the concerns voiced in Atlantic Northeast District in 1977: Evidence of a new aggressiveness in mission—both home and abroad—has become apparent. Brethren have dialoged on the issue and reached a degree of consensus. Brethren outreach—new congregations across this country; association with Christians in Cuba and Haiti; the health care program in Sudan (promoted broadly at Indianapolis); the Global Women's Project in Kenya; continued church growth and Brethren presence in Nigeria—projects an accurate image of Brethren newly concerned with the Great Commission.

Given that, the floor debate degenerated into an argument over the "free enterprise" system, with some Brethren unwilling to admit that the western world has achieved its affluence at the expense of the poor.

A second focus of debate was on dialog with people of other faiths. Several speakers interpreted the committee's paper as calling for acceptance of other faiths as equal to Christianity, despite the explicit statement ending the paragraph in question: "We have the good news to share with them—Jesus, the Christ."

The new mission philosophy statement was accepted eventually, and 26 years after the last major statement, Brethren are committed anew to an aggressive mission effort that incorporates mutuality and indigenization as its main principles. —K.T.

Diminishing Membership in the Church of the Brethren (p. 115). Can 37 recommendations adopted by Annual Conference actually reverse the trend of declining membership in the Church of the Brethren? Not if the paper approved by the delegates is received in congregations with the seemingly lackluster welcome it received from delegates.

After study committee member Wayne Zunkel outlined the problem of diminishing membership with a series of eye-catching and colorful cartoons, the floor "debate" began. But it could hardly be called a debate—all the speakers seemed in agreement that declining membership is bad and growing churches are good. The points of disagreement with the paper were in the subtleties of how growth is to happen: are inactive members to be dropped; was it Christ's wish that the church grow or that it reach out in love—and are the two mutually exclusive; is discrimination against women in leadership a factor; what about smaller churches? Perhaps it was easier to "fine tune" the paper than to deal with its challenges.

Symbol of the mutuality marking the new mission philosophy, Jesse Shinggu returned in July to Nigeria with his wife, Lemsu, to be business manager/treasurer of the Church of the Brethren Mission, after graduation as a business major from Manchester College.

Or perhaps the problem was that, like the mission study paper, a major concern of the study—that top denominational leadership concern itself with church growth—seemed defused by the aggressive promotion of the new General Board goal to establish 15 new congregations by 1984. Staff member Merle Crouse pointed out that six of those 15 already will be underway by September 1981.

Celebrated at Indianapolis with Pastor Luc Neree of Haiti's Eglise Baptiste des Cities was a new "covenant relationship" with the Church of the Brethren, a new outreach ministry of the denomination.

Although the church is on the road to meeting this challenge, the paper's other challenges are great. Conference delegates are generally quick to assign new tasks to the General Board and its staff, Conference Central Committee and its staff and officers. With the approval of this paper, the delegates pledged themselves and their home congregations to tasks as formidable as those handed to others.

The paper calls for the establishment of a denominational church growth strategy—something already in the works. More important in turning around the membership trend, however, will be how well the

**Numbers following each business item refer to the corresponding page in the Conference Booklet.*

tasks given to individuals and congregations are carried out. As several speakers pointed out, evangelism happens best at a local level.

Will each Christian "create the climate for at least one new person to come to Christ each year"? Will each congregation make a top priority the making of disciples? Will every congregation "begin at least one new outpost"? If these recommendations come alive throughout the denomination, the ominous predictions of one committee member that the Church of the Brethren may not exist in 50 years may well be thwarted. — H.Z.

In a new outreach project Southern Pennsylvania District this month is sending a 6-person pastoral team to Brattleboro, Vt., to start a new congregation. From left: Dennis and Reba Coffman, Dorothy and Paul Grout, and Patricia and Richard Shreckhise.

The Brethren image: Where is the élan, the spirit, the joy?

The Church of the Brethren must not die because . . . the Brethren must not die. The matter is as simple as that. The Brethren testimony is too important to Christendom, and to this nation, to be permitted to perish. There is a particular part of Christian turf that belongs to your community and to almost nobody else: a pacifist, activist, service-oriented, and corporately understood lifestyle and understanding of the believer's mandate that is implacably Christocentric and yet open to light from elsewhere. You Brethren are lovely people; it is a pity that you cannot believe it of yourselves.

Your analysis into the causes of lack of growth are far too "spiritual," far too "theological." My own list of causes for Brethren membership losses would run like this:

- The Church of the Brethren has not followed its historic constituency into its new habitations. There are not enough suburban churches, not enough city churches, not enough Sunbelt churches. Somebody is pinching the pennies.
- Brethren seldom get around to asking. I took a little survey among friends whose lives have been touched by the Brethren at times when they were, so to speak, denominationally afloat. We discovered that we had all been taken to Brethren services, hosted at Brethren parties, befriended by Brethren, even (peril of perils) welcomed as potential suitors by Brethren young women. But nobody got around to asking us to consider becoming Brethren. Does this indicate that to be Brethren still means that one is a person born of a particular ethnic heritage, and that no others need apply?
- Somebody, the Adversary perhaps, has cheated the Brethren out of a legitimate pride in their witness *in this century* and infused them, instead, with a low corporate self-esteem that is, I believe, the first reason for their lack of growth. There you are: first in service to helpless refugees from 1917 to the present, possessors in your number of such pioneers in ecumenics as Calvert Ellis, authors of a living peacemaking, pacifist, tradition paid for in blood in Vietnam and elsewhere, and in slow-raveling time spent in prison by hundreds of your youth, innovators and pioneers in the sharing of surpluses, and in agricultural missions, and in the development of the resources of the poor.

There you are, I say, having done all this in the name of Jesus in this century and instead of observing *élan, spirit,* and *joyous affirmation* of what God has enabled your fellowship to do, I hear apologies, excuses for smallness of size, and worst of all, charges from the sick members of your community that your heroes and heroines of faith have not loved Jesus Christ adequately — as though anybody *could.*

In a way, you fell into a trap. The fault in the Brethren whom I know is not that they do not love and serve Jesus. It is that they do not recognize the work of God's Holy Spirit when they see it in their own number, and thereby cheat themselves, and the world, of the sight and sound and joy of evident grace at a time when much else is dark. — JAMES A. GITTINGS

James A. Gittings is editor-at-large for A.D. Publications, Inc.

Human Sexuality From a Christian Perspective (p.134). This study paper offered high interest by its very subject, and guaranteed it by presenting a wide range of views "within which the church is still searching for the truth." There was something in it to irritate everyone.

Dean Miller (see box) used apt imagery in describing the processing of the human sexuality paper in terms of a ship trying to avoid rocks that could destroy it. Strewn throughout the course were potentially troublesome outcroppings that warned of subsurface dangers.

But the rock that loomed most threateningly was a substitute motion to change the "study" paper (original motion) to a "position" paper—*after* ridding the committee's paper of everything that, to the conservative viewpoint, smacked of alternatives to the strictest puritanism.

This motion came late Friday afternoon during the first hours of debate on the subject. Just after that rock was sighted, another appeared to starboard, a motion to refer the subject to a new committee—charged with producing a conservative position paper.

Human sexuality study committee members Jim Myer and Guy Wampler Jr. discuss their paper's chances for passage as debate intensifies.

Human sexuality: Avoiding denominational shipwreck

The human sexuality study paper charts a course for the church which steers our Brethren ship of state safely between the rocks of arrogant moral superiority and complacent moral relativism. It keeps the pilot's wheel out of the hands of those who say, "We know all there is to know about God's will in human sexuality," and of those who say, "God's will is to do whatever feels good to you and me." With this paper we have hope of avoiding denominational shipwreck.

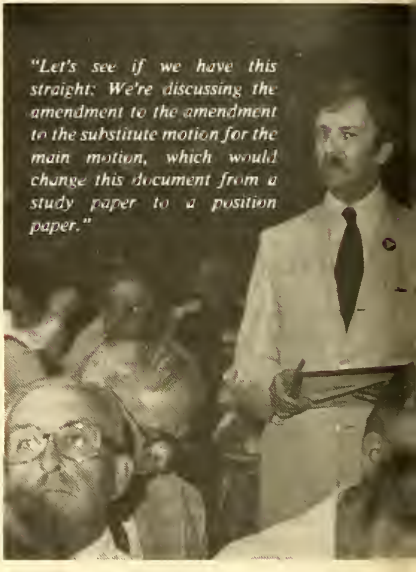
This paper enables us to bring into the open subjects which are difficult for us to discuss. Because of our previous silence in these matters many young people have left our church. They sensed that on the subject of sex we have only negative prohibitions to offer, reinforced by our religious beliefs. The paper brings to our awareness the existence of Christians within our fellowship who seek to be faithful to Christ, who have struggled with their sexual orientation, with the biblical teachings, and with their faith, and yet remain in homosexual lifestyle.

It is probably accurate to say that one family out of four agonizes over and struggles with the issue of homosexuality in a way that up to now has been secretive and considered shameful. Now we can say to these Brethren families and individuals that in our church we will create friendly space where we no longer need to glare at each other with fear and suspicion. We are creating friendly space where we can search the Scriptures, call each other to accountability on covenant and the responsibilities that accompany loving and being loved. We are creating friendly space where we can stand beside those whom we have both mocked and feared, and share the burden of pain and hostility which society and the church places upon sexual minorities.

Hope is offered to all who are troubled with aspects of their sexuality and who wish to find healing. We can help them find healing through the power of God in Jesus Christ. To those who do not want to be "healed" and who are insulted by the suggestion, the paper calls us to thorough and careful Bible study. In describing the Christian's armor in Ephesians 6, the writer refers to the word of God as the sword which the Spirit gives. But let us remember that in this metaphor the biblical sword is all blade. There is no safe handhold for the wielder. "Whoever picks up the Bible to use as a weapon is as subject to its judgments and sharp discernments as the one to whom it is pointed. In using the Bible as a sword our own motives are weighed, our own actions are judged." (*World Vision,* June 1981)

In this paper is presented human sexuality from a *Christian* perspective—creating friendly space for further discussion and dialog, offering both confrontation and support for varying points of view, and preventing the destructive potential of spiritual swordsmanship.—DEAN M. MILLER

Dean M. Miller is pastor of the Hagerstown (Md.) congregation.



"Let's see if we have this straight: We're discussing the amendment to the amendment to the substitute motion for the main motion, which would change this document from a study paper to a position paper."

So high did suspense rise that the usual rude crowd of get-ahead-of-the-pack supper-goers clattering down out of the bleachers was stopped in its tracks. The motion to refer lost, 517 to 422. The ship sailed on.

On Saturday morning the substitute motion lost momentum when the main motion was amended to call for a General Board committee to gather denominational reaction to the study paper and prepare a position paper on human sexuality for the 1983 Annual Conference. Editorial amendments to the substitute motion merely tested delegates' patience. The ship of state sailed into open water as

in quick succession delegates voted down the substitute motion and approved the main motion.

Annual Conference in Baltimore promises to be interesting. And *profitable,* provided Brethren have learned from this 1981 exercise that pluralism in the Church of the Brethren can't be gotten rid of or ignored, and that any "position" paper on human sexuality had better accomodate that fact if we want to avoid splitting the denominational ship of state asunder. — K.T.

Support systems for Those Called to Set-Apart Ministries (p. 150). In some respects the Church of the Brethren is still in a transitional stage between "free" ministry and paid professional pastoral leadership. The tension between these values was evident as Conference dealt with new guidelines for the support of pastors in set-apart ministries.

On the one hand are those laypersons and some ministers who would like to see the pastor set an example of austere living which they see as consistent with the Brethren ideal of the simple life. Others are simply perplexed by the rising costs of providing a pastoral package, particularly as the costs of housing and employee benefits increase.

The new guidelines for pastoral support, which the Conference overwhelmingly adopted, identify with the position that pastors are professionals and should be provided "adequate compensation for their . . . ministry." "Adequate compensation" includes a salary that relates favorably to a recommended denominational scale, housing, hospitalization insurance and pension, and adequate time for relaxation and educational growth.

The new plan stresses the need for pastor and congregation to share in a covenantal relationship in which both see the pastoral program as an integral part of the church's total life and ministry and accept mutual responsibility for it. A sample position description for the pastor is appended to the guidelines. — F.W.S.

NCC / WCC Affiliation (p. 162). During the prolonged and vigorous discussion of continued Brethren membership in the National and World Councils of Churches, the moderator encouraged speakers to step away from the microphones if their point had already been made. "Arguments and speeches may do little to change anyone's mind," he cautioned.

If his analysis is true, the whole study process and Conference discussion may have been an exercise in futility. Apparently, a large majority of the delegates came ready to support Brethren affiliation in the two ecumenical agencies — the vote recommending continued membership was overwhelmingly supportive.

What the arguments and speeches may have provided, however, was a chance for those who oppose the councils to air their opinion. Whether they heard the rebuttals and explanations of the seven-member study committee and of others who have first-hand knowledge of the councils is an open question.

Fears and doubts about the councils were voiced, ranging from the fear that the councils will one day become the super world-church some people believe is foretold in end-time scripture to the belief that the councils harbor revolutionary, Marxist thinkers. These fears and others were debunked by well-respected Brethren. But, as some speakers pointed out, there is a sad tendency among some Brethren to believe *any* source outside of the denomination before believing brothers and sisters in the faith.

A nagging feeling that some people oppose the councils because of their advocacy for the world's underprivileged was addressed squarely by Mitchell L. Curry, pastor of the Imperial Heights church in Los Angeles. Speaking as a "born-again Christian," he challenged those who have believed the propaganda against the councils — propaganda spread by racists because the councils "help the poor and oppose racism."

Curry's statement seemed a turning point after which the debate focused more on reasons for supporting the councils. Ultimately, the delegates agreed with the committee's unanimous recommendation and with Wanda Will-Button, who summed it up well: "Both the councils need the witness of the Church of the Brethren in peacemaking, servanthood, and discipleship. And we need the witness of our Christian brothers and sisters around the world that membership provides us."

With better communication and a renewed awareness of Brethen participation in the councils, perhaps that witness can be extended even to those who now listen to elements that would use the councils as a scapegoat for all that is unsettling in the world today, rather than seeing them as agents for Christian witness and change in a tumultuous and needy world. — H.Z.

Rotation of Dates of Annual Conference (p. 159). Wheat farmers and other Brethren of the Western Plains will have greater opportunity to attend future Annual Conferences. Central Committee's decision to schedule Conferences held in the Western Plains District around the first week in August was accepted. This allows for the completion of wheat harvest in that area. Wheat harvest involves 95 per cent of the Quinter (Kan.) congregation, originator of the query.

An amendment to establish a regular rotation of Conference dates from late June to early August, regardless of the district, was defeated. Annual Conferences in other districts will continue to be scheduled during the end of June and the beginning of July, depending on location and cost. — TIM SPEICHER

Tim Speicher is a second year student at Bethany Theological Seminary.

New business: Nuclear materials, toxic wastes, WPTF, tobacco, deacons, hymnal

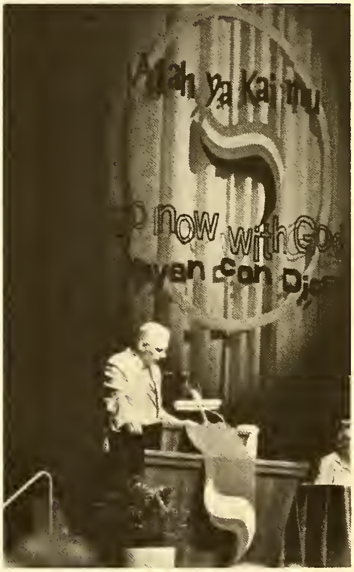
The Presence of Nuclear Materials (p. 161). Annual Conference policies on the presence of nuclear materials were reaffirmed with the acceptance of a "statement of common concern." Issues raised by the query from the Southern Ohio District have been addressed in previous Conference actions: "The Time So Urgent: Threats to Peace," 1980; "Nuclear Power Plants," 1979; and "Justice and Nonviolence," 1977.

The adopted answer encouraged the General Board to give continued support to cooperation with other concerned groups. Moral and theological issues related to living in a nuclear age will be formulated by the Board and Bethany Seminary. Responsibility in nuclear operations and reinstatement of government funds towards developing alternative energy sources were highlighted as concerns worthy of Brethren study and witness. —Tim Speicher

World Peace Tax Fund Legislation Support (p. 161). Support for the World Peace Tax Fund (WPTF) was reaffirmed by the Annual Conference. Previous Conference actions include the 1973 statement urging tax alternatives for peaceful purposes and the 1978 endorsement of the WPTF. The adopted recommendation encouraged Brethren to witness to their legislators, other Brethren, and other denominations.

Floor debate included recognition of unique involvement of the Southern Ohio District Witness Commission by assisting a congressman in polling Brethren opinions about the WPTF. An amendment urging refusal to pay military-related taxes was ruled out of order, although recognized as a related issue. Concern was raised that the WPTF represented an "easier way to be Christian" than direct refusal to pay taxes. —Tim Speicher

Church of the Brethren Pension Plan: Formal Trust Amendment (p. 162). The Pension Board requested this amendment to protect the assets of the pension plan, setting them aside solely for the benefit of participants. The delegate body quickly passed the amendment to formalize assets into a trust with the Pension Board as trustee. —M.M.



Church of the Brethren Pension Plan: Age Annuity Option (p. 164). The Pension board recommended an additional annuity option that allows participants to receive the amount of their actual member contributions in a lump sum when the monthly benefit begins. The recommendation was approved. —M.M.

Church of the Brethren Pension Plan: Full and Immediate Vesting Amendment (p. 164). This amendment, which also carried without much debate, provides 100 percent vesting of employer contributions for members terminating employment with the Church of the Brethren and choosing to withdraw their personal contributions. This upgraded vesting schedule, effective January 1, 1982, brings the pension plan into compliance with Internal Revenue Code regulations. —M.M.

Associate Membership (p. 166). Florida/Puerto Rico District's concern for clear polity on associate membership in the Church of the Brethren was turned over to Parish Ministries Commission. The district's question arose primarily from the large number of winter residents there who have asked for the privileges given only through associate membership. Residents of retirement homes, "scattered" Brethren, college students, and others may also be eligible. PMC will bring a recommendation to Wichita in 1982. —M.M.

Hymnal Resources (p. 166). Delegates approved a request from the General Board and appointed the following committee to study the need for, and possibility of, additional hymnal resources: Nancy R. Faus, H. Roger Miller, Earl Rowland, Karl Schrock, and Robert L. Sherfy. The present hymnal was published in 1951. —M.M.

Tobacco (p. 166). The delegate body did not require much time to declare its support for the query from the Freeport (Ill.) church on tobacco. Conference adopted the query and passed it on to the General Board for action and education. The Board was instructed to witness against the raising of tobacco as an agricutltural crop, its subsidization by the federal government, its public sale, and its use as a dangerous and habit-forming drug. One member of Standing Committee argued vehemently against passage because of Brethren tobacco farmers who depend on the crop. Although the query was adopted, symphathy was expressed

Go now with Duane

Combining his pastoral propensity with a mastery of Robert's Rules of Order, *Duane Ramsey was a forceful moderator, not afraid to remind a speaker at the mikes to "speak to the motion," to not waste time.*

for farmers who, in switching from tobacco, will need both personal and financial support. — M.M.

Guidelines for Support of Pastors in Set-Apart Ministries (Pastoral Salary Benefits Plan) (p. 167). Approved without amendment, this paper offers guidance on covenant between pastor and congregation, housing, salary, pension, position descriptions, and ministry objectives. Stress is put on the fact that the paper is a guide and that final decisions on these matters lie with negotiations between pastor and church. Additional copies are available from the Office of Ministry, 1451 Dundee Avenue, Elgin, IL 60120. — M.M.

Office of Deacon/Deaconess (p. 176). In 1980 the Parish Ministries Commission asked the General Board to give consideration to the present polity on deacons and deaconesses. Affirming the biblical foundation and the vital purpose of the office, the delegate body accepted the Board's recommendation and appointed the following study committee to make a major study: Chester Harley, Lauree Hersch Meyer, Robert Over, Hartman Rice, and Beth Sollenberger. — M.M.

District Representation on the General Board (not in Booklet). In an attempt to give small districts better representation on the General Board, Standing Committee recommended to Conference that "at the conclusion of the term of a district representative . . . , that district . . . not be eligible to have a person elected as a geographic representative for another three years."

The paper passed quickly in the last hours of business, with an amendment added that "representation on the General Board for any one district shall not exceed two persons." Groused one district executive privately, "We wouldn't need this if those little districts had agreed to merge back when we reordered the districts." — K.T.

Disposal of Hazardous Toxic Wastes (not in Booklet). A concern from the Codorus congregation in Southern Pennsylvania reached the Conference floor because it related to the new business item on nuclear materials. With little debate, delegates agreed to " . . . call upon the Brethren as individuals and through our corporate structures to urge the government to require the reclamation, reuse or

Theologian Brueggemann: Darkness is where the action is. In it we meet people as they are, risking our lives with them and going with them to their own moments of darkness.

Brueggemann helps ministers conquer fear of the dark

Walter Brueggemann, author, and dean of the United Church of Christ's Eden Seminary, spoke to one of the best-attended Church of the Brethren Ministers' Association meetings in recent years. His ability to address the issues of the church was matched by his writings, many of which were already familiar to the audience. Brueggemann spoke as a pastor to pastors. He knew the tasks and dilemmas of the parish setting. He knew of the hunger for clear, concise dialog that must take place between the church's leadership and the theological community. To all this he addressed himself as person, as pastor, and as colleague.

Throughout his three presentations, Brueggemann made the issue of darkness come alive in new ways. He redefined the concept of darkness in theological language. He spoke of going into the darkness as the place where Israel experienced its life with God following such events as the fall of the temple in 587 B.C. Rather than describing this darkness as something to be feared, he spoke of darkness "as the place where God speaks to us saying, It's all right; don't be afraid; I'm here," and likened it to the parent who comes to the darkened room of a frightened child. This coming is as One who comes as a person for others.

One of his most helpful concepts of darkness came in his description of the "language of darkness." He spoke of the language of the daytime as being harsh, impersonal, self-centered and of the world. His word for this was "stenic." The language of the night, on the other hand, he described as a language which is free, open, and compassionate. Brueggemann's word for this was "tensive."

Both of these concepts help clarify the style of living in the darkness. Living in the darkness provides a place to meet people as they are, risking our lives with them, and going with them to their own moments of darkness. The language of the daytime keeps us at a distance and provides a style which is "computer-like." The church, Brueggemann says, "becomes the only place in town where there is someone and where someone is talking about what it is to live in that kind of darkness."

For the 400 people, who kept coming back, Brueggemann spoke of our own pathos and about our faith journey. Following Tuesday's adjournment, several people commented that they felt they had been lifted out of their own darkness by going to the darkness and finding God there in the midst of it, and that Brueggemann's comments had set the perspective for dealing not only with our own lives, but also with our corporate life in the church. — JAMES E. TOMLONSON

James E. Tomlonson, pastor of the Root River congregation, Preston, Minn., is president of the Ministers' Association.

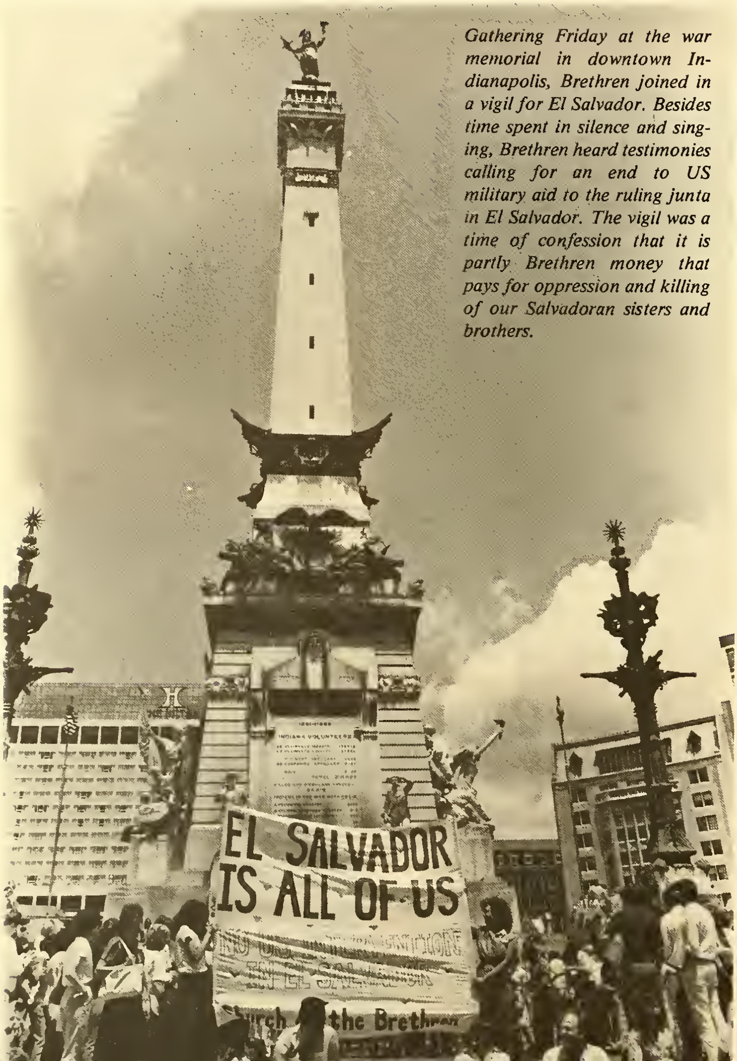
detoxification of all waste where it is technically feasible, the thermal destruction of wastes that are combustible, and the proper disposal of noncombustible, nonreusable wastes in secure landfills with monitoring and appropriate backup systems in case of failure."—K.T.

Resolution on El Salvador (not in Booklet). At the end of four days of deliberation, delegates were ready to quit, but one new business item remained, a resolution on El Salvador, given to Standing Committee by the General Board.

The resolution calls for the Annual Conference officers to send a letter of Brethren support to the Bishop of Salvador and to the Baptist Association of El Salvador, and a letter to the President of the US calling on this country to halt military aid and otherwise work at peaceful and just resolution of the El Salvador conflict.

The debate that followed did not question the rightness of the ultimate goal of the resolution. What it did, by implication, was question the integrity of the General Board, reflecting, as did the earlier debates on world mission philosophy and NCC/WCC affiliation, the suspicion that denominational leaders are the dupes of leftist propaganda.

A stirring appeal by one speaker to call the government to account, to have "fire and focus," saved the paper from dental surgery and the resolution was adopted. —K.T.



Gathering Friday at the war memorial in downtown Indianapolis, Brethren joined in a vigil for El Salvador. Besides time spent in silence and singing, Brethren heard testimonies calling for an end to US military aid to the ruling junta in El Salvador. The vigil was a time of confession that it is partly Brethren money that pays for oppression and killing of our Salvadoran sisters and brothers.

QUEST: A

"If we work on Quest and get excited about it, our church can't help but grow," one Conferencegoer remarked. "Quest 1981," the biblical and theological emphasis added to this year's Annual Conference through morning Bible study sessions, journal-keeping, and special evening speakers, challenged Brethren to search for their personal calling to ministry in the world today.

Numerous Bible lecturers suggested that Quest must begin with a search for Christian identity. As one retired teacher stated, "We're going through life like the children of Israel wandering through the wilderness to the promised land. Too many of us enjoy balanced budgets, Social Security, and a padded seat in our local churches. Going 'outside the gate' to Golgotha to do mission may be uncomfortable, but we have to do it. Jesus did."

How can we go "outside the gate," as Orlando Costas, Thursday evening speaker, suggested? "By getting excited about the 1980 goals," one respondent answered. "Each church should take the call of Christ seriously by commissioning individuals within it to start new churches, to serve on mission fields, whether here at home or abroad."

Other respondents took a different view. "We Brethren need to be more prophetic," said one young man from western Pennsylvania. "Here at Conference it's easy to do the things I believe—like participating in the walk against military aid to El Salvador or standing up and saying 'I'm a pacifist.' But at home—well, that's a different story. It's like the speaker, James Forbes, said last night. When Jesus connected the fire of his spirit with liberation, he was run out of town. I haven't been run out of town yet, so I guess I need to be more prophetic. Quest is helping me see that."

Another sojourner put the two views in another perspective: "We put too much responsibility on our paid pastors. Quest made me aware that we must all be ministers."

How did Questers feel they could minister? "I would love to go to the Brethren Service Center at New Windsor to serve some day," one northern Ohio woman said, "but my husband's reluctance means that I'll have to find a place in my local community.

"Both Chalmer Faw and Melanie May

challenge for finding our ministry

Morning Bible study at Indianapolis was geared to QUEST. Among the teachers were pastors Robert Alley and Guillermo Encarnación. Sylvia Boaz Warner translated Encarnacion's Spanish to English.

Below: Orlando Costas addressed Conference on Thursday, calling on Questers to "go outside the gate." On Friday Lauree Hersch Meyer and Jonathan Hunter dialoged on finding God's kingdom in everyday events.

were thought-provoking speakers," the same woman added. "To me, they were saying that when we come into God's family, we must respond to being chosen because we belong to Somebody now."

One of the strengths of Quest lay in its overall emphasis on mission. Fumitaka Matsuoka shared his struggle to mesh the cultural identity of his native Japan with his identity as a Christian. The inclusion of Guillermo Encarnación's message in Spanish with an English interpreter gave a world scope to the Quest series by symbolizing Christ's inclusion of all humanity.

"I was taken by my Latin brother's description of feetwashing," one district secretary said. "He (Guillermo) said Jesus didn't necessarily point towards humility in that act, but pointed toward liberation of those who are in bondage. After all, there he was, the Son of God, taking the place of one who was oppressed – a slave."

What was the overall effect of Quest? By holding the first part of the biblical and theological study conference at Annual Conference, greater numbers of Brethren could be reached with its message. (Quest II, for pastors and others in set-apart ministries, will be held this fall.) The main difficulty lay in an overabundance of stimuli. Although the purpose of Quest underlay all the major issues of business, some continuity was lost during several spirited debates.

But the message still came through. "God's call to be his chosen people comes to every one of us in every station of life," commented a faithful Bible study attender.

A retired missionary added, "Even after 13 years on the mission field, I feel I haven't attained all that God desires of me. I can't work full time anymore, but I could give several months in some capacity. There's something more he wants of me yet. There's always something more."

God's call, identity as one of God's chosen, focus on personal ministry, and a resolve to fulfill that ministry highlighted Quest participants' evaluations. One disappointing aspect of Quest occurred when the program for Friday night's "Questival" (a faith festival) had to be changed because the scheduled Cuban participants were not permitted to leave Cuba to attend Conference. The new program was then canceled because of low attendance. Apparently most Questers chose to renew ties with brothers and sisters or continue their faith journey through the ministry of Andy and Terri Murray's music.

Quest journals were distributed to all Annual Conference registrants and provided an opportunity to record personal insights and responses to the events of the Conference. "The journal has been an encouragement to me," one Conferencegoer remarked. "We are a people encountered by God, chosen by God, and challenged by God to do his work in the world. The journal will serve as a reminder of my commitment to live out my faith in radical discipleship to Jesus Christ."

The lasting impact of Quest? Only time will tell as Brethren live out their renewed understanding of God's call to them as individuals and as the church. – JEANNE JACOBY SMITH

Jeanne Jacoby Smith has recently moved to Harrisburg, Pa., where she is a member of the Ridgeway church.

Conference news briefs: All the other things going on at Indy

Annual Conference is much more than a business agenda. There are the evening worship services, meal events, hearings, Insight Sessions, age group activities, exhibits, musical events, tours, reunions, to say nothing of private planned activities and just the chance meetings in the corridors. MESSENGER presents a cluster of miscellaneous items that catch up the tone of the 1981 Annual Conference.

- Conferencegoers gave $17,539 toward Conference expenses and $52,226 for the Brotherhood Fund. Sunday morning's offering of $18,194 was the largest single offering. In addition, congregations responding to the Annual Conference Emphasis Offering June 7 sent an additional $215,000 for the Brotherhood Fund.

Some 6,000 persons, including 1,010 delegates attended this year's Conference. Sunday morning's session drew 5,300 worshipers.

- The seventh annual quilt auction sponsored by the Association for the Arts in the Church of the Brethren netted $11,425. One quilt sold for $2,500, a record for the event. AACB gave $7,000 of its profits to the Sudan health care program.

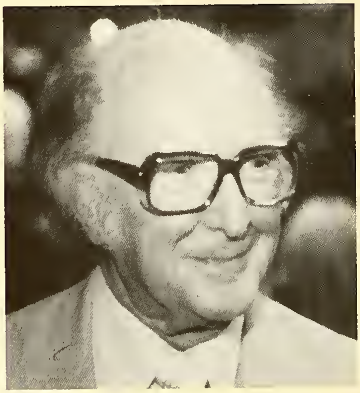
- The General Board exhibit centered on The MICAH Mission, a cluster of US and overseas ministries of the church being emphasized in the stewardship program. Photographs, paintings, and a do-it-yourself quiz drew the crowd's attention. General Board members and staff were on hand to elaborate on the programs being highlighted. Together, The MICAH Mission ventures represent a $5,250,000 appeal through 1984.

Future Conferences are scheduled through 1984: Wichita, Kan., July 20-25, 1982; Baltimore, Md., June 28-July 3, 1983; Carbondale, Ill., June 26-July 1, 1984. The 1984 Conference will be held on the campus of Southern Illinois University.

- Acting on a concern raised by Atlantic Northeast District, Standing Committee requested the General Board to review the 1972 Conference statement on abortion and bring a revised position paper to 1982 Conference. The district's report cited the failure of the current abortion statement "to produce positive action in dealing with the abortion issues," and noted that "there has been near silence" on them at Elgin staff level.

- Former MESSENGER editor Howard E. Royer presented an audio-visual, "Adelante," at the annual MESSENGER dinner. The AV was a look at Cuba through the eyes of Brethren participants in last February's faith-sharing/study tour. After the AV, Royer and Merle Crouse gave candid answers to questions on Brethren involvement in communist Cuba.

- At the Ecumenical Luncheon, sponsored by the Committee on Interchurch Relations (CIR), DeWitt L. Miller, Hagerstown, Md., received the second annual Ecumenical Award for his contribution to ecumenicity. Miller was executive secretary of the CIR, 1974-79. The CIR also awarded J. Ronald Mummert, pastor of Toledo's Heatherdowns congregation, its first annual M.R. Zigler Ecumenical Scholarship, worth $250.



DeWitt Miller: Ecumenical award winner

Persons wishing to nominate candidates for the 1982 Ecumenical Award should send suggestions to the General Secretary's office, 1451 Dundee Ave., Elgin, IL 60120, by next January 15.

- General Board and Annual Conference honored Robert G. Greiner, retiring in June after 39 years as a Board employee. From a CPSer in the 1940s, Greiner went on to become treasurer for the General Board and for Annual Conference.

- Iowan Curt Thill has bicycled 7,600 miles to the last six Annual Conferences. Thill and four partners (including Bea Naff of Boones Mill, Va., on Thill's tandem) started from Bethany Seminary June 9 and looped through Ontario, Canada, to reach the Indy Conference.

- The Indiana Convention Center and the surrounding downtown area had excellent facilities for the disabled. Elevators and the absence of stairs made the center readily accessible and the sidewalks had ramps into the street to aid in crossing. Activities included signed evening worships and an Insight Session dealing with issues of the disabled and the church.

- A music leaders workshop met over noon three days of Conference. Workshop designer Wiliam R. Eberly was interested in offering fundamental music training. The focus was on the leading of songs, a study of hymns, and the accompanying of hymn singing. Response to the "lecture demonstrations" by Eberly, Brenda Eberly Bibbee, and Marlin Brightbill was enthusiastic. A crowd of 200 was the usual turnout of the open-door, drop-in sessions.

- On Earth Peace Assembly met on Conference Sunday to work, to inspire, and to celebrate its ministry. In addition to professional/vocational group meetings, participants heard development and financial reports, update on legislation, and several inspirational messages. Their meetings are always a time for working but this time also a cause for celebration because of the hiring of an administrative assistant and the increase in contributions.

- Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) has a new general secretary. Toma H. Ragnjiya

HERE COMES TROUBLE

Brethren full of the spirit. Upper left: Bethany Seminary dean Grady Snyder makes square dancing a fine art at a late-night youth frolic. Above: Sidewalk musicians Ralph Jelf and John Long render "Turkey in the Straw," provoking an impromptu hoedown. Right: His first Conference is pure fun for Nguyen Quynh Giao (center), son of MESSENGER'S *photographer Nguyen Van Gia. David Witmer (right) bears a helpful label.*

is a graduate of Waka Teachers' College and Theological College of Northern Nigeria. He taught at Kulp Bible School until assuming his new post in July.

- Mary and Ivan Eikenberry, missionaries to Nigeria since 1945, have retired and returned to the US. For the past three years they served as church development consultants with Ekklesiyar 'Yanuwa a Nigeria. At Indy they addressed the Brethren Health and Welfare luncheon.
- In a new Brethren outreach venture, Southern Pennsylvania District is sending a three-couple team to Brattleboro, Vt., this month to begin a new congregation. The couples are Paul and Dorothy Grout, Dick and Pat Shreckhise, and Dennis and Reba Coffman.
- Aside from one of its members being taken at gunpoint into a car and robbed, it was business as usual for the Comité de Enlace. Although unhurt, Guillermo Encarnación lost $300 to thieves (he has been reimbursed) and his Bible study notes which he had spent hours translating from his native Spanish into English.

On the committee's agenda were restructuring and budget items. Formative plans also were made for a national meeting in 1983.

A pesar de que un miembro fué secuestrado y robado, el Comité de Enlace se reunió como fué planeado. Aunque no fue herido fisicamente, Guillermo Encarnación perdió una cantidad grande de dinero (la cual ha sido restituido) y también todas las notas traducidas al ingles para el estudio biblico que traia a la conferencia.

La agenda del comité incluyó el presupuesto y un cambio de la estructura debido a las renuncias de dos miembros y cambio de domicilio de dos mas. Projectos futuros incluyen una reunión nacional para 1983.

El comité ahora consiste de René Calderón, Guillermo Encarnación, Ismael Figueroa, Maria Villareal, Juan Cruz, y Tom Perry, Silvia Boaz Warner también asistió.

- Brethren Encyclopedia editor Donald F. Durnbaugh announced that the three-volume encyclopedia will be published in 1983. In a unique operation using a computer unit at Bethany Seminary, copy for the encyclopedia is keystroked at Bethany and automatically transmitted to typesetting equipment at The Brethren Press in Elgin.
- Bethany Hospital has raised some $600,000 of the $2 million it proposed in 1979 to seek from Brethren sources to finance its new hospital project.

Literally behind the scenes, Jim Lehman spent hours perched on a high makeshift platform to show the several audio-visuals produced by rear-screen projection.

- Brethren Press sales in Indianapolis topped $43,000, higher than Indy '78 ($38,000) but below the record sales ($50,000) of Pittsburgh '80, where larger crowds swelled sales. SERRV sales of $18,800 showed a 28 percent increase over 1980 in Pittsburgh. — K.T./M.M.

Elections and appointments: Who leads, makes decisions, studies queries?

The total absence of floor nominations for the 1981 Annual Conference ballot had a portentous aspect. Had a new era of good feeling arrived? Had no special interest group a gripe it could highlight with a testily miked nomination? Had the Womaen's Caucus given up on getting a woman moderator?

Those questions remain. For the first year in several, the final ballot carried no woman candidate for moderator-elect. Barbara Davis Enberg had been eliminated by Standing Committee vote. Moderating the 1983 Annual Conference in Baltimore will be Paul W. Hoffman, substantiating the saying, "You can't beat a college president for moderator." Hoffman, president of McPherson College, was elected over outgoing General Board vice-chairman L. Wayne Fralin, who has had high visibility in recent years.

Earle W. Fike Jr., looking fit after recovering from last January's heart attack, received the gavel from Moderator Duane Ramsey at Indianapolis, and will preside over the 1982 Annual Conference in Wichita.

Other elections and appointments:

General Board, district representatives (5-year terms): Dorris Murdock Blough, Nampa, Idaho (Idaho and Western Montana); Lowell A. Flory, McPherson, Kan. (Western Plains); Donna Forbes Steiner, Union Bridge, Md. (Mid-Atlantic).

General Board, at large representatives (5-year terms): Fumitaka Matsuoka, Oakland, Calif.; Elaine Mock Sollenberger, Everett, Pa.

Annual Conference Central Committee (3-year term): Donald H. Shank, Cape Coral, Fla.

Committee on Interchurch Relations (3-year term): Estella Boggs Horning, Lombard, Ill. Irven F. Stern, San Diego, Calif. (Board appointee).

Bethany Theological Seminary Board of Electors (5-year terms): Doris Cline Egge, Roanoke, Va. (laity); W. Robert McFadden, Bridgewater, Va. (colleges).

National Council of Churches representatives (3-year terms): Mitchell L. Curry, Los Angeles, Calif.; Timothy D. Speicher, Oak Brook, Ill.; Hazel Kreider Huffman, Lancaster, Pa. (Continuing as General Board appointees to the NCC are Patricia K. Helman, North Manchester, Ind.; Ruby Rhoades, Elgin, Ill.; and Robert W. Neff, Elgin, Ill.)

Above: New moderator Earle Fike accepts congratulations from his wife, Jean. Above right: New Board member Fumitaka Matsuoka is greeted by general secretary Bob Neff. Right: Bill Hayes is the new Parish Ministries chairman.

Standing Committee's Nominating Committee (2-year terms): Wanda Callahan, Jacksonville, Fla.; Lois Snyder, Lombard, Ill.; Donald Shankster, Kingsport, Tenn.; Ned Crumpacker, Bassett, Va. (Continuing through 1982: Joe Carson, Springfield, Ohio; Leona Row Eller, Washington, D.C.; Sidney King, Meridan, Idaho; Lena Belle Mullen, Greenville, Ohio.)

Ministers' Association Executive Committee (3-year term; elected by the association): William K. Roop, Roaring Spring, Pa., secretary. (James E. Tomlonson serves as president for 1981-82; Fred M. Bowman, vice-president; Delbert Kettering, treasurer.)

Annual Conference Study Committees. Committee to study feasibility of new hymnal resource(s). Nancy R. Faus, Lombard, Ill.; H. Roger Miller, York, Pa.; Earl D. Rowland, McVeytown, Pa.; Karl Schrock, Hagerstown, Md.; Robert L. Sherfy, Mount Solon, Va.

Committee to study the office of deacon/deaconess: Chester Harley, New Carlisle, Ohio; Lauree Hersch Meyer, Lombard, Ill.; Robert Over, Roaring Spring, Pa.; W. Hartman Rice, Lebanon, Pa.; Beth Sollenberger, Sebring, Fla.

A committee to write a position paper on human sexuality for the 1983 Annual Conference to consider has not been named yet.

General Board reorganization: Executive Committee—Curtis W. Dubble, Lancaster, Pa. (1984), chairman. Guy E. Wampler Jr., Fort Wayne, Ind. (1982), vice-chairman; also chairman of the Goals and Budget Committee. Karen S. Carter, Daleville, Va. (1984), and James F. Myer, Lititz, Pa. (1983), serve as members-at-large. (Other members are the three commission chairpersons, as well as general secretary Robert W. Neff, ex-officio.)

The same group plus Administrative Council serves as the Goals and Budget Committee with three ex-officio members—district executives Donald E. Rowe (Mid-Atlantic), Charles W. Lunkley (Northern Plains), and Anita F. Metzler (Northern Indiana).

Dale W. Detwiler, Roaring Spring, Pa.

(until 1982), James H. Baile, Warrensburg, Mo. (until 1983), and Elaine Mock Sollenberger, Everett, Pa. (until 1984), serve on the Investment Committee.

James H. Baile, Warrensburg, Mo. (1983), continues as vice-chairman of the Pension Board, chaired by Wayne F. Geisert, Bridgewater, Va. (1982). (The General Services Commission serves as the Pension Plan Administrative Committee.)

General Services Commission: Wayne F. Geisert, Bridgewater, Va. (1982), chairman. James H. Baile, Warrensburg, Mo. (1983); Dale W. Detwiler, Roaring Spring, Pa. (1982); Vernard Eller, La Verne, Calif. (1984); Lowell A. Flory, McPherson, Kan. (1986); Robert G. Mays, Seattle, Wash. (1984); Dorothy Garst Murray, Roanoke, Va. (1985); Elaine Mock Sollenberger, Everett, Pa. (1986).

Parish Ministries Commission: William A. Hayes, Baltimore, Md. (1985), chairman. C. Wendell Bohrer, Johnstown, Pa. (1982); Dorris Murdock Blough, Nampa, Idaho (1986); Nancy R. Faus, Lombard, Ill. (1982); James F. Myer, Lititz, Pa. (1983); Dan Petry, Johnstown, Pa. (1983); Donna Forbes Steiner, Union Bridge, Md. (1986); Randall Lee Yoder, Kokomo, Ind. (1985).

World Ministries Commission: Wanda Will Button, Conrad, Iowa (1983), chairwoman. H. Fred Bernhard, Gettysburg, Ohio (1985); B. Stanley Bittinger, Kingsville, Texas (1984); Karen S. Carter, Daleville, Va. (1984); Fumitaka Matsuoka, Oakland, Calif. (1986); Joyce Erickson Miller, Franklin Grove, Ill. (1983); W. Hartman Rice, Lebanon, Pa. (1985); Guy E. Wampler Jr., Fort Wayne, Ind. (1982).

Ex-officio members of the General Board are Earle W. Fike Jr., Elizabethtown, Pa., Annual Conference moderator; Paul W. Hoffman, McPherson, Kan., Annual conference moderator-elect; Warren F. Groff, Lombard, Ill., president of Bethany Theological Seminary; Graydon F. Snyder, Lombard, Ill., dean of Bethany Theological Seminary. Elizabeth Haselden serves as observer/consultant from the American Baptists—K.T.

Top: Well-wisher Dave Eller exchanges views with new moderator-elect Paul W. Hoffman. Above: Sunday morning's service closed traditionally: New moderator and moderator-elect kneel while (from left) Joseph Miller, Duane Ramsey, and Wilbur Hoover invoke God's blessing on their service.

Duane Ramsey: "Move away from the places where you have already arrived. The more comfortable your religious expressions and experiences become, the less integrity they have in the presence of God."

QUOTES

Wayne Judd: "The call to faith is to 'go out not knowing where'; a call to live in the area of risk, to move into the future without absolutes."

Leland Wilson: The pilgrimage, then, is a fulfilling of God's intention for us. And in that pilgrimage we cannot expect sweet softness. We can expect to be involved in destroying and overthrowing, in building and planting."

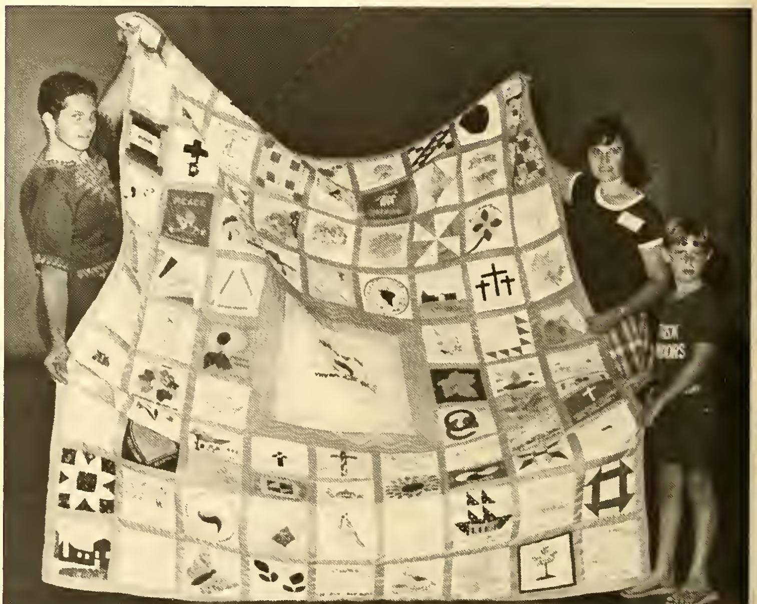
AACB anniversary marks 10 years celebrating arts

The Association of the Arts in the Church of the Brethren (AACB) observed its tenth anniversary at a breakfast meeting at Indianapolis. LeRoy Kennel, current president of the group, recalled its organization in June 1971 at St. Petersburg, Fla., and stated that it is still "dedicated to celebrating the contribution of the arts to worship, education, and witness."

The work of the association was evident in several Conference activities it sponsored: an Insight Session that explored the relation of the arts to Brethren concepts of simplicity, especially in places of worship, with examples that ranged from the meetinghouse to the cathedral; in an exhibit of "Art for Hunger," in which creative works by Brethren artists—paintings, banners, posters, prints, ceramics, cards, photographs, vestments, and quilts—were offered for sale, with $2,500 profits being shared between the artists and the Sudan mission; in a woodcarving project guided by Dean Egge that invited young sculptors to discover the hidden beauty in a walnut log; and in a guided tour of Columbus, Ind., that offered examples of the work of modern architects who were employed to design new or restored schools, churches, and other public buildings in that community.

For the seventh consecutive year, the "quilting party" attracted dozens of quilters who stitched away on patterns contributed by local congregations. This year the quilts included squares from Puerto Rico and India. On Saturday afternoon these joint efforts—five new quilts, together with one resubmitted from an earlier auction—were auctioned off with the help of Everett Kreider, for a record total of $11,425. Bringing the highest bid ever was the quilt containing the square from India, which went for $2,500. Of the total, $7,000 was donated to the primary health care program in the Sudan. The remaining income will be used by the AACB for expenses and the support of similar activities—KENNETH I. MORSE

Kenneth I. Morse is former editor of MESSENGER and an active member of AACB.



Annual Conference quilting, an AACB tradition went big time in 1981 with quilts being auctioned for record prices of up to $2,500. One buyer, Lowell Cable, of Syracuse, Ind., paid $2,000 for the quilt below, then presented it as a gift to J. R. and Carolyn Schrock, workers in Sudan.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- The Ingathering of the Brethren at Indianapolis began Sunday, June 21, and the Exodus of the Brethren occurred one week later, June 28. Between the Ingathering and Outgoing was the great Annual Conference Cafeteria Line, a veritable feast for the senses of sight and sound and smell, of taste and touch . . . to say nothing of the Soul-food that graced the Line. There was a gala array of booths, containing all we ever wanted to know about the Brethren and had not taken time to ask . . . There was The Brethren Press bookstore . . . the SERRV shop that served up lovely gifts amidst the smell of sandalwood and faraway places . . . the local church atmosphere in the quilting area where the sisters sewed serenely while spectators savored the view. Bright balloons added a festival air to the Association for the Arts booth and the compelling artistry of the sisters and brothers around the country fostered a continual interest in the Art for Hunger Exhibit. Add to this Insight Sessions, Bible studies, early evening sessions, programmed meals . . . special activities for every age group and you still don't have the complete sense of the bounteous buffet on the Conference Cafeteria Line. The business of our denomination, the gathering of the faithful to sing and pray and listen together as the word was dispensed in a variety of ways was the capstone on a week that was a "sacred mountain of delight" for weary pilgrims. All of us who wandered into Indianapolis were surely moved by the power of the gathered church and as the last strains of "Guide Me, O Thou Great Jehovah" sped through the air, our hunger had indeed been fed with the bread of life and our thirst slaked with living water, So we "Go now with God, for we cannot go where God is not."

Above: A perfect 10! The AACB anniversary was highlighted by art sales, a quilt auction, an art tour, and a celebrational breakfast. Mary Ann Hylton staffs a sales booth. ***Below:*** *Bobby Wentz, Connellsville, Pa., tries his hand in participatory art.*

- Conference vignettes: The perpetual game of four-square that went on in front of the main entrance to the convention center. I never saw anyone added to or subtracted from the game but those could not have been the same players for some 100 hours of play . . . The great Conference choir setting a worshipful mood for all of us under the direction of Marlin Brightbill who did well by the memory of his renowned uncle, Al Brightbill . . . The constant sound of the "itty-bitty babies" crying was a reminder of another baby in a manger in whose name we gathered . . . Bob Neff exuding an aura of leadership and expertise as he spoke to the concerns evoked in the paper on NCC and WCC . . . The haunting and provocative General Board exhibit . . . The beautiful voice of Janice Fralin floating above the congregation, lifting us to transcendence . . . The great and holy sound of the brothers and sisters singing together under the fine direction of Irene Noffsinger, whose box should have been a little higher . . . Andy Murray sitting on his guitar case outside one of the banquet rooms, looking sadder than he ever sounds . . . The two dramatic offerings during the creative sharing time with the Manchester College Children's Theatre, and the Brethren Players West . . . Clyde Weaver hosting autograph time and offering Lebanon baloney and cheese and crackers, and the people following their noses to the authors' table . . . Early Sunday morning, opposite the top of the escalators, sitting on the sofa, long legs stretched out, head back was a male madonna, sound asleep. Across his chest lay a beautiful child, curly haired, long eyelashed, contentedly sleeping on his father's chest—the scene needed a camera . . . All the children of Conference seemed beautiful to me as all God's children do everywhere. A child in her 30s wore a sign that said "Adopt me. I'm a new Brethren." And we did!

- Our genial and sensitive moderator, Duane Ramsey, gave the Pilgrim a few minutes of his time early Sunday morning. I asked him for the impossible . . . sum up Conference impressions in a couple of sentences. He said, "For me, the Conference keynote was grace . . . the grace that not only flows through the personal relationships at Conference but is present in our continuing love for each other in spite of conflicts." Thanks, Duane. Sisters and brothers are like that!

- The Brethren aggregation turned into a congregation, which dealt with sticky wickets in the business session with some aggravation and consternation. They lifted their voices in jubilation and concluded with consecration and the body of Christ said, Amen!

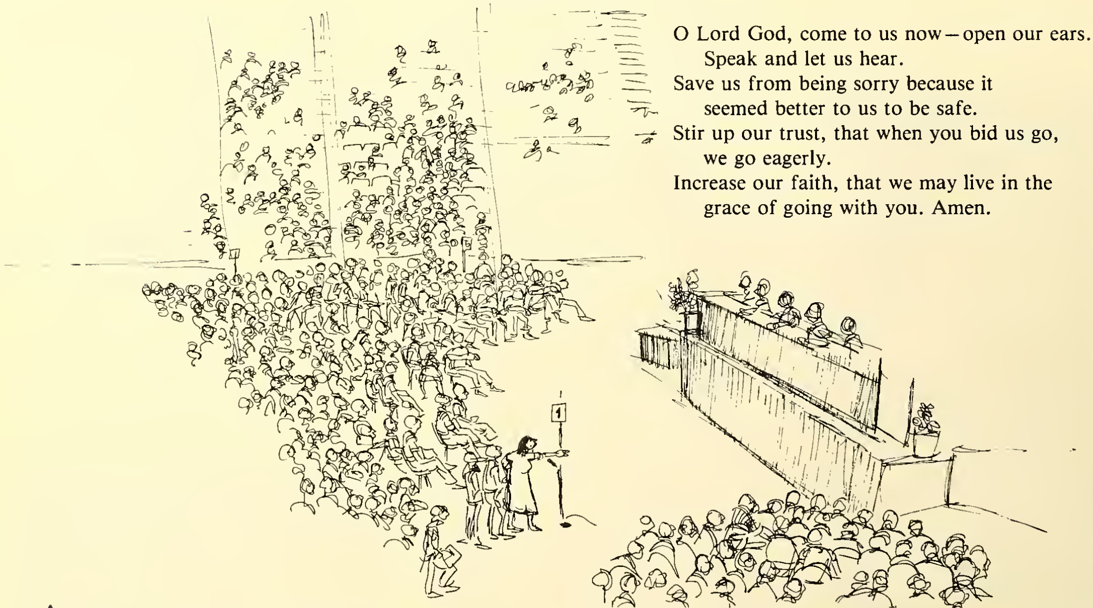
- See you on the journey. — P.K.H.

GO NOW WITH GOD

O Lord God, you refuse to stay
where we want you;
where we put you.
You are a God that is going and goes.
Your voice is a command to go;
a promise to show where;
a covenant to be with us.

O Lord God, we have not desired to listen,
for staying seems easier than going.
We have refused to pay attention,
because the known is more comfortable
than the unknown.
We have ears but do not hear,
because security in some Egypt
appeals to us more
than faith in some wilderness.

O Lord God, come to us now—open our ears.
Speak and let us hear.
Save us from being sorry because it
seemed better to us to be safe.
Stir up our trust, that when you bid us go,
we go eagerly.
Increase our faith, that we may live in the
grace of going with you. Amen.



Another Annual Conference fades into Brethren history. Again we marvel how a family of increasingly diverse viewpoints can come together each year, quarrel, debate, hold out, stand pat, persuade, cajole, compromise, reconcile, and dwell in tenuous unity.

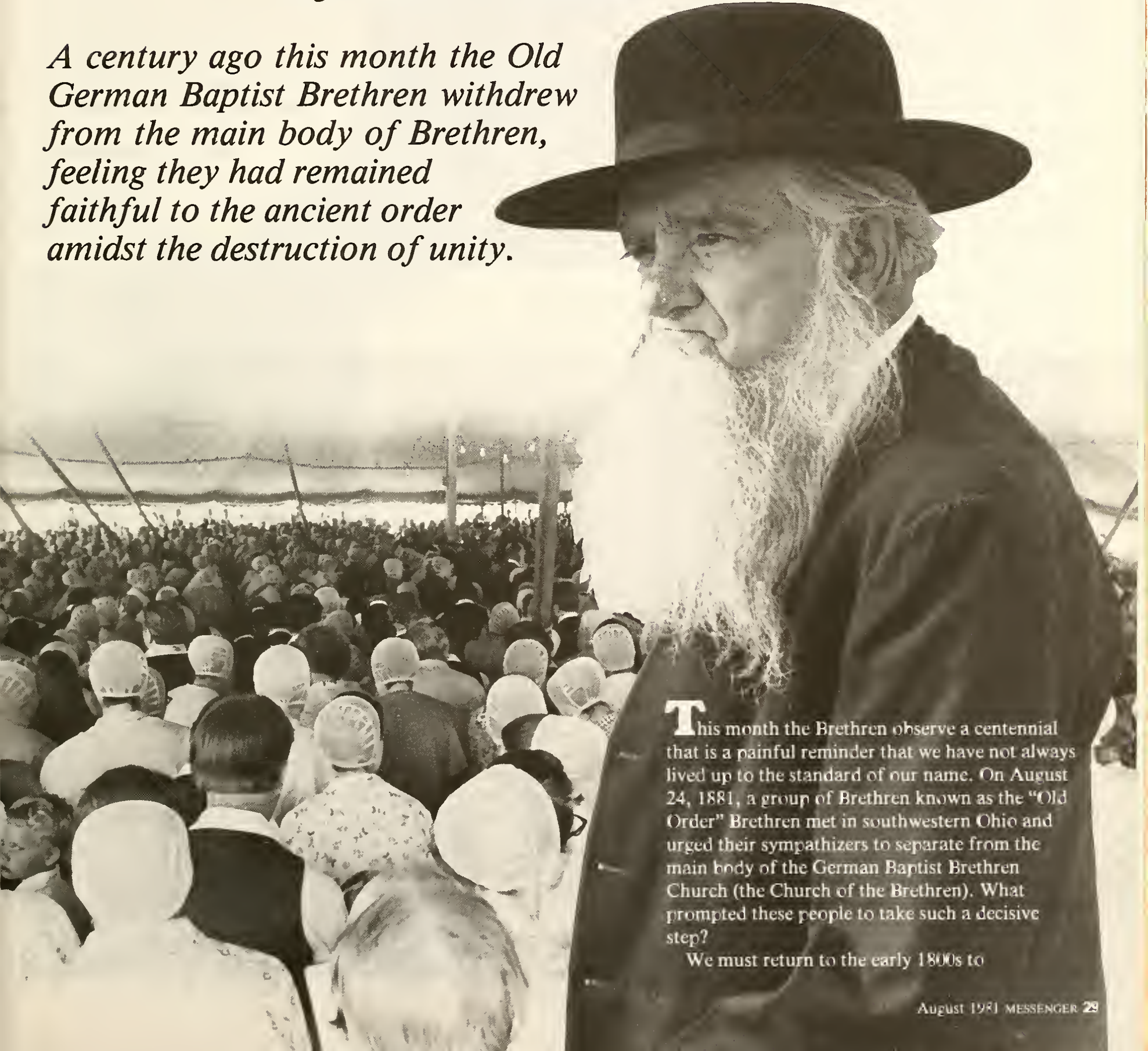
Perhaps it is because enough of that "trust is stirred up" that moderator-elect Earle Fike spoke of in his Tuesday worship at Indy (see confessional prayer above) that we can live in peace with one another and, hopefully, live in the grace of going with God.

For any who wonder about alternatives to unity, Dale Stoffer (following story) has an instructive history lesson. We'll see you in Wichita. —The Editors

Remove not the ancient landmark

by Dale R. Stoffer

A century ago this month the Old German Baptist Brethren withdrew from the main body of Brethren, feeling they had remained faithful to the ancient order amidst the destruction of unity.



This month the Brethren observe a centennial that is a painful reminder that we have not always lived up to the standard of our name. On August 24, 1881, a group of Brethren known as the "Old Order" Brethren met in southwestern Ohio and urged their sympathizers to separate from the main body of the German Baptist Brethren Church (the Church of the Brethren). What prompted these people to take such a decisive step?

We must return to the early 1800s to

understand the steps that led to the events of 1881. Until the 1830s the Brethren had generally been insulated from the influences of American society. Three factors made this possible: the retention of their German language and subculture during the early 1800s; the tendency of the agriculturally minded Brethren to migrate westward, frequently in groups, in search of better and cheaper land; the strong religious principles of simplicity and separation from the world. By the 1840s, however, English had become the predominant language among Brethren and their enclaves were increasingly being surrounded by American culture. The Brethren were forced to come to terms with the society of the new world.

Initially, the Brethren sought to "fence out" the influences of American culture through the decisions of Annual Meeting. But during the 1850s men like Henry Kurtz, James Quinter, and John Kline began advocating the use of modern practices—periodical literature, Sunday schools, higher education, evangelism—to aid the church in its mission.

During the 1860s and '70s three distinct positions gradually evolved in response to the acculturation process. The left wing, known as the Progressives, sought to "keep pace with the times." Led by Henry Ritz Holsinger, it advocated the use of any practice that would contribute to the mission of the church.

The right wing, known as the Old German Baptist Brethren or "Old Order," saw these "innovations" as entirely worldly and a departure from biblical Christianity. Guided by Peter Nead and his son-in-law, Samuel Kinsey, the "Old Orders" desired to "maintain the ancient order of the Brethren" and frequently cited Proverbs 22:28: "Remove not the ancient landmark, which thy fathers have set."

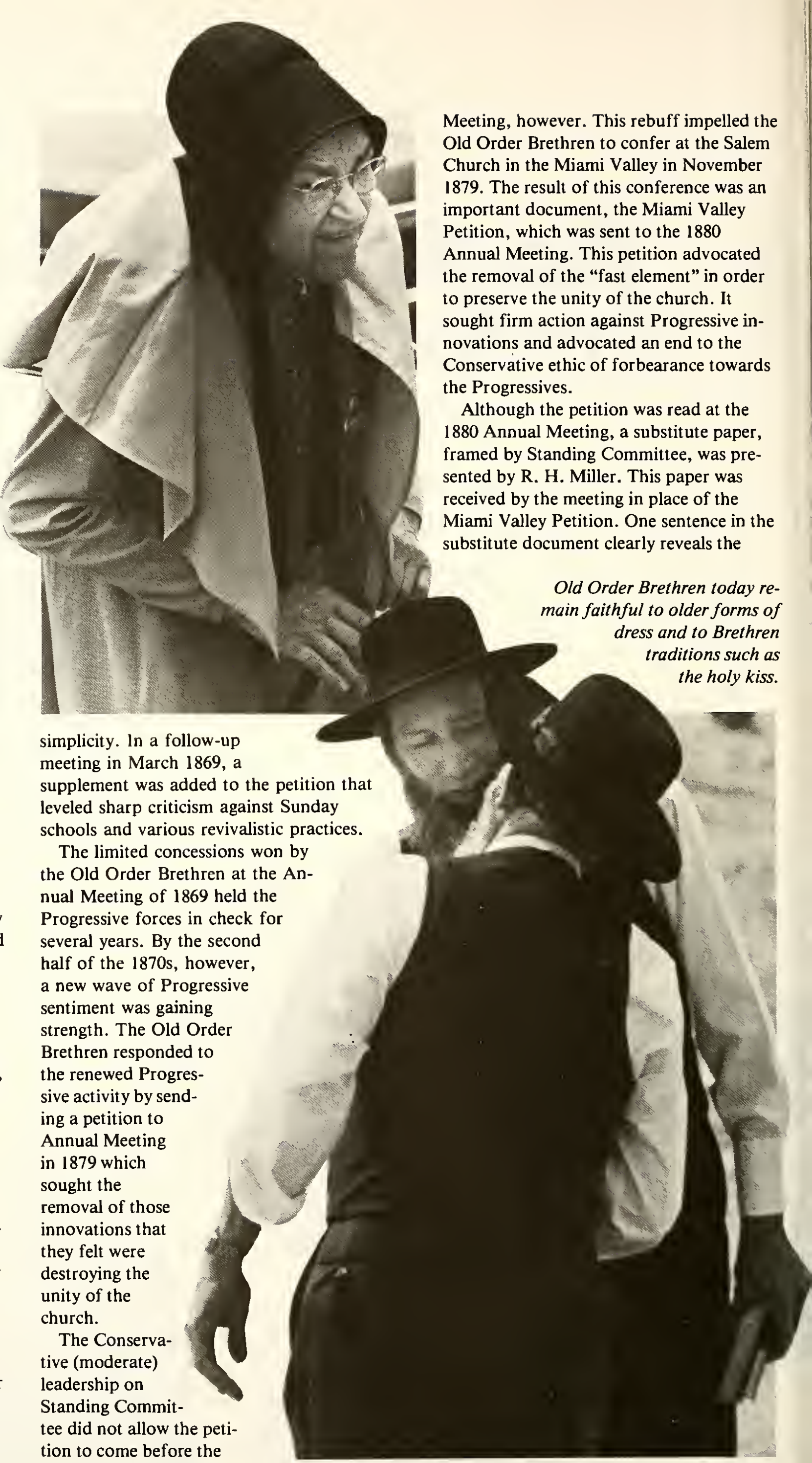
The largest group, the Conservatives (the present Church of the Brethren), sought a middle ground. They were willing to see change, but it had to be gradual. For men such as R. H. Miller, James Quinter, and J. H. Moore, the unity of the main part of the church was more important than either progression or the old order.

The first tangible stirrings of the group that became known as the Old Order Brethren occurred in 1868 in the Miami Valley in Ohio, a stronghold of Old Order sentiment. On November 13, 1868, about 20 men drew up a petition calling Annual Meeting to conduct its affairs with greater simplicity. In a follow-up meeting in March 1869, a supplement was added to the petition that leveled sharp criticism against Sunday schools and various revivalistic practices.

The limited concessions won by the Old Order Brethren at the Annual Meeting of 1869 held the Progressive forces in check for several years. By the second half of the 1870s, however, a new wave of Progressive sentiment was gaining strength. The Old Order Brethren responded to the renewed Progressive activity by sending a petition to Annual Meeting in 1879 which sought the removal of those innovations that they felt were destroying the unity of the church.

The Conservative (moderate) leadership on Standing Committee did not allow the petition to come before the Meeting, however. This rebuff impelled the Old Order Brethren to confer at the Salem Church in the Miami Valley in November 1879. The result of this conference was an important document, the Miami Valley Petition, which was sent to the 1880 Annual Meeting. This petition advocated the removal of the "fast element" in order to preserve the unity of the church. It sought firm action against Progressive innovations and advocated an end to the Conservative ethic of forbearance towards the Progressives.

Although the petition was read at the 1880 Annual Meeting, a substitute paper, framed by Standing Committee, was presented by R. H. Miller. This paper was received by the meeting in place of the Miami Valley Petition. One sentence in the substitute document clearly reveals the



Old Order Brethren today remain faithful to older forms of dress and to Brethren traditions such as the holy kiss.

position of the Conservative leadership: "While we are conservative we are also progressive."

Though many Old Orders felt a sense of despair following this further setback, one more attempt was made to settle their grievances through Annual Meeting. On December 8, 1880, a general council of Old Order Brethren was held in Montgomery County, Ohio. The council, on the advice of several of the Conservative leaders who were present, decided to resubmit the Miami Valley Petition directly to Annual Meeting without going through the district. This decision was fateful. Though the petition was again read at the Annual Meeting of 1881, the legality of its presentation was questioned because it had not come through the district meeting. R. H. Miller argued forcefully for its legality, but the Meeting voted overwhelmingly to remove the paper because of the technicality.

This action by the 1881 Annual meeting was decisive for the future of the Old Order Brethren. They felt betrayed by the Annual Meeting leadership who had given favorable counsel to this plan of action. At a meeting held near Arcanum, Ohio, on August 24, 1881, the Old Order Brethren adopted a significant document called the *Resolutions*. This document included the conviction that the Old Orders had remained faithful to the ancient order of the church, the charge that the main body of the church had allowed innovations to destroy the church's unity, and the call for separation from the church. The approval of the *Resolutions* by the council was regarded by the Old Order Brethren as an act sealing their withdrawal from the German Baptist Brethren Church. In some cases the Conservatives sealed the break by officially excommunicating those who joined the Old Orders.

The Old Order Brethren took the step of formal reorganization on November 25, 1881, at the Salem Church in Montgomery County, Ohio. They assumed the designation *Old* German Baptist Brethren to underscore their commitment to the old order of the church. In all, about 4,000 members joined the Old Order Brethren.

The Old German Baptist Brethren of today continue to be true to their name. Old: Having changed little in the last 100 years, they continue to maintain a plain, simple, and predominantly agrarian lifestyle. German: Though the Old Order Brethren are English-speaking, they retain many of the characteristics of their German sectarian forebears—close-knit families, warm fellowship, deep piety, and a faith-centered style of life. Baptist: The Old Orders remain unreservedly committed to the traditional Brethren ordinances. Brethren: There is a remarkable unity in faith and practice which binds the nearly 5,000 members, primarily in Ohio, Indiana, Pennsylvania, Virginia, California, and Kansas. The love, mutual submission, and dedication to Christ that make brotherhood possible are above all exemplified in their Annual Meetings. Here, decisions are made by group consensus as the Old Order Brethren continue to wrestle with what it means to be a people separated from the world and unto God. ☐

Dale R. Stoffer is pastor of the Brethren Bible Fellowship in Columbus, Ohio, a new Brethren Church congregation. Stoffer has made a special study of the Brethren divisions of the 1880s.

Working toward that glorious day

by Robert W. Neff

How do we celebrate the hundredth anniversary of a separation? We cannot ignore it and let it pass unnoticed, for that would deny the pain we share and the love we hold for each other. We cannot say that our divisions are vanishing and that we are closer together today, for that would deny the real differences that still separate us. We can say with certainty that we are one in Christ. We can affirm the promise in Zechariah 14:9 that the "Lord will become king over all the earth; on that day the Lord will be one and his name one." We can celebrate the oneness of God who will one day make us one!

All Christian belief points us toward that reunion. Although as members of a family we may distance ourselves from one another through disagreement, we cannot deny our common origin and common lineage. As families, we remain in the constant knowledge of belonging to one another and to one God. Creation began with God's overcoming the chaos through the unifying purpose of the Godhead. Because God is one, we cannot finally be divided.

One small way we work at restoring this oneness is through ecumenical work. Whenever someone mentions the ecumenical movement, some respond that participation requires a compromise of one's beliefs. An ecumenical posture does not necessarily mean that a person or denomination forsakes a position of faith for the sake of unity. Just as individuality is expressed in the doctrine of the trinity, in our ecumenical relationships the gifts we are granted will not be submerged for a monolithic and overbearing concept of unity. Our oneness in Christ will allow our gifts to emerge for the whole body and for the whole creation. But where belief exists only for its own sake, it is doomed by its own lack of transcendence. All belief, no matter how particular, must look toward God, and in so doing will become more inclusive and more relational.

What can we celebrate now? What is our portion in the promise of God's oneness? We may celebrate as one of the marks of that dawning reunion the work on the *Brethren Encyclopedia* and the restoration of the Germantown property. We are aware that there are divisions older than simply one hundred years. We can celebrate the cooperation of the historic peace churches in the New Call to Peacemaking. We know that economics and politics often separate people, but we can celebrate the mutual mission of the Church of the Brethren with the Pentecostal Church of Cuba and the Sudan Council of Churches.

We are moving towards the day when, without denying our differences, it will be enough to say, "We love the Lord." It will be enough to say, "We belong to Christ." And on that glorious day, we will know that God has wiped away every tear and truly dwells in our midst. ☐

Robert W. Neff is general secretary of the General Board of the Church of the Brethren. He also serves as executive of the church's Committee on Interchurch Relations.

On being a hostage

Read: Psalm 137

Waiting can be excruciating. America learned that during the last months of 1979, all the weeks of 1980, and the first days of 1981 as we waited for the hostages to be released from Iran. Then after 444 days we got the happy news: They are coming home! We found many ways to celebrate, from parading to tying yellow ribbons on anything and everything.

Not only did we celebrate the hostages' return, but also that their return was accomplished without violence. The only attempted rescue by force unfortunately ended in the death of eight. The waiting took 444 days, but freedom was accomplished. There was anxiety, there were hardships, there may be psychological problems. But let it be shouted, the end result was accomplished without violence. Often we have to be disciplined to wait for peaceful solutions to difficult situations.

One component of living was intensified during that time of waiting—we felt a close relationship with those who suffered. We agonized for those separated. We united our attention and our prayers on those involved. And on their behalf, we thought of revenge. It may be more fair to say that most of us *wanted* revenge. We saw car bumper slogans telling Iran where to go and, in our frustration, we wanted to help push in that direction.

That desire for revenge was not new. A similar situation is recorded in the Old Testament in Psalm 137. This becomes a cursing psalm, one with emotional appeal, the only example of its kind. It is the experience of distress, persecution, and bitterness that calls for revenge. This psalm reveals poignantly the mood of those Jews in exile who remained loyal to faith, tradition, and country, resisting foreign pressures. The writer put into words the burning feelings that surged in their souls. "We sat down" (in the posture of mourners in the ancient East) "and wept" (for their condition and longed for home), "We hung up our lyres" (there was no reason for joyful song). It was a heartless request of the captors, asking for a song that would stir homesickness and then indignation.

But note the language in the final two verses of Psalm 137:

> "Remember, O Lord, against the
> Edomites the day of Jerusalem,
> how they said, 'Rase it, rase it!
> Down to its foundations!'
> O daughter of Babylon, you devastator!
> Happy shall he be who requites you
> with what you have done to us!
> Happy shall he be who takes your little
> ones and dashes them against the
> rock!"

How can such strong words be here, in the Bible? We find a curse that is uttered against the Edomites, who in 587 B.C. had rejoiced over the destruction of the temple and the city of Jerusalem. In Psalm 137 we find intense patriotism, some of it flamboyant and aggressive, but much of it pure and passionate. This psalm causes many Christians to shudder. It begins so nobly and ends so brutally. We cannot defend it, that is impossible. It is so contrary to the life and teachings and example of the one we call Lord, Jesus Christ. So we try to understand its context. With God's help we come to know that few things are more necessary than salvation from the spirit of vindictiveness.

We have vengeful feelings in our land today. Those feelings do not lead to peace, they are not God's ways. There are strong signs of a resurgence of ethnocentrism—the feeling that one's group or country is better, stronger, and more right than others. That feeling was evident when the US hockey team won the Olympic gold medal at Lake Placid. Patriotic slogans and T-shirts against Iran are other examples. As we think about the last part of Psalm 137, we might think of words from a recent song by the Charlie Daniels Band titled "In America":

"You outside people best leave us alone/ 'Cause we'll all stick together, and you can take that to the bank./ That's the cowboys and the hippies and the rebels and the yanks/ You just go and lay your hand on a Pittsburgh Steeler fan/ And I think you're gonna finally understand."

Does that type of song say anything for peace? Is that what we Christians ought to be about? Is that in tune with the will of God? Is ethnocentrism what Jesus preached? Does God call for action that "dashes little ones against the rock"? Or should we go a different direction?

Listen to other words found in the Bible: "Let every man be quick to hear, slow to speak, slow to anger, for the anger of man does not work the righteousness of God. Therefore put away all . . . wickedness and receive with meekness the implanted word, which is able to save your souls" (Jas. 1:19-21).

Those words are appropriate as we rejoice over the return of any hostages. Those New Testament words are for our guidance.

Still other questions beg an audience. Can we be that audience? Who are those yet held hostage, in this land and in other lands? Who are in exile today weeping and refusing to sing? How shall we treat them? There are today hostages in Africa, in Latin America, in Asia, in our own country—the poor, the homeless, the powerless, the imprisoned, the millions of

Dash them against the rocks?

adults who cannot read, the ones trapped in dead-end jobs. All these conditions may lead to violence, and beg peaceful solutions.

What about the hostages in our own prison system? (We should not simply excuse those who commit crimes; some type of true rehabilitation and change in lifestyle is necessary.) Yet Jesus calls us to minister to those hostages in his name.

If we truly want peace in our world we can learn and apply insights from the Iran hostage experience. We need to understand the customs, needs, and desires of those in other nations. We need to apply those words from the musical *The King and I* where West met East:

> "Getting to know you, getting to know all about you.
> Getting to like you, getting to hope you like me."

When I think of that song I think of examples from my own life. I never knew a black person until high school when Steve Adams and I played on a football team. I met my first Jew when Herb Friedman joined our Boy Scout troop. The first Catholic I knew was Pat O'Gara; we were in the same homeroom. Guess what? They laughed and got mad and enjoyed and ate and played just as I did. When I got to know them I liked them. That "getting to know you" continues to this day. We need to keep at "getting to know you," both individually and nationally. It leads to good relationships and a peaceful world.

After the American hostages came home we heard calls for revenge against Iran, just as that super-patriot in Psalm 137 called for little ones to be dashed against the rock. Yet we claim the name of Christ, and Christ calls for another attitude, one found in the first Gospel:

> "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven" (Matt. 5:43-45a).

Following the Iranian ordeal one of the keenest insights came from the wife of a hostage. She said, "Now is not the time to talk about revenge. Now is the time to participate in rejoicing. Now is the time to work to see that we create a world where this does not happen again."

Amen. □

William W. McDermet III is senior pastor of Downey Avenue Christian Church, Indianapolis, Ind.

/by William W. McDermet III

DANDELION PEOPLE

by Jonathan Hunter

The life and history of the dandelion takes on deep meaning when seen in light of the Christian story. The dandelion persists. So must we.

The dandelion is among the most remarkable components of God's creation. Though created as a humble flower, it is known condescendingly as a weed. As a weed, the dandelion has been targeted for extermination. It has been stomped and smashed, mashed and picked. This generation has declared chemical-biological warfare on this dreaded weed. Society has invested millions of dollars and some of the finest scientific minds and resources in this struggle. Nonetheless, the *dandelion persists.* The dandelion cannot be easily dismissed. The dandelion is an apt metaphor for the nature of our God and an apt metaphor for the kind of people God calls us to be.

In Acts 5:33-39, Gamaliel advises the powerful how to deal with this new movement called Christians. He suggests that the proper test to apply to determine whether a movement is of people or of God is the test of time. If the movement is built solely by people, it will soon collapse. If the movement is of God it will persist, no matter who opposes it. Gamaliel concludes his advice by cautioning against the calamity of resisting the handiwork of God.

Gamaliel's advice grows from the heart of Israel's experience with Yahweh. Yahweh is a God who persists in loving and leaning into this stiff-necked people. In spite of their rebellion the children of the wilderness find themselves led to the threshold of the promised land. In spite of their materialistic excesses and their loss of justice which results in tragic exile, a remnant remains to re-establish the faithful community. In spite of the faithlessness of kings and the rejection of prophetic witnesses, God persists in pouring out love and mercy upon the people.

This experience of God's persistence in love lies at the center of this "new" Christian movement as well. The resurrection of the Lord Jesus from the tomb is the most powerful message ever given that God's love persists and that the true life found in union with God cannot be destroyed.

This persistence of God's love is repeatedly echoed in the poetic language of scripture. Isaiah proclaims, "Fear not, for I am with you, be not dismayed, for I am your God" (Isa. 41:10). Hosea speaks of God's commitment to persist in love, "How can I give you up, O Ephraim! How can I hand you over, O Israel!" (Hos. 11:8a).

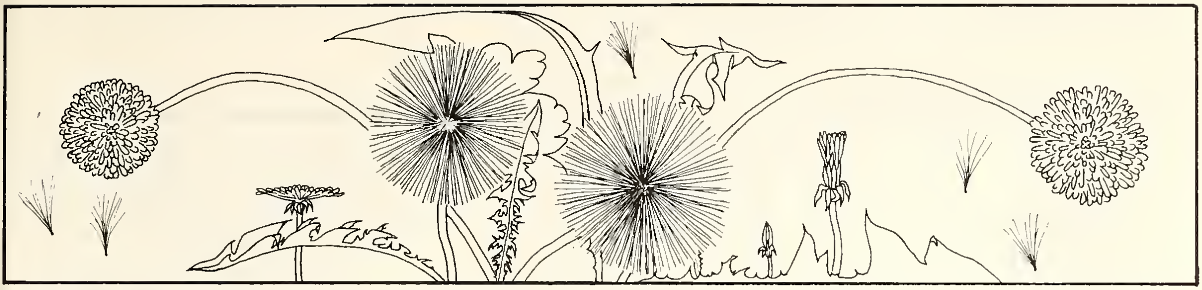
Then there is Paul's powerful witness, so often read as a statement of faith and hope in the face of death: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:35, 38-39). Even in the face of death, the love of God is like the dandelion. *God's love persists.*

Christians might say that ours is a dandelion God. But that is not enough, for we have yet to affirm that Christians are called to be "Christ-like." In other words, Christians are called to reflect the love of God in our own lives. We are called to become dandelions in the lawn of life! Where the world clings to its warring madness, the dandelion people are called to persist in peace. Where the world consumes itself in gluttony, the dandelion people are called to clothe themselves in God's beautiful simplicity. Where there is mistrust, the dandelion people must persist in trust. Where there is despair, persist in hope; where there is hate, persist in love.

Such a persistent life will attract scornful attention. The powers of this world are intent on crushing the dandelion rebellion. From the very beginnings of the movement its adherents have had to come to grips with the fact that they are perceived by the world as weeds rather than flowers. But, rather than fold up and become extinct, the disciples went from their flogging "rejoicing that they were counted worthy to suffer dishonor for (Jesus') name" (Acts 5:41b). And they persisted in the talk that got them into trouble in the first place, "And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ" (Acts 5:42).

The 2,000-year history of the dandelion movement has been scorched and scarred with the world's attempts to blot out this hated presence. The blood of martyrs has been spilled in every age and on every continent. The world has stomped, crushed, mangled, mutilated, mashed, imprisoned, oppressed, persecuted, gassed, and executed the faithful. Nonetheless, the bold voice of those who witness to the new life in Christ persists!

How is it that a people is able to persist in the face of tyranny and in the face of the powerful seductiveness of the lavish wealth of this age? Here is another lesson



from the dandelion. A popular television commercial in recent years dramatizes the problem in getting rid of the dreaded dandelion. The problem with this plant is that its root runs so deeply into the soil that it is difficult to entirely remove it. If the total root is not removed the dandelion has the power to re-emerge.

So it is with us dandelion people. The more deeply our roots are sunk into the spiritual soil of God's love in Christ, the more likely it is that we will persist in the face of the world's perils. The church, in its nurturing ministry, is called to strengthen and deepen the root system of the community so that the faithful might celebrate the time of trial.

Indeed, our God is a persistent God! As the dandelion ignores our attempts to get rid of it and merely thrusts its yellow face boldly into the sun, so our God ignores our attempts to refuse the Divine Presence and over and over thrusts the Loving Spirit into our midst. And we are called to be a persistent people, remaining alive and vibrant in our worship and witness that by being dandelion people we might praise our dandelion God. ☐

Jonathan Hunter is pastor of the Glade Valley church, Walkersville, Md.

turning points

LICENSING/ ORDINATION

Bartel, Robert V., relicensed April 25, 1981, Long Beach, Pacific/Southwest

Faw, Mary Platt, ordained May 17, 1981, Quinter, Western Plains

Henderson, Margaret, lay speaker May 17, 1981, Ligonier, Western Pennsylvania

Hendricks, David Keith, ordained April 12, 1981, Worthington, No. Plains

Hixson, John, licensed April 26, 1981, Quakertown, Atlantic Northeast

Horning, Estella, licensed May 17, 1981, York Center, Illinois/Wisconsin

Kinsey, Catherine, lay speaker May 17, 1981, Ligonier, Western Pennsylvania

Neuman-Lee, B. Jeffrey, ordained April 26, 1981, Chicago First, Illinois/Wisconsin

Newcomer, Stephen A., licensed April 26, 1981, Rocky Ford, Western Plains

Parr, Alvery Bowman, relicensed March 29, 1981, Bassett, Virlina

Pfaltzgraff, Roy Edward, ordained April 26, 1981, Haxtun, Western Plains

Selga, Frank S., relicensed April 26, 1981, Haxtun, Western Plains

Shutt, Barry L., licensed March 29, 1981, Harrisburg, Ridgeway, Atlantic Northeast

Simmons, Brian, licensed May 17, 1981, Maple Spring, Western Pennsylvania

Smith, Shyrl Reynalds, licensed March 29, 1981, Friend's Run, Shenandoah

Stauffer, John H., licensed May 3, 1981, Lancaster, Atlantic Northeast

Studebaker, Guy, licensed April 26, 1981, Hickory Grove, South/Central Indiana

Pastoral Placements

Bauer, Gary, from secular, to Natrona Heights, Western Pennsylvania

Bowser, JuliAnne, Bethany Seminary, to Wawaka, Northern Indiana

Byers, John D., from Charlottesville/Free Union, Shenandoah, to Johnstown, Moxham, Western Pennsylvania

Encarnación, Guillermo, from Castañer, Florida/Puerto Rico, to Falfurrias, Southern Plains

Fourman, Larry, from Pipe Creek, Mid-Atlantic, to Brookville, Southern Ohio

Hawkins, Stanley, from other denomination, to Laurel Branch, Virlina

Leavenworth, J. Lynn, from Ambler, Atlantic Northeast PT, to Ambler, Atlantic Northeast FT

Leiter, Donald E., from secular, to district church extension project, Illinois/Wisconsin

Lewis, Joseph A., from Community Mission, Shenandoah, to Salem, Shenandoah

Martin, Tim and Donna Ritchey, Bethany Seminary, to Franklin Grove, Illinois/Wisconsin

Martin, Wilbur A., from Orlando, Florida/Puerto Rico, to Mechanic Grove, interim, Atlantic Northeast (Jan. 1, 1982)

Mitchell, James S. Jr., from chaplain, Kettering Medical Center, Dayton, Ohio, to Cleveland, Brook Park, Northern Ohio

Morphew, Timothy, Bethany Seminary, to Mechanic Grove, Atlantic Northeast, 9/1/81-3/31/82 intern

O'Diam, Eva Sue, Bethany Seminary, to Long Beach, minister of visitation, and chaplain, Brethren Manor, Pacific Southwest

Petre, Ira S., from Lorida, Florida/Puerto Rico, to Cedar Creek, Southeastern

Petry, Daniel M., Bethany Seminary, to Huntsdale, Southern Pennsylvania

Riccius, Dan, Bethany Seminary, to Maple Grove, Northern Indiana

Rogers, Clifford, from Danville, Emmanuel, Virlina, to Beaver Creek, Southeastern

Silvers, James G., to Traveler's Rest, Southeastern

Smeltzer, Bonnie Kline, Bethany Seminary, to Elgin, Highland Avenue, associate pastor of education and special ministries, Illinois/Wisconsin

Snader, Earl E. Jr., from other denomination, to Flat Creek, Southern Ohio

Snider, Donald M., from Elgin, Highland Avenue, Illinois/Wisconsin, to Clover Creek, Middle Pennsylvania

Sollenberger, Beth, Bethany Seminary, to Sebring, associate pastor, Florida/Puerto Rico

Spencer, Robert F., from Purchase Line, Western Pennsylvania, to York, Second, Southern Pennsylvania

Thomas, Carl, from other denomination, to Altoona, First, Middle Pennsylvania

Troxell, Derwood and Wilma, continue secular, Alliance, Northern Ohio (team ministry PT)

Wagoner, Stephen E., from Ashland, Dickey, Northern Ohio, to Eden, Nothern Ohio

Williard, Robert L., from Maple Grove, Virlina, to Fairview, Rocky Mount, Virlina

Anniversaries

Bailey, Mr. and Mrs. Frank, Morrill, Kan., 67

Bailey, Mr. and Mrs. Orville, Morrill, Kan., 57

Bloom, Mr. and Mrs. Charles, Laotto, Ind., 55

Bosler, Howard and Edith, Goshen, Ind., 55

Brumbaugh, Mr. and Mrs. Robert, Curryville, Pa., 50

Derringer, Edison and Mabel, Dayton, Ohio, 54

Dillon, Howard and Pearl, Lawrence, Kan., 52

Eberhart, Everett and Leona, Baldwin City, Kan., 59

Fritz, Mr. and Mrs. Everett, Morrill, Kan., 67

Gobel, Mr. and Mrs. K. K., Fostoria, Ohio, 50

Hoover, Clyde and Veva, Overbrook, Kan., 62

Kingery, Everett and Mary, Lawrence, Kan., 54

Lentz, Everett and Margaret, Dayton, Ohio, 58

Merrifield, Daniel and Edna, Urbana, Ill., 55

Metzger, Earl and Clara, Dayton, Ohio, 53

Miller, Mr. and Mrs. Howard, Morrill, Kan., 57

Miller, Mr. and Mrs. Olen G., Harrisonburg, Va., 50

Mock, Clair and Ruth, Alum Bank, Pa., 51

Olwine, Robert and Esther, Dayton, Ohio, 52

Post, Lawrence and Ruth, Chadwick, Ill., 57

Slack, Paul W., and Goldie, White Cottage, Ohio, 50

Smith, Mr. and Mrs. James, Morrill, Kan., 57

Snyder, John and Lefa, Overbrook, Kan., 53

Stees, Joseph and Alice, Freeport, Ill., 50

Stinehelfer, Mr. and Mrs. Roy, Urbana, Ill., 61

Turner, Fred and Isabelle, Baldwin City, Kan., 57

Westbay, Mr. and Mrs. Harold, Bristolville, Ohio, 50

Wingard, Walter and Irene, New Parish, Pa., 50

Wingert, Mr. and Mrs. John, Dallas Center, Iowa, 52

WHO ARE WE?

Being Brethren may mean periodically having to explain who you are. If no forethought has been given to the matter, some fumbling attempts may come in translating terms like "peace church" or "noncreedal" or "anabaptist," or in interpreting a favorite phrase like "love feast" or "trine immersion" or "mind of Christ."

The good news is that you do not have to wing it when it comes to identifying the company of Brethren. There are multiple resources to which to turn, a sampling of which follows.

In the Flesh

Probably no approach will communicate better what it means to be Brethren than inviting outsiders to engage firsthand in worship, fellowship, study, or service. To host guests in the congregation or at district conference or Annual Conference, at camps, retreats, special conferences, or LIFE Labs is to share the feel as well as the thought of being Brethren. And you can build on such encounters with an array of background materials.

Stating It Simply

The Faith That Is in Us is a tract with an invitational tone tracing the history and the conviction of the Brethren. 6¢ each; 60¢ for 12.

What Kind of Church Do You Want? by Dale W. Brown is a companion tract enumerating the characteristics of a New Testament church. 6¢ each; 60¢ for 12.

What It Means to Be Brethren by Warren F. Groff treats biblical events and images that have molded Brethren through different and difficult times. 25¢ each; $2.75 for 12.

Tell Us About the Church of the Brethren by Edward K. Ziegler is a booklet outlining the church's understanding of the gospel and its ministry and mission. 40¢ each; $3.50 for 12. Also useful is a predecessor piece, *The Church of the Brethren* by Ora W. Garber, now out of print.

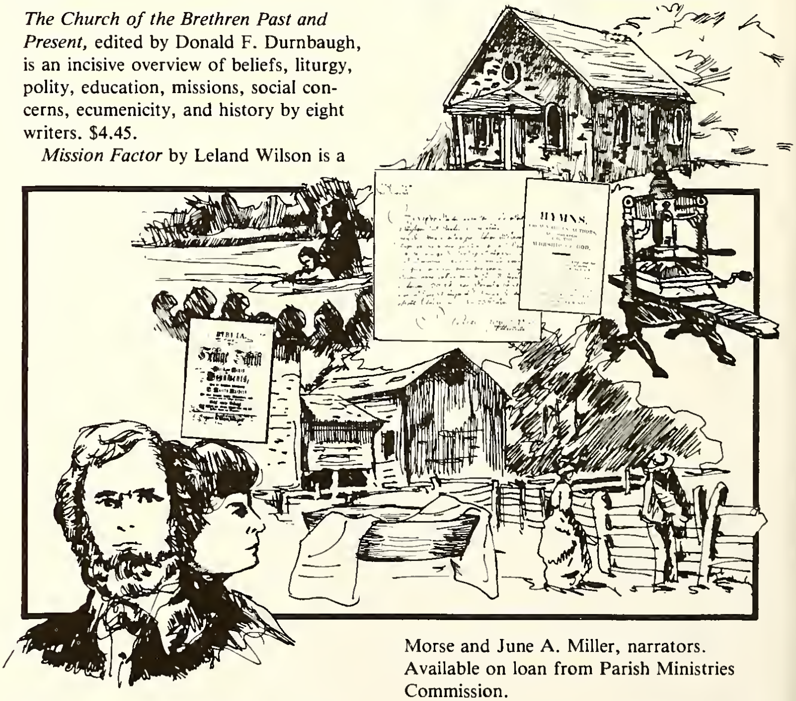
Foundation Pamphlets

Comprising the Brethren Foundation Pamphlets are four classic interpretations of denominational life. The titles are *Ideals of the Church of the Brethren* by D. W. Kurtz, *The Brethren Love Feast* and *The Meaning of Baptism,* both by William M. Beahm, and *Anointing for Healing* by Warren D. Bowman. The pamphlets are 25¢ each; $2.75 for 12 of one title.

Basic Primers

The Church of the Brethren Past and Present, edited by Donald F. Durnbaugh, is an incisive overview of beliefs, liturgy, polity, education, missions, social concerns, ecumenicity, and history by eight writers. $4.45.

Mission Factor by Leland Wilson is a study of who the Brethren are and what they hope to become, based on the denominational goals for the '80s. $4.95.



Counting the Cost by William G. Willoughby is the story of Alexander Mack and the beginnings of the Brethren movement. It is the latest of many biographies giving insight into the lives of Brethren leaders. $6.95.

'A People of Promise'

A text from 1 Peter 2:10, "Once you were no people, but now you are God's people," underlies the new series of Church of the Brethren membership materials. Entitled "A People of Promise," the series includes:

- *Becoming God's People* by Ken Gible, a book for adults and senior highs, $3.95.
- *My People, Your People* by Joan Deeter, a student book for younger youth, $3.95.
- *A People of Promise* by Floyd Bantz and Rick Gardner, a leader's guide for adult and youth classes, $5.95.
- "The People Called Brethren," a slide/cassette tape introduction to the story and faith of the Brethren. Kenneth Morse and June A. Miller, narrators. Available on loan from Parish Ministries Commission.

Manual for New Church Members (1980 edition) is a handbook with certificate of membership for adults and youth. $3 for 12.

Brethren Heritage

Fourteen items, including a history timeline, simulations, card game, and Andy

Murray cassette and record, make up the imaginative Brethren Heritage Learning Program for all ages.

Also among the resources is a *Self-Instruction Guide Through Brethren History* by Donald E. Miller. It assists individuals in a step-by-step study of issues and events that are pivotal to understanding the Brethren.

Key study books for youth and adults in the Heritage Program are *Texts in Transit* by Graydon Snyder and Kenneth Shaffer, an examination of scriptures that have shaped the faith and practice of the Brethren, $2.95; *The Old Brethren* by James Lehman on the wilderness decade of the 1840s, $2.45; *Heritage and Promise* by Emmert F. Bittinger, a contemporary look at the church in light of its history, $3.95; and *Brethren Patriots Again* by Vernon Miller on biblical and national issues before the church, $3.95.

A comprehensive guide to curriculum for all ages is provided in *Recommended Resources for Church School,* available from The Brethren Press.

Ongoing Profiles

Periodicals that reveal the unfolding account of Brethren life are MESSENGER, the denominational monthly of news and features ($10 a year for individual subscriptions); *Brethern Life and Thought,* a quarterly journal of research and reflection ($10 a year); and *Agenda* and *Source,* monthly mailings from the General Board available to congregational leaders.

Annual Conference statements provide penetrating analysis and counsel on varied concerns, among them biblical authority, war, civil disobedience, marriage and divorce, evangelism, and Christian lifestyle. Check Annual Conference *Minutes* or, for information regarding reprints, write The Brethren Press.

Audio-visuals on current Brethren program interests are available on the topics of Brethren Volunteer Service, China, the Sudan, Misión Mutua and Cuba, urban ministries, aging, and marriage enrichment. For information, contact the Office of Interpretation at the General Offices.

Address of units at the General Offices, including The Brethren Press, is 1451 Dundee Avenue, Elgin, IL 60120.

—HOWARD E. ROYER

Howard E. Royer is director of interpretation on the General Board staff.

CLASSIFIED ADS

TRAVEL—Midwinter break in Hawaii, plus Rose Bowl Parade. Dec. 31, 1981-Jan. 10, 1982. Write J. Kenneth Kreider, RD 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—To Bible lands in Christmas holidays, leaving Dec. 23. Your experienced tour director and Bible teacher is Edward K. Ziegler. Substantial discount for early reservations. For brochure and information write P.O. Box 4842, New Windsor, MD 21776. Tel. (301) 635-2922.

TRAVEL—"A peacemaking focus" with Dr. and Mrs. Dale Brown as guest leaders. Leave New York March 10, 1982. Program: Bible lands and Athens, 9 days. Special continuing education opportunity with possible seminary credit and local contacts with special workers. Write Dr. Dale Brown, Bethany Seminary, Oak Brook, IL 60521 and/or Rev. Raymon/Anna-Belle Eller, 303 Kohser Ave., N. Manchester, IN 46962 or call (219) 982-6541 for a colorful brochure. Number in group limited. Pastors desiring to host a group contact us at once.

TRAVEL—Juniata College Tours 1981-82: Sept. 12-29, China Friendship Tour $3182. Excellent itinerary; best weather for travel in China. Nov. 13-16, Bermuda mini-tour at Hamilton Princess (Juniata College's 50th tour). Feb. 1982—Caribbean cruise. April 1982—Hawaii deluxe. Late spring—study tour to Cuba with Dr. and Mrs. Kenneth Crosby. Aug. 1982—China by train from London to Hong Kong. Deluxe. Harold B. Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W. C. Crumley at (615) 687-1892.

INVITATION—Jobs at new bus factory and air-conditioning plant offer chance to settle in rural Colorado near our congregation. We will help with job applications and correspondence, housing and transportation while here for job interviews, finding a home, and moving arrangements. Write: Church of the Brethren, Box 186, Wiley, CO 81092.

INVITATION—Enjoy living in Florida with its good life. Come and worship with us. Lorida Church of the Brethren, 15 mi. s.e. of Sebring, off US 98. Worship 10:30 a.m. Good teachers. Nursery provided. Friendly, active fellowship. Adjacent to Palms Estates on Lake Istokpoga, and part of Florida Brethren Homes, Inc. Good boating and fishing. Ira S. Petre, Pastor, Box 461, Lorida, FL 33857. Tel. (813) 655-1466.

FOR SALE—A must for Brethren genealogists: computerized index to volumes 1-5 of the **Newsletter** of the Fellowship of Brethren Genealogists. Send check for $2.50 to Tom Crago, 4107 Crocus Lane, Colorado Springs, CO 80907. Other volumes in preparation.

WANTED—Brethren who are moving or in locations where there are no Church of the Brethren congregations, call The Brethren Liteline, WATS line no. 1-800-323-8039 and ask for Donna. In Illinois call 1-312-742-5100 "collect" to Brethren Liteline.

prayer calendar

August 16-22: Give prayer support to the work of the Michigan District in conference at the Church of God Conference Grounds, St. Louis, Mich., August 20-23.

Pray for the moderator of Annual Conference for the current year, Earle W. Fike Jr., as he becomes increasingly involved in the responsibilities of his office.

August 23-29: Uphold in prayer new Brethren fellowships being founded and developed in Blacksburg, Va.; Carol Stream, Ill.; Lewiston, Maine.

Remember in Prayer Post-30 BVSers Wilbur Cassel, Charles and Lois Cline, all on assignment to the New Windsor Service Center, New Windsor, Md.

August 30-September 5: Uphold in prayer Clyde Weaver, director of marketing for The Brethren Press, as he staffs the Protestant Church-owned Publishers Association exhibit at an international book fair in Moscow, USSR, September 2-9.

September 6-12: Give prayer support to the work of the South/Central Indiana District assembled in conference at Peru, Ind., September 11-12.

Pray for the Parish Ministries Commission staff retreat, September 14-15.

September 13-19: Through prayer share the concerns of these districts as they assemble in district conference: Southern Pennsylvania District at West York church September 17-18 and J. Bentley Peters of the personnel office participating; West Marva District at the Keyser (W.Va.) church September 18-19 and Matthew Meyer of the Parish Ministries Commission staff participating; Missouri District at the Messiah church (Kansas City, Mo.) September 19-20 and Ruby Rhoades, World Ministries Commission executive, speaker.

Opinions on patriotism, children

Ronald Good

A true Christian is not a patriot

Just before the 1980 presidential election, a Brethren pastor delivered a sermon on the morality of the "moral majority." Although he questioned the propriety of mixing patriotic fervor with fundamental religious belief, he assured the congregation that there was a place for the "right kind of patriotism" in a Christian's life.

His sermon is typical of the apologetic and defensive manner in which the Church of the Brethren has come to approach some of its most basic beliefs, particularly those that are in apparent conflict with allegiance to the state. We stand firmly for the basic doctrine of pacifism and peace, and when questioned about our national loyalty quickly point out that peace, after all, is "good for the country." We call fervently for an end to nuclear weapons, and then just as ardently try to convince our critics that "this does not mean we don't love our country." We hold high the ideal of one world, then allow that there is still room for a special feeling of pride in one's own country. We take these and other unpopular moral stands as radical expressions of our primary allegiance to God and then feel obligated to justify them with a claim to the "right kind of Christian patriotism."

This posture is, at best, a weak attempt to make some potentially unpopular church beliefs more acceptable. At worst, it appears to be a demonstration of a lack of faith in the truth of those tenets, and the message of the New Testament. We sense that many of our beliefs are hard to swallow, much less practice, so we water them down with a patriotic disclaimer to make them more palatable. We would do well to remember that Christ's plan for the good life is not supported by an endless string of footnotes providing nationalistic justification. Rather, his call to the kingdom of God is based on the inherent goodness of the values he asks us to follow as Christian believers.

Indeed, is there anything to be said for "Christian patriotism"? To be patriotic is to love and zealously support one's country. As Christians, we are keenly aware that there is much that the United States represents that we cannot love and of which we cannot be proud. We cannot but be ashamed of its history of violence and warfare, its attitudes of prejudice and arrogance, its economic system based on waste and materialism. These and many others are examples of misguided national values that are totally incompatible with the teachings of Jesus. They are products of many human shortcomings and cannot provide a rationale for patriotic feelings in a Christian.

But what of the "good" things about our country? Can we not love and be proud of those national qualities that do line up with our Christian faith? Can we not love the land, the abundance of the earth, the majesty of natural wonders? Can we not be proud of our "American character and ingenuity," the openness of our society, the goodness of our democratic ideals? Can we not love our liberty and our "heritage of freedom"?

All of these, and more, are lovable attributes, but we delude ourselves if we view them as the unique tradition of those living within the boundaries of the United States. We deceive ourselves further if we think we deserve or have earned these blessings in any way. They are, in their most basic form, gifts from God and the extent to which we enjoy them is dependent primarily upon the goodwill and kindness of other human beings. They are characteristics found everywhere in this world; their definition is not confined by geographic boundaries, cultural limitations, or nationalistic politics. We enjoy these gifts simply by virtue of being inhabitants of God's earth.

The Brethren have long held the belief that all war is sin. We would do well to take an equally uncompromising position on one of the main causes of war, patriotism. Peace, kindness, humility, and community are not patriotic; if nationalistic values do coincide with Christian ideals it is by mere chance.

In the final analysis, when we stand naked in only our humanity, we can claim only one heritage, that of being a child of God. It is a claim based not on nationalistic love and pride or a sense of being set apart or above others. Rather, it is a gift received in the realization that we are one world with one allegiance to God, our duty simply to be responsible caretakers of the earth, lovers of our brothers and sisters, and diligent servants of God. ☐

Ronald Good, a homemaker and part-time teacher's aide, is a member of the Elizabethtown (Pa.) church.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

William J. Tinkle

Accept your role as child of God

Why does anyone want to know the two names—one being that of your father's family, the other a word attached to you at birth—that cling to you through life unless you take legal action to change them? Your name does not describe you; it denotes you, it stands for you. Because of your name, you feel responsibility for your conduct. Thus we quote the statement, "A good name is rather to be chosen than riches." A certain reputation comes to be associated with one's name.

We form estimates of people also by learning the country in which they grew up, the schools they attended, their occupation, along with the beliefs of the groups with which they like to associate. Great opportunities arise from being a member of a good group of people. We are not beasts and thus severely limited, but we are individuals in the great group of humanity; born into this group with the breath of God breathed into our nos-

# of God, and serving Jesus

trils and given the responsibility of taking charge of that which God created.

Now consider how humanity achieved this high and responsible position: Did it arise slowly, a clod happening to change into a living thing and by struggle becoming better organized through the ages and more able with every change? Is this how things arise, making themselves?

Large groups of scientists in Great Britain, Australia, Brazil, and the United States now agree that humans were created human. When people join the Creation Research Society they sign a statement that all the Bible in original versions is entirely true.

Going back into history we find men and women talking and reasoning, making and using tools, and having that God-given trait of conscience. Conscience is not the only guide we need but it reminds us to do the best that we have been taught. Animals have no conscience. If a dog does something for which it has been punished, it may slink away with its tail down. But that is only remembrance of punishment, done only when its master is present.

Who are you? You are a child of God, either actual or only potential. As to which one, it is up to you. ☐

William J. Tinkle is a scientist and educator now living at Timbercrest Home, North Manchester, Ind.

Chauncey Shamberger

Riches to be had by serving Jesus

My sisters and I were the children of an unsalaried minister in a rural community. One of the gospel hymns we often sang was "It Pays to Serve Jesus." We knew full well that the title did not mean financial remuneration. The $5.25 that our father received after conducting a "series of meetings" didn't even cover railroad fare, but he didn't complain. He knew that the pathway to glory was sometimes dark and drear, but he was happy each step of the way.

It was Robert E. Speer who said that some people were overpaid for serving Jesus, and that was before radio and television.

Some people are worried and puzzled about the large incomes that electronic preachers are getting. Jerry Falwell and Pat Robertson each take in a million dollars weekly. Herbert Armstrong, who organized the worldwide church not long ago, receives $66 million annually from a church membership of just over 65,000.

Pat Robertson tells of having capital of less than $10 before he conceived the 700 Club. He now broadcasts from a station that cost $20 million to build and likely an equal amount to furnish. Oral Roberts has a Palm Springs house that cost a million dollars before inflation. That is a far cry from his early days when he said he could draw a nightly tent-meeting crowd of 300 people who would contribute an average of 50 cents each and he didn't know an easier way to make money.

It is estimated that the bill for religious broadcasting in the United States is in the neighborhood of $2 billion. Some who spend the most are: Oral Roberts, $60 million; Pat Robertson, $58 million; Jim Bakker, $51 million; Jerry Falwell, $50 million; Billy Graham, $30 million; Rex Humbard, $25 million; and Robert Schuller, $16 million.

The total amount of money received by and spent on religious broadcasting has caused some people to organize an agency to set standards for such advertising. Called the "Evangelical Council for Financial Accountability," it is experiencing difficulty in getting financial statements from the advertisers.

Religious radio and television networks are experiencing phenomenal growth. Whom do they reach and who provides the money to keep them operating? The answer is the people who worship in local churches and people who have worshipped there in the past. Some give out of their abundance, others out of their need. Those who are responsible for religious broadcasting do not hesitate at all to admit that the listening and watching audience is confined almost exclusively to people who are church people.

The electronic church preachers are expert in knowing what will motivate their contributors to respond. They preach the oldtime "true gospel" that present church attendants do not hear; they provide marvelous music the local church cannot afford or doesn't have available; they promise relief from all the difficult problems people have; they emphasize the worth of what they are doing and for which they must have a continuous flow of funds; they exude sincerity.

They have found it pays to send out carefully selected books, postpaid and without any obligation. They know it pays to send letters from people who have been given up to die but have been miraculously healed through the preacher's prayers. It pays to tell people that unless they send money, the cause for which the preacher is sacrificing will have to end.

Pat Robertson was asked by one interviewer if he did not feel uncomfortable broadcasting from his palatial surroundings while asking a woman with terminal cancer to give the equivalent of her Social Security check to him. He answered that he did not feel he was inconsistent.

Herbert Armstrong, traveling around the world in his private jet, had one nightclub bill in Tokyo for $1,520. He insists that those joining his church must tithe, and he convinces some they must give as much as 40 per cent of their incomes.

A well known evangelist who died suddenly was found to have large holdings in a Las Vegas gambling casino. It did not seem to bother one man who had contributed generously to his work. "I wish it hadn't been true, but I still think he did a lot of good" was his comment. One might wonder if he would have been as tolerant if his local pastor had made similar investments.

I think of young people trying to decide what to do with their lives. They may just decide that it really does pay to serve Jesus. ☐

Chauncey Shamberger is a retired orchardist and a member of the Fruitland (Idaho) congregation.

editorial

Saying it without pictures

"A picture is worth a thousand words" may not be true, but I do believe a political cartoon is worth a whole editorial.

A current fad at the Church of the Brethren general offices is to tape by your office door your favorite political cartoon or comic strip with a political context. Some of us draw our own, the MESSENGER editor adding the twist, currently, of commenting with cartoons on the leaky roof situation at 1451.

This morning I was passing by former editor Howard Royer's office on my way to seek solitude, brew coffee, and crank out this editorial. A Bill Mauldin *(Chicago Sun-Times)* cartoon caught my eye: Ronald Reagan, on the phone, says, "We missed on Lefever, now get Frank Sinatra as Attorney General." I almost went back to my office and cried. Here I was, all psyched up to write a thoughtful reflection piece on Ernest Lefever's aborted nomination for human rights chief, and Mauldin, with a few strokes of his cartoonist's pen, had already said it all.

But, since I haven't arranged to reprint the cartoon, I'll push on, and say it with words.

Much has been made of the Lefever confirmation fight, from the time Reagan nominated him in February until the Senate Foreign Relations Committee voted June 5 not to confirm him, and Lefever withdrew. Brethren were caught up in the struggle for three reasons: Ernest Lefever grew up in the Church of the Brethren and was a Brethren minister for many years. He was a pacifist until a post World War II stint in Europe persuaded him to the "just war" position. And his lamentable attitude and statements on human rights are anathema to a denomination whose 1980s goals are summed up in these words, "Do justice, love tenderly, walk humbly."

The news media did its usual myopic treatment of Lefever, making *him* the issue, and dredging up everything from his past that would titillate the public. Even many public-minded people and human rights activists seemed to assume that Lefever was the issue and his defeat the solution to their problems.

But the issue *wasn't* Ernest Lefever. We may be glad that he was defeated, and we may feel abhorrence for how he was shredded by the news media and his harshest opponents. But he still wasn't the issue.

The issue is the attitude on human rights of the people responsible for his nomination. What does it say for Ronald Reagan that he would nominate someone so ill-qualified as a human rights advocate in the first place? And does it really matter who the assistant secretary of state for human rights is, as long as the administration feels that human rights are less important than perceived national self-interests?

This tragedy is compounded as we see the same unfeeling attitude for the poor, the oppressed, the dispossessed exhibited correspondingly in so many other Reagan statements, actions, and nominations. Even the best-intentioned president finds it difficult to do much for the powerless of this country and the world. When you combine that reality with the mean spirit of the present administration, the fortunes of Ernest Lefever slip into their historical footnote position and are forgotten.

I still envy Bill Mauldin's ability to say it all with a cartoon. —K.T.

A SONG IN THE NIGHT
nna Marie Steckley
Reprinted in the Original 1901 Edition
Inglenook Cook Book
2.50
Worms in my Broccoli
BY NANCY WERKING
BITTERSWEET MEMORIES OF A VENTURE IN SIMPLE LIVING.
The Silver Feather
Mae Graybill Bachman

NEW BOOKS FROM THE BRETHREN PRESS

Worms In My Broccoli
Nancy Werking Poling

The romance of homesteading turned out to be a disillusionment for the author, her pastor-husband and their two children, as they experimented with the idea of forsaking the luxuries of middle class extravagance and comfort for the simple life. With satirical humor, Nancy Poling recalls the struggle with four acres of "farm," a ten room 100 year old house, organic gardening (worms and all!), long hours of hard work and the social pressures of the Mother Earth community. $2.50 plus 85¢ p & h.

A Song in the Night
Anna Marie Steckley

This is a Job-like story, filled with heartbreaking events. But in the aftermath of each crisis, the author found the strength to go on and the faith to overcome. The first 35 years of Anna Marie Steckley's life was a fairy-book story. But then she lost her husband and a son to polio. As she struggled with being a single parent, the stigma of widowhood and the demands of the economic world, tragedy struck again when a daughter was killed in an automobile accident and Anna Marie learned she had cancer. She testifies to the renewal power of friends, of the comforting words of scripture, and the peace which comes in the Christian faith. $2.50 plus 85¢ p & h.

Reprinted in the original 1901 edition
Inglenook Cook Book

These basic but tastefully prepared recipes have long been favorites among those who value a simple lifestyle. There are no fancy culinary names given to these dishes. Included are the formulae for reproducing some of rural America's most delectable treats: Corn Soup, Chicken Potpie, Drop Biscuits, Snitz and Knep, Apple Fritters, Ambrosia, Granula, Corn Pone, Fried Cabbage, Old-fashioned Crumb Pie, Molasses Cookies and many, many more. $3.25 plus 85¢ p & h.

The Silver Feather
Mae Graybill Bachman

The author was reared in a strict Pennsylvania Dutch home but her family resided in Florida through much of her childhood. Religious discipline in a more liberal culture coupled with her mother's sudden death touch off a period of mental anguish for Mae during which suicide was twice an attempted means of escape. But through a "sign" in answer to her desperate prayer and supported by the persistent love and caring of family and friends, Mae's life was saved and restored. The change was culminated in a deep and meaningful confrontation with Jesus Christ. *The Silver Feather* is a dramatic story of persistent and victorious faith. $2.50 plus 85¢ p & h.

Order from **The Brethren Press,** 1451 Dundee Ave., Elgin, Ill. 60120

A CHECK EVERY SIX MONTHS for life . . .

When you make a gift-investment to your church through the Church of the Brethren General Board Gift Annuity program, you receive an income check every six months for the rest of your life.

Q. *Why should I place money or securities with the Church of the Brethren General Board?*
A. For two reasons: You want an assured income for life, and you want to support your church and its work.

Q. *How is the income I am to receive determined?*
A. Your amount is invested with gifts from others. Your annuity payment is determined by the uniform gift annuity rates adopted by Conference on Gift Annuities. For example: Mr. Bowman sends in $10,000 for a Gift Annuity Agreement. At his present age of 70, he will receive 7.1%, or $710 annually for life, paid semi-annually.

Q. *Are annuity rates the same for all persons?*
A. The rate is determined by the person's age at the time of the gift/investment. For example, age 65, the rate is 6.6%; age 75, the rate is 7.9%; age 85 the rate is 11.2%; age 90 and over, 14%.

Q. *Are there advantages in transferring appreciated stock?*
A. Yes, there are. While there are capital gains implications, the amount is smaller than would be on the sale of securities and frequently no out-of-pocket capital gains tax needs to be paid.

Q. *Can an annuity agreement be written for two persons?*
A. Yes, there can be a two-lives—joint and survivor agreement, although the annuity rate is slightly reduced.

Q. *Is there a tax advantage when investing in a gift annuity?*
A. Yes, there is a sizeable charitable contribution deduction the year of the gift/investment and a sizeable annual deduction on the annual annuity payment.

Q. *Are there estate tax advantages?*
A. Yes, the principal of the gift annuity is not included in one's estate at death.

Q. *How do I report the charitable deduction and the income I receive on my income tax return?*
A. The income tax information will be computed for you. You will receive it with your gift annuity agreement.

Q. *How much must I contribute for a gift annuity agreement?*
A. Gift annuity agreements are written for $500 to many thousands of dollars.

Hundreds of members are now enjoying a regular income from the Church of the Brethren General Board. The funds with which the Lord has blessed them are being used to secure income for themselves and eventually will be used in the world wide mission of the denomination.

Just fill out the coupon and send it to the Church of the Brethren General Board.

The Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

Stewart B. Kauffman
Consultant for Special Gifts

Please send me without obligation information on a Gift Annuity Agreement.

My date of birth is__________. Date of birth of spouse__________

Name ____________________

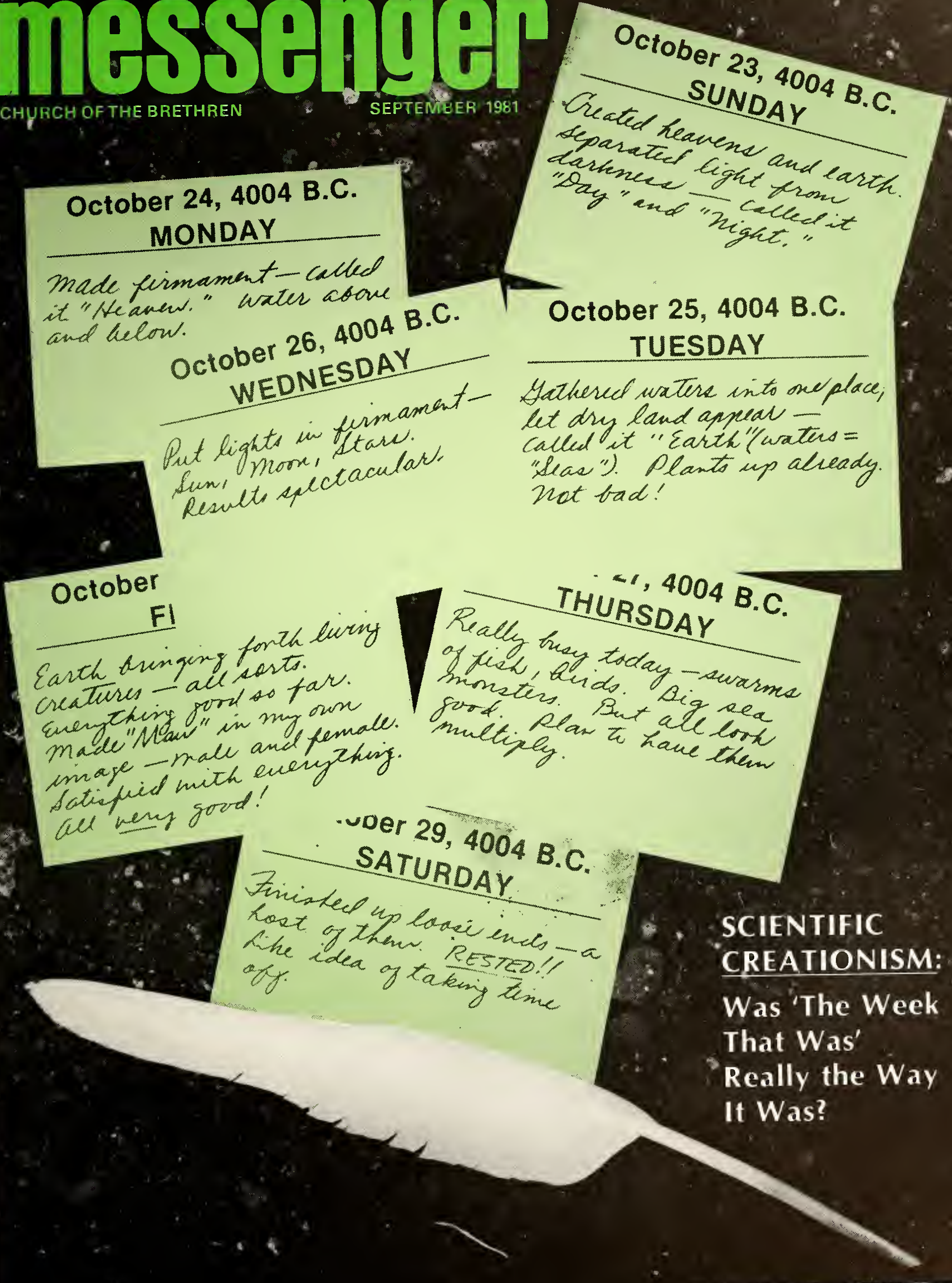
Address ____________________

City __________ State _____ Zip ________

#65 8/81

messenger

CHURCH OF THE BRETHREN
SEPTEMBER 1981



October 23, 4004 B.C.
SUNDAY

Created heavens and earth. separated light from darkness — called it "Day" and "Night."

October 24, 4004 B.C.
MONDAY

Made firmament — called it "Heaven." water above and below.

October 25, 4004 B.C.
TUESDAY

Gathered waters into one place; let dry land appear — called it "Earth" (waters = "Seas"). Plants up already. Not bad!

October 26, 4004 B.C.
WEDNESDAY

Put lights in firmament — Sun, Moon, Stars. Results splctacular.

, 4004 B.C.
THURSDAY

Really busy today — swarms of fish, birds. Big sea monsters. But all look good. Plan to have them multiply.

October
FI

Earth bringing forth living creatures — all sorts. Everything good so far. Made "Man" in my own image — male and female. Satisfied with everything. All very good!

ober 29, 4004 B.C.
SATURDAY

Finished up loose ends — a host of them. RESTED!! Like idea of taking time off.

SCIENTIFIC CREATIONISM:

Was 'The Week That Was' Really the Way It Was?

contents

8 **Sitting on Our Gifts.** Each of us has a time when we play both Cain and Abel roles, and in each role we are tempted to respond to the church in ways that hinder us as Christians. James N. Poling in a Bible study on Genesis 4:1-16 and Romans 12:3-5 suggests the correct response.

10 **A Poet for Brethren.** Mark Mitchell calls Bill Stafford "primarily a rural poet." Stafford "writes simply and intuitively from the heart of a preacher and quite often his sound and content is very 'Brethren.'"

12 **Scientific Creationism: Missing the Point of 'The Week That Was.'** "Scientific creationism does not exist to observe but to explain away," charges Frank Ramirez. "The creationists' view seems to fix on one specific theory—their brand of literal interpretation—and then use procrustean ingenuity to shape or trim all other theories to fit."

14 **How It Happened.** Moses runs into a problem when he tries to put 15.2 billion years of creation onto paper. Aaron, his brother and scribe, suggests a solution. Story by Isaac Azimov.

16 **Kenyan Sisters.** Mary Brandenburg describes a day spent helping a Kenyan woman with her chores. She discovers that her Kenyan sisters are capable of deep thinking as well as hard work.

18 **Reading on Faith, Fears, Ministry.** Fred W. Swartz reviews four books: Catherine Marshall focuses on her own spiritual journey in *Meeting God at Every Turn. The Risk of the Cross* argues for pacifism in the nuclear age and invites readers to "a leap of faith" as well. *Learning to Manage Your Fears* spends more time on identifying than on managing. *Women Ministers* witnesses to the growing number of women responding to God's call to parish ministry.

In Touch features Henry Hunsberger, Mercersburg, Pa.; Jan Largent, Downers Grove, Ill.; and Khamkhane Anonthysene, Ottawa, Kan. (2) . . . **Outlook** reports on Somalia emergency. Reconciliation efforts. Mennonite/Brethren TV production. La Verne accreditation. Harriet Ziegler. 1981 giving update. Draft. Nigerian general secretary. Young adult conference. Human sexuality. Aborigines (start on 4) . . . **Underlines** (7) . . . **Pilgrim's Pen** (19) . . . **Resources**, "Mission Education," by Shirley J. Heckman (20) . . . **Prayer Calendar** (21) . . . **Turning Points** (22) . . . **Editorial**, "Alive to the Mystery," (24)

EDITOR
Kermon Thomasson
MANAGING EDITOR
Harriet Ziegler
EDITORIAL ASSISTANT
Mark Mitchell
FEATURES
Harriet Ziegler, Fred W. Swartz
SUBSCRIPTION SERVICES
Ruth Anne Culp
PUBLISHER
John D. Metzler Jr.

VOL. 130, NO. 9 SEPTEMBER 1981

CREDITS: Cover art by Ken Stanley and Nguyen Van Gia. 3 left Floyd McDowell. 4, 12-13 Religious News Service. 5, 6, 10, 20 Nguyen Van Gia. 9 Three Lions. 10 Barbara Stafford. 14 art by Frank Borth. 16-17 Kermon Thomasson.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1980. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years. $8 per year for Church Group Plan. $8 per year for gift subscriptions. School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Sept. 1981. Copyright 1981, Church of the Brethren General Board.

letters

RELEASE BRAKE: PRESS ACCELERATOR

Where in the world did Gladys Berkey (Letters, July) come from (besides Chambersburg, Pa.)? Was the article in question just a springboard for her to dive into other "horrors" that Brethren might have "blown their horns" over?

I shudder at the "light" she saw which led her to come out so negatively on so many issues facing not only Brethren but all Christians today.

And where, especially, could she have gotten her idea that Brethren heritage would call on us to support a draft for men and women?

I will be saying a prayer or two for Gladys Berkey.

Diane Bellomo
Peebles, Ohio

ALLOWING ALL SIDES TO SPEAK

There has always been heated debate between the conservatives and liberals in the Church of the Brethren. Some members get disturbed by this and feel that there can be no bickering or disagreeing among true Christians, but, really, this has made for a healthy and growing church. We need both groups to keep us balanced and humble.

Messenger is doing an excellent job of allowing all sides to be heard and not giving in to either side. We are living in a day when extremists are trying to force our leaders, in politics as well as religion, to follow a narrow and prejudiced line. Some politicians have yielded in order to remain popular, but this must not be the case with religious leaders.

Messenger staff are under the mandate of no one except the Lord Jesus Christ and are expected to serve the entire church and not any particular caucus or pressure group. This has been made clear in recent issues and I applaud it.

Aubrey C. Todd
Virginia Beach, Va.

STRAIGHT AND NARROW IS THE WAY

Can dishonest people be trusted? Surely they can when they have ceased dishonesty and have made restitution—but then they are no longer dishonest. To characterize gays as dishonest is to overlook what it already is.

Kerby Lauderdale (Letters, July) sounded as if he were plea-bargaining. There is no plea-bargaining so far as Christianity and the commandments of God are concerned.

Lauderdale begs for understanding. Why should not the drunkard, the harlot, the thief, the murderer, the adulterer—and any sinner if you please—ask for the same consideration? Are the sins of today any less offensive to the Almighty than they were at Sodom and Gomorrah?

How can the church accept a way of life and conduct contrary to that which has been outlined in the Scriptures? Think not that we can rationalize away the penalty and finality of that which is sin—*any* sin.

The straight and narrow way are no less straight and narrow than when Jesus walked by Galilee. Since Adam, it has been the tendency of people to want to sin. The atonement and deliverance from that sin was, is, and always will be, found in Calvary.

Jacob S. Stoner

Mechanicsburg, Pa.

(Your letter lends new meaning to "straight and narrow." I understood Lauderdale to mean that Brethren trust gays if they are dishonest. That is, if gays hide their true sexual orientation and lead frustrated, "respectable" lives, Brethren hypocritcally are willing to accept them, to trust them. I hear Lauderdale saying woe betide the gay who ventures to point this out. —Ed.)

A SLAP IN THE LORD'S FACE

As for the July editorial, "A Tempest in a Foot Tub," congratulations on showing your young son how to combine anger, defiance, and a slap in the Lord's face into one passing of the cup.

John Blouch

Lebanon, Pa.

(Jesus threw a snit in the temple and made a point. I got invited to discuss Brethren communion practices with the congregation in question, so I'm feeling pretty good, thanks. —Ed.)

GREETING FRIENDS ALONG THE WAY

It has been said that Christians can see their friends on the road to hell, and the best the Christian could do would be to say, "Have a nice trip." That has been true of me, but no longer. Now I desire that your trip will make you miserable enough that you will turn from your wicked ways. The first friends I address are those who are gay.

Gays are untrustworthy. Persons who are gay and do not confess it are deceivers in the sight of God. Satan is known as the "Deceiver." As long as Jesus Christ is head of the church, no one who approves perverted sex is acceptable in it.

If Christ does not approve of some of your behavior, you cannot approve that bahavior. God knows us.

J. Carroll Roop

Union Bridge, Md.

OUR VOICE HEARD ON LEFEVER

A key element has been missing from much of the coverage of the controversial nomination of Ernest Lefever to head the State Department's human rights office. That element has been the role which human rights organizations and religious denominations played in bringing the pressure which ultimately led to the nomination's withdrawal.

Senators don't act in a vacuum. A broad coalition of groups organizing in the home states of undecided senators on the Foreign Relations Committee—Kasselbaum, Mathias, Boschwitz, and Zorinsky—affected their decision to vote against Lefever.

Clergy and Laity Concerned focused on the key role of Chairman Charles Percy, urging him to broaden the hearings to include representatives of public interest groups. CALC witnesses at the hearings included as part of their testimony petitions signed by over 1,000 Illinois clergy and lay religious leaders from Percy's home state of Illinois.

The effort was so successful that Lefever publicly named CALC and other groups opposing his nomination as circulating "scandal sheets." The truth, of course, was that his nomination was a scandal.

The defeat of Lefever validates the results of a recent nationwide survey which found two-thirds of Americans opposed to US aid to governments involved in human rights violations, regardless of their political alignments. The defeat also adds to the sense of collective and individual religious responsibility for the policies set by the American Congress, which clearly *was* responsive to broadbased concerns on this issue.

Norman Watkins
Ron Freund
Clergy and Laity Concerned

Chicago, Ill.

MORE MINISTERS NEEDED

I have just finished reading "Must The Brethren Die?" (June). In all the reasons for the decline, one real reason was not touched upon. That is, because of the high educational standards required for ministry in the church, we have priced its ministers beyond the reach of the smaller churches, and they suffer for it.

Bethany Theological Seminary is not turning out enough to replace those who retire and most of the graduates, with a school debt, must have a good salary. Thus, the small churches suffer though they represent at least half our churches.

If our seminary was a Bible college that received both high school and college graduates, taught the Bible and how to be a good pastor, it wouldn't be long until the Brethren church would be able to supply our churches with the kind of leadership they need.

Today we are supplying some of our churches with Bible college graduates from other denominations because that is the only source of supply. These are Bible colleges that do not first require college and seminary before students can be licensed to the ministry. Their graduates have become good pastors in growing churches.

I have pastored a number of churches, one for 19 years, and I have never been asked to show my diploma, or been questioned as to my qualifications. A minister's education does not cease on leaving school but continues all through ministry. In the years past, when the Brethren church was making its real growth, it came about through dedicated Christian leadership and few were able to have the education that the church feels is needed today.

Let's take a closer look at our method of preparation. When we are able to use our young people, making it possible for those who cannot go to college to prepare for the ministry and serve, then it will be time to think about more churches, and there will be enthusiastic, God-called, born-again leadership who will preach a saving gospel, and not a social one.

Walter A. Miller

Boyd, Wis.

page one

He was one of the first Vietnamese processed through the Fort Chaffee center in 1975, after the great wave of refugees fled Vietnam at the close of the war there. Sponsored by the Highland Avenue Church of the Brethren in Elgin, Ill., he soon landed a job as photographer for The Brethren Press.

In that position, his name, Nguyen Van Gia, has appeared regularly in the photo credits of Messenger. Gia (say "Ya") not only has taken most of the "in house" photos for the past few years. Since 1979 he has been going with us to Annual Conference, and the past two years the entire responsibility for photographing that week-long event has been his.

Nguyen Van Gia

It was a measure of how familiar he has become with the Brethren that after the Annual Conference elections in Indianapolis, when I asked Gia to get informal photos of new moderator-elect Paul Hoffman, he replied, "Oh, I saw him in the hall and got a few shots already."

Now it's all over. The financially strapped Brethren Press closed out its photography department July 31, costing Messenger editors their luxury of having an "in-house" photographer to pamper them. Now we have to go "outside" to get our photography work done. Worse, we miss the friendship and working relationship with Gia. We hope we have not for the last time run the credit line in Messenger, "Photography by Nguyen Van Gia."

Gia's departure is only part of the transition the magazine is going through. Harriet Ziegler, our managing editor (see page 5), left us August 7. Harriet, in her 11 months in that position, continued her contribution in producing the news section of Messenger and lent her expertise in editing copy, writing stories, and watching the budget. We wish Harriet well in her new position with the National Council of Churches.

Another change in staff takes place this month as BVSer Mark Mitchell completes his year as editorial assistant. Giving much of his time to news writing and paste-up, Mark made a valuable contribution. He is succeeded by Wendy Chamberlain, a 1981 Juniata graduate. We welcome Wendy to our staff and continue to marvel at the ongoing line of fine BVS journalists who come our way. —The Editor

in touch

Henry Hunsberger: Minister of reconciliation

Farmer, fertilizer salesman, bank director, elder of the strong rural Welsh Run Church—this is 52-year-old Henry Hunsberger. Welsh Run is an old congregation in the rich farmlands of the Cumberland Valley in Franklin County, Pa. Here Henry is the third generation of ministers in his family serving in the free ministry. The family has also been active in education. Henry taught five years; his father recently retired after 35 years as a rural teacher.

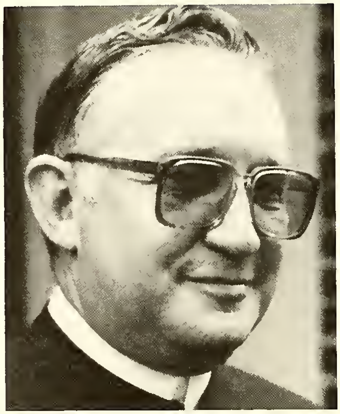
Henry says he is "chief honcho," executive vice president of Agronomy Inc., a firm selling agricultural chemicals in Mercersburg. He also runs a 70-acre farm along Licking Creek, two miles west of Welsh Run. There is no sharp line between his work and his ministry. Often he combines hospital calls with business trips. Parishioners and other neighbors find him available for wise and helpful counseling at his office.

He was licensed to the ministry at 19, and ordained a year later, when a friend wanted him to officiate at his wedding. Then at 21, he was married to Martha Grossnickle. When he was about 30, he was ordained to the eldership, an office which Welsh Run still cherishes.

Though Henry is a thoughtful conservative, his wit and wisdom, his great skill as a mediator, his openness to all kinds of persons have made him a trusted leader in Mid-Atlantic District, where he has served as moderator, board chairman, and member of numerous committees.

Although Brother Henry had only one year of college, his carefully prepared and thoughtful sermons are deeply appreciated by his church. He says his home church preaching is pastoral. In much demand as a preacher for revival meetings in the area, he feels that these meetings are most helpful in cultivating spiritual renewal, rather than as an evangelistic agency.

When asked about his father's sermons, 13-year-old son Kevin said he never preaches too long; and that the sermon he remembers best was about the "space age family." Parishioner James Long commented that Henry's preaching reaches all ages in the church, and is always reconciling.



Henry sees many changes coming in his home church and strives to hold the generations together. And he is succeeding. For the church at large he sees the need for adhering to higher standards of faith and life strictly, and for greater emphasis upon mission and evangelism.

—EDWARD K. ZIEGLER

Edward K. Ziegler is associate minister of adult education in the Westminster (Md.) congregation. Formerly editor of Brethren Life and Thought, *he is a free-lance writer.*

Jan Largent: Ministr

After five years as a bookkeeper at Bethany Seminary Jan Largent decided it was time for a change. She switched from bookkeeper to student, and at age 37 headed toward the ministry as a career. Today, with a 1980 M.Div. degree, she is chaplain in Good Samaritan Hospital's emergency room in Downer's Grove, Ill.

"The chaplain is able to respond in ministry in a variety of ways," Jan says. "Due to the nature of the emergency room, stress is prevalent for the staff, patients, and persons who come with the patients."

Jan's job is part of a pilot project to incorporate the concept of holistic health care into the emergency room setting.

Holistic health care is based on the premise that wellness is a function of the interrelationship of mind, body and spirit. Therefore, lifestyle, environment, and behavior patterns influence health. The health care team—patient, doctor, nurse, and chaplain—examine the factors that caused the illness or trauma and prepare a more adequate health care plan.

"After six months of trying all this out, I am still excited," Jan says. "I have been able to be an extra pair of hands by holding a compress while the doctor sutured, holding a child while blood was drawn, helping a nurse pull a patient up in a cart, and staying with a psychiatric patient.

"I have been able to be recognized by the staff as an ordinary human being, to visit with patients and ask them about their jobs, their families, and listen to their fears. I have been able to visit with the people who come with the patients, stay in touch with them while a patient is having emergency surgery, and be with families who have someone

the emergency room

critically ill and near death."

She is there to listen to people, she says, but they are there for her also. Her job is not without stress, and she sometimes needs immediate ministry herself. For that she relies on the staff.

But often, she gets ministry in subtle, unexpected ways. Like the times in the hospital lobby when she runs into visitors, people she had met earlier during a crisis. They often share with her the good news of a rapid recovery.

Jan, her husband, Charlie, and son Dale are members of York Center congregation in Lombard.

A chaplain must not float around in pious theological clouds, Jan believes. Showing loving care in the emergency room brings the gospel where it belongs—where people are suffering, and for Jan Largent, that's what matters.—TONY L. SULLIVAN

Tony L. Sullivan is community relations coordinator for Good Samaritan Hospital, Downer's Grove, Ill. This article is adapted from the hospital's community publication.

Khamkhane Anonthysene: Bulletins in Lao

Nearly every Sunday the church bulletin at the Church of the Brethren, Ottawa, Kan., is translated into Lao.

Khamkhane Anonthysene carries his Lao-English dictionary with him and carefully writes out the Lao meanings beside the mimeographed English words. This helps Khamkhane understand the worship service being conducted by Pastor Phillip Dell and also aids the former policeman from Laos in his learning the language spoken all about him.

Khamkhane, who now works as a janitor for USD 290, and his family, some of whom swam the Mekong River to escape Laos, spent two years in a Thailand refugee camp awaiting sponsorship.

In 1978 members of the Ottawa Church of the Brethren voted by a simple majority to relocate a refugee family. Lacking the two-thirds majority vote they felt was necessary to launch the church's sponsorship, a dozen members formed a separate, loosely organized group. Using their own funds and meeting outside the church, these Brethren contacted Church World Service.

When the Laotians arrived in early 1979 Posey and Helen Jamison housed them for several days, helped daughter Vatsanna, nine, and Ngameta, eight, and 16-year-old Champhousa enroll in school and accompanied mother, Bounnane, in dentist and doctor's office visits. In general they guided the family's adjustment to life in middle America.

Learning to drive a car was high on Khamkhane's priority list of adjusting to American ways. Once this goal was achieved, the family, with both Bounnane and daughter, Souvanna, 22, working at the H. D. Lee clothing factory, purchased their own car.

The parents, both in their 40s, attend adult education classes. Bounnane, who couldn't read or write any English and spoke infrequently when she arrived in Kansas, studied until she, too, passed the driver's license test.

In keeping with the idea that refugees can resettle best when near others of their own heritage, the Ottawa Brethren paid plane fare from Rhode Island so that a friend of Souvanna's from the Thailand camp could join the Anonthysene family in Kansas. The group also sponsored Khamkhane's sister so she could leave Laos although she stayed in the Ottawa community only a few days.

Although they remember their Laotian roots, the Anonthysene family, following the lead of their father, Khamkhane, is enthusiastically learning the American way—not only in talking, writing, and eating, but also in thinking and worshiping.—IRENE S. REYNOLDS

Irene S. Reynolds is a free-lance writer from Lawrence, Kan.

Brethren staff respond to Somalian emergency

In response to the continuing medical and nutritional crisis in Somalian refugee camps, five members of the Church of the Brethren national staff are coordinating efforts to send personnel to Somalia.

Although the April and May flooding has ended along Somalia's Juba River, malnutrition and resultant illnesses still grip the refugee camps. General Board Africa representative Roger Ingold says no end to the suffering is apparent. The influx of two million refugees into Somalia is one result of a bitter war between Somalia and Ethiopia. Also, a severe drought through much of East Africa had stunted food production until the spring rains.

As US churches responded to the situation, Ingold received a call for medical personnel from Interchurch Response to the Horn of Africa (ICR), a consortium including Church World Service, Catholic Relief Services, and Lutheran World Relief. ICR is responsible for health care and agricultural development in a camp of 40,000 called Ali Matan.

Ingold contacted Ruby Rhoades, World Ministries executive, and Jan Thompson, refugee and disaster coordinator. After the three conferred, Rhoades requested that the Executive Committee approve a $100,000 grant from the Brethren Emergency and Disaster Fund.

The approval of the request for aid set two other team members into action. Mervin A. Keeney, General Board staff for recruitment, went to work to find "committed Christian persons" to provide immediate relief to those sick and wounded in Ali Matan. Lila McCray, stewardship staff for congregational support, contacted the churches to appeal for funds to support the ministry.

A member of the Linville Creek church, Broadway, Va., Dr. John Glick left in July for Ali Matan. Brethren staff expect him to be followed by other Brethren personnel. He faces a death rate of 40 percent among children under five; upper respiratory problems, infections, and skin problems are common among the refugees.

The team members say they "are grateful to serve a board whose money goes directly to serve people's needs," unlike some independent agencies whose donors do not receive complete information on expenditures.

Refugees in Somalia such as the woman above make up the largest concentration of displaced people in the world. Brethren have joined with other groups to provide aid.

Communications open on India church issue

Reconciliation work in India and in the United States, undertaken after the 1980 Annual Conference, has had mixed results.

After considering divisions among former Brethren in India, the Pittsburgh Annual Conference decided it could not accurately judge the situation and recommended that "appropriate persons mediate and seek reconciliation . . . in India."

Later, the Standing Committee of Annual Conference appointed a committee to approach the district of Western Pennsylvania, which brought the concern about the India church, to attempt reconciliation between that district and the Annual Conference. Many from that district, and particularly from the originating Penn Run congregation, were reportedly unhappy with the Conference action and procedure.

The concern had arisen when a disputed number of persons withdrew from the Church of North India to form a "Church of the Brethren" group in India. Through the Penn Run church, and subsequently the Western Pennsylvania District, these persons requested that Annual Conference recognize them as members of the denomination. (The former Church of the Brethren in India was one of six denominations that formed the Church of North India in 1968. The General Board now relates officially to the CNI, on the authority of a 1969 Annual Conference decision.)

After lengthy Conference debate, Pittsburgh delegates chose to urge reconciliation among the Christians in India. (See MESSENGER, August 1980, p. 14.) Acting on this instruction, World Ministries Commission executive Ruby Rhoades wrote repeatedly to persons in the Church of North India, urging reconciliation and offering assistance. "The CNI has said there is no point in considering a reconciliation team until the legal matters are resolved," she says. Property ownership, trusts, and the bank account of the Bulsar church are now court issues.

Reconciliation efforts at home have apparently met with more success. The reconciliation committee appointed by Standing Committee and headed by former moderator William R. Eberly, met in March with concerned congregations and individuals in Western Pennsylvania District and staff people, especially Rhoades and General Secretary Bob Neff, have also met with district groups.

Roger Forry, moderator of the Western Pennsylvania District, believes the visits have been helpful. "It's important that a district had a concern that Standing Committee felt wasn't met and that Standing Committee came to the district to help clarify it," he says.

But in the Penn Run church, Forry and Penn Run's moderator, Chalmer Dilling, agree that more work—or time—is needed. Dilling, who traveled to India for three weeks, believes the Christians there are farther apart than ever—and that the people of the Penn Run church are still unsettled by the situation there and between them and the US church at large.

Although the problems are not fully resolved all parties to the efforts agree that the conversations among the staff, standing committee, and district and congregational representatives have gone a long way to open communication on this complex situation.

Mennonites, Brethren plan TV production

A prime-time television program is being developed based upon Doris Janzen Longacre's book *Living More With Less.* The Inter-Mennonite Media Group, of which the Church of the Brethren is a member, is developing the special, due to be released in 1983.

IMMG project director Barth Hague says that the TV project will attempt to deal responsibly with a world of decreasing natural resources and increasing population. "This special will try to motivate affluent North Americans," he said, "toward a smaller-is-better, less-is-more mindset and lifestyle."

Longacre's book, completed just before her death from cancer in 1979, is a sequel to her popular *More With Less Cookbook.* It shares ideas from Mennonites around the world for living more simply and economically.

IMMG will include local congregations in the project by asking them to sponsor *Living More With Less* seminars shortly after the telecast, inviting viewers from their communities to attend.

David Tapper, the project's producer, spent the summer visiting North American Mennonites who are living "more with less." Based upon his findings, he will write the telecast's script.

Member denominations of IMMG are the Mennonite Brethren Church, Church of the Brethren, and the Mennonite Church. The group's estimated cost for the entire project is $470,000.

Accrediting body lifts La Verne's probation

After a year on probation, the University of La Verne has been cleared of accrediting commission sanctions, had its accreditation reaffirmed, and won the commission's praise.

In a late June review of La Verne's standing, the Western Association of Schools and Colleges stated that La Verne's response to sanctions placed on it "was remarkable, and could well serve as a model for other institutions." The university was placed on probation in June 1980 due to financial difficulties and academic problems with off-campus offerings, primarily outside of California.

Immediately after La Verne president Armen Sarafian received the letter informing him of the sanctions, he created 16 task forces, one for each recommendation of a WASC visiting team. The task forces, composed of trustees, faculty, staff, students, and alumni, examined the specific concerns of WASC and recommended corrective action.

In upgrading La Verne, a most significant factor has been the "regained confidence of Brethren and La Verne's historic constituency," according to Sarafian. As an example, he notes the "impressive" amount, $400,000, that the West Coast Brethren districts have contributed to La Verne since June 1980.

He reports that this past June was the first time in seven years that La Verne did not have a negative cumulative fund balance. Also significant is the $1,127,000 income gain over expenditures in 1980.

Despite the positive tenor of the commission's statement, the accrediting agency says it will maintain "continuing interest" in La Verne's financial situation, planned reductions in off-campus programs, the American Armenian International College, and faculty salaries and workload.

In summarizing the "enormous" accomplishments of the past year, Sarafian said, "This is a remarkable achievement; it is virtually unprecedented for an institution to revitalize itself as quickly as La Verne has, particularly under such severe sanctions. My expectation is that this will be a renaissance for the institution."

Harriet Ziegler leaves MESSENGER for NCC

Harriet Ziegler left the General Board staff Aug. 7 to become director of news services for the National Council of Churches. Ziegler's work is with the Office of Information of the NCC, which has its headquarters in New York.

Harriet Ziegler

Managing editor of MESSENGER for the past year, Ziegler joined the communication unit of the Church of the Brethren General Services Commission in January 1978. Holding the position of director of news services throughout her time with the General Board, she has also served as associate editor of *Agenda* and editor of *Source.*

As managing editor of MESSENGER, Ziegler's chief responsibilities were in news coverage, budget management, planning, and promotion. She won national awards in 1981 for a MESSENGER feature story on disaster child care, and for the "Time For A Change" radio spots. For the latter Ziegler served as executive producer.

One of Ziegler's early responsibilities in her new position will be news coverage for the NCC's Ecumenical Event in Cleveland, Nov. 5-7.

Giving strong in '81 but running behind goal

Giving to the Brotherhood Fund in the first half of 1981 increased 10.2 percent over last year's giving in the same period. The '81 goal for giving in support of General Board program is based upon a 15.3 percent increase over '80 giving, which puts giving more than 5 percent behind program needs. Stewardship staff member Lila McCray says, "We are pleased with the response but realize that we are still a long way from meeting all of our budget commitments." At the end of June the total received for the Brotherhood Fund was $1,323,512. The total goal for '81 is $3,220,000.

McCray said she is encouraged by the number of congregations that have increased their self-allocations this spring. Some congregations have sent additional offerings to support the General Board. "As Brethren, we are being called at this time in history to participate in God's work," she said. "Let us affirm the ministries in which we are involved by reaching our goal."

An area of concern for John Metzler Jr., treasurer of the General Board, is the Emergency and Disaster Fund. At the end of June, the fund had $48,623 in unallocated funds, an "unusually low amount," he said. "Such a small fund," he explained, "leaves us unable to respond adequately to needs that we feel sure will be coming." Although contributors to the fund may indicate preferences, the fund must be flexible enough to move in response to sudden needs. The treasurer explained that the fund is set up this way so that when there is a disaster "we don't have to wait for money to come in before we send aid; we can respond immediately with a controlled amount, the right amount given our limitations to meet the needs of the victims."

NISBCO calls churches to be ready for draft

Following the recent Supreme Court decision barring women from registration, a draft monitoring board has warned churches to expect Congress to reinstate the draft, possibly as soon as this fall.

Warren H. Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors, urges all US religious bodies and ethical societies to "provide information on the draft and conscientious objection" to their youth as soon as possible.

With the probable return of the draft, General Board peace consultant Chuck Boyer also is again encouraging young people who are conscientious objectors to send evidence of their stance to his office. This documentation could help establish the sincerity of their belief if they are called before a draft board. A peace packet to study, fill out, and return can be obtained by writing Boyer at 1451 Dundee Ave., Elgn, IL 60120.

Boyer urges all who need more information or draft counseling to contact his office. Some districts have draft counselors; contact the district office. Boyer also encouraged young people who are not cooperating with the Selective Service system for reasons of conscience to find a support group they can count on no matter what happens.

Human sexuality program offered to congregations

Helen and Quentin (T. Q.) Evans (above) begin this month a new, nine-month program to bring to congregations workshops, retreats, and other special events on human sexuality from a biblical and Christian perspective. The program is sponsored by life cycle ministries of Parish Ministries Commission and by the 13 districts who responded to an invitation to participate. The Evanses are volunteering their expertise and time through Brethren Volunteer Service. Through the program, congregations can schedule events on sexual relationships in marriage, issues of human sexuality, teaching about sexuality (for parents and teachers), men and women in relationships, sexuality and aging, "Are you askable?" (for parents and other adults), the human sexuality study paper, resources for teachers, and other topics.

The Evanses are distinctly qualified. Together, they are certified as leaders by the Association of Couples for Marriage Enrichment (ACME) and are also members of the American Association of Sex Educators, Counselors, and Therapists. They have wide experience in leading programs on the family, interpersonal relations, and human sexuality. T. Q. is professor of sociology at Manchester College. North Manchester, Ind. District offices are scheduling the Evanses' time in their districts. For information about the content of the program, contact Ralph L. or Mary Cline Detrick, Person Awareness Office, 1451 Dundee Ave., Elgin, IL 60120.

Nigerian Brethren pick new general secretary

Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) has appointed a new general secretary, Toma H. Ragnjiya. Ragnjiya succeeds Wasinda B. Mshelia in the denominational leadership position.

Ragnjiya, 30, has been a teacher and vice-principal at Kulp Bible School in Mubi. He taught sermon preparation, practice preaching, and various biblical studies classes. He is a graduate of the Theological College of Northern Nigeria with a diploma in theology. He and his wife, Kwanye, have one son.

Deeply convinced of the need for Christians to participate in politics, Ragnjiya ran for the Borno State House of Assembly last year. Although narrowly defeated, he has remained active in politics, holding several important posts in his party in Borno State. In his new position he will need to withdraw from an active role in the political scene.

Ragnjiya heads a denomination that is experiencing tremendous growth. The most recent congregation to join EYN is Vinikelang, in Gongola State. Since August 1979, when it received its first trained pastor, the 76th EYN church has grown to average attendance of over 1,400.

Throughout the church in Nigeria, 4,600 persons were baptized in 1980, bringing total membership to 34,500. Average attendance is about 60,000.

Young adults to examine global interdependence

Global interdependence is the theme of this year's student/young adult conference. The traditional meeting will begin Thanksgiving Day, Nov. 26, at 5 p.m. and adjourn Saturday, Nov. 28, at 3 p.m. Young people who have graduated from high school through those in their mid-20s are invited.

"We will look at responsible living as North Americans in light of our concern for biblical justice and mutuality among all people," explains Ralph Detrick. He and Mary Cline Detrick staff the Parish Ministries Commission's life cycle ministries office, cosponsor of the conference with Bethany Theological Seminary.

Cost for the weekend is $35 and includes tuition, food, and lodging at Camp Swatara, near Lebanon, Pa. Full scholarships are available to the first 10 nonsalaried young adults registering from Oregon/Washington, Idaho, Pacific Southwest, and Western Plains districts. To register, send $10 and name, address, age to Student/Young Adult Conference, 1451 Dundee Ave., Elgin, IL 60120.

Australia's Aborigines receive WCC support

An international visitation team of the World Council of Churches received a hostile reaction from three Australian state governments during its 18-day visit to Australia in late June and early July, but expressed its support for the struggles of the Aboriginal people.

The team was invited by the Australian Council of Churches with a primary goal of influencing overseas opinion about the treatment of Australia's Aborigines. The team was to assess their situation, consult with the Australian churches, and draw international attention to aboriginal concerns such as land rights.

In addition to meeting with Aborigines, the team had hoped to meet with government officials. But the premiers of two of the involved states refused interviews and the chief minister of a third accused the team of having "prejudged" the matter.

Jean Skuse, general secretary of the Australian Council of Churches, thought the states should welcome the visit of the international team as an opportunity to correct misunderstanding about the treatment of Aborigines. She said that some overseas sources have compared the treatment of Aborigines in Queensland to the apartheid situation in South Africa. The premier of Queensland was one who refused to talk with the team.

The team was warmly received by the Aboriginal people, however. Team members met with leaders and committees of Aboriginal organizations.

Land rights for Aborigines is the key issue. The people also are seeking international support for their struggle to protect their sacred sites from tourist developments and mining operations.

underlines

JOB SHIFTS ... Due to Brethren Press financial problems, photographer *Nguyen van Gia* has been let go. Nguyen, a Vietnamese refugee sponsored by Elgin's Highland Avenue church, has worked for the Press for five years. He has become familiar to Brethren as he has photographed the past three Annual Conferences for MESSENGER. . . . General Board coordinator of historical resources *Jim Lehman* has resigned from that post but continues to do Board media production work. . . . McPherson graduate *Rodney Neher*, son of former Nigerian missionary *Gerald Neher*, left in early July for Malaysia, working with Church World Service as an interviewer/file analyst. Neher will interview refugees seeking immigration to the US and present their files to the US government.

WEST'S WORK CELEBRATED ... The Visitor's Center at Heifer Project International's Livestock Center in Perryville, Ark., was dedicated in honor of HPI founder *Dan West* on July 4. The center was built with money raised in a recent capital funds campaign and by many hours of volunteer labor.

NAMES YOU KNOW ... *Floyd E. Bantz*, senior pastor of the Lancaster (Pa.) church, delivered the sermon for Juniata College's baccalaureate service May 24. . . . Pastor of the Williamson Road church in Roanoke, Va., *Harold Moyer* recently attended the Convention of Industrial and Commercial Chaplains at the Luton Industrial College in England.

HONORED ... *Tobias F. Henry* marked 60 years in the ministry during services in July at the Waterside and Koontz (Pa.) churches. He was installed into the ministry May 25, 1921, at the Koontz church and preached his first sermon there June 19. In both services noting his anniversary Henry used the same text he had used 60 years before. . . . *Charles* and *Vergie Lantz* of the Linville Creek church, Broadway, Va., were recipients of the 1981 Outstanding Service Awards from Bridgewater College for their contributions as vital and concerned members of their church, community, and world. . . . The Juniata College National Alumni Association has presented *Rex W.* and *Dorothy L. Hershberger* of Memorial church in Martinsburg, Pa., with the Alumni Service Award for 1981. The 1950 Juniata graduates have served on the college board of trustees and in a number of other volunter positions. . . . In tribute to their parents, *John T.* and *Effie Evers Glick*, the Glick family has established a memorial scholarship at Bridgewater College. Earnings from the fund will be awarded annually to one or more ministerial students in need of financial aid.

FANTASTIC FAMILY ... *Mahlon* and *Mary Adair*, members of East Fairview church, Manheim, Pa., were featured in the June 5 issue of *Lancaster New Era*, for being foster parents of 127 infants over the past 25 years. The couple has four children of their own.

REMEMBERED ... Missionary pioneer *Blanche Cover Hilton* of Hemet, Calif., died July 1, 1981. She would have been 100 August 20. She and her husband, George, went to China in 1908 with the first party of Brethren missionaries.

Bible study

Sitting on

We all play Cain and Abel roles.

Read Genesis 4:1-16, Romans 12:3-5

Cain and Abel were brothers. Cain was a farmer. Abel was a shepherd. They both brought their best gifts to God. God received Abel's gifts, but did not receive Cain's. So Cain got angry and killed his brother.

This story is burned into our memories from childhood. It is a universal story of jealousy between siblings and violence between nations. It is simple and powerful and mysterious. Why did God receive Abel's gift and not Cain's? Is God unjust? How can we understand Cain's response?

We all know something about sibling rivalry. Some inborn sense of justice and equality between brothers and sisters often leads to jealousy and envy. Parents try to be fair, but every parent knows that this is impossible because children are different. Differences lead quickly to inequality and the feeling of injustice.

In the story of Cain and Abel, God is faced with an inequality between the brothers. There is no indication that God loved one brother more than another, but God did relate to them differently. God did receive one gift and not the other. If God loved both Cain and Abel, why did God receive Abel's gift and not receive Cain's? This is a difficult question and pushes us deeper into the text.

One answer to why God received Abel's gift and not Cain's has to do with the structure of social life. That's the way life is. There is no adequate explanation for it, but it is a fact that some gifts are valued over other gifts in particular societies. Perhaps this story arose when the Hebrews were a nomadic people, and they preferred the life of the shepherd over that of the farmer. There is no reason; it is just that way. In the same way our society values the intelligent, competitive, driving person who is good in business and works hard over the artist, the dreamer, or the passive person. Societies determine which gifts are valuable and which are expendable, and a certain inequality in this catches us all at some time.

Another answer has to do with the freedom of God. When people encounter God, unexpected things often happen. By the time this story was written down, the Israelites were a settled people with a king. They were farmers and not shepherds and the experience of being a nomadic people was a distant memory. God's preference for the younger son and his gift turns the social expectations upside down. "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (Exod. 33:19b). God has ways that are not conceivable to humans, and when God's will becomes known, it is often surprising because it does not fit our way of thinking at all.

Cain and Abel's story has an inequality that cannot be explained, although it can be understood in terms of the ways that societies value different gifts and the unpredictable response of God to the ways of humans.

Cain presented his best gifts to God and they were not received, but Abel's gifts were received. The text says nothing about insincerity or other bad attitudes on Cain's part. There was no fault on Cain's part. Cain was not responsible for the lack of acceptance of his gifts; neither was Abel responsible for the acceptance of his gifts.

Genesis 4 is about Cain's response to this inequality. When his gift was not received, Cain became angry and his face fell. Inside he was crying, "It isn't fair. It isn't fair." He had presented the best that he had to God in good faith, and he was stunned that his gift was not accepted. He had not even anticipated such a possibility. He was deeply hurt, and angry at his brother for doing better. He may not even have been aware that he was competing with his brother until he lost, but then he was bitter. Cain killed his brother as an expression of his bitterness.

Cain and Abel represent types of experiences that we have all had within the Christian community. All of us have been Cain or Abel at some time; we all struggle with feelings of competition, bitterness, and fear within our relationships.

Each of us has had a Cain-type experience when we try to present our gifts to the community and discover that the community prefers someone else whose gifts are more suited for the task at hand.

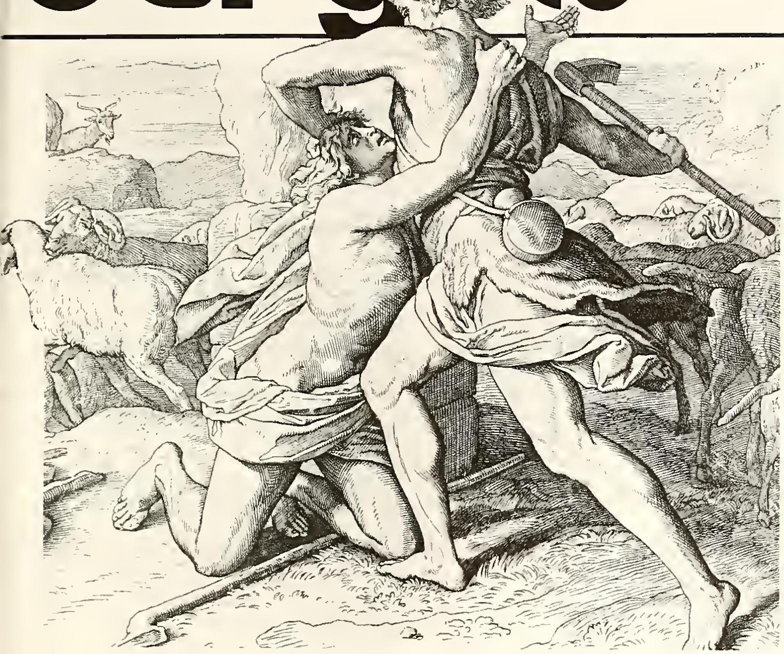
There are three ways to respond to a Cain experience. One way is the way of Genesis 4 – to attack the one whose gift was received. We don't often resort to murder, but in the church we do sometimes resort to unfair criticism. Raising subtle questions about a person's motives or honesty or past behavior can sometimes effectively undercut a person's ability to function as a leader in a community.

Another response to the Cain experience is to withhold oneself from the community. One can be cautious about accepting any responsibility in order to prevent any possibility of rejection. Often people in the church sit on their gifts under the guise of humility and willingness to be followers when in actuality they hold back to prevent rejection. Such passive behavior arises from the anticipation that we may run into an Abel who will make us look bad in public.

A third way to respond to the Cain experience is more dangerous than the others. One can deny the validity of the response of the community. It would be as if Cain denied God as one who had the freedom to call out gifts and therefore denied God's reality. Denial is the most destructive because it undercuts the reality of the faith community itself. It denies the right of the community to call out the gifts it needs for the glory of God. It sets the individual above the community and so destroys the very basis of community – the sense that we belong to and are accountable to one another.

The text says very little about Abel, the one whose gift was received, but there are

our gifts



"Cain Slays Abel," by Julius Schmorr von Carolsfeld

dangers in being an Abel, just as there are dangers in being a Cain. We have an Abel-type experience when we are the one chosen by a particular community and whose gifts are called out and encouraged.

One danger of being an Abel is pride and self-righteousness. Abel may have been competitive, just like Cain, except that Abel won. One feels good about being the favored one who was chosen over Cain. In this sense, Cain and Abel are exactly alike: competitive, wanting to win and be favored. But whereas Cain is bitter at his rejection, Abel is elated and proud at his selection. Such an attitude is dangerous because it makes leadership a competitive prize that results in winners and losers. To the extent that self-righteousness is characteristic of Abel, the bitterness of Cain is appropriate and the sin of selfishness has infected the church.

Another Abel-type response is more subtle and just as dangerous for the community of faith. When Abel anticipates the response of envy in Cain, he sometimes may sit on his gifts to prevent that envy. One way to avoid the conflict with Cain is not to bring one's gifts to the altar. Thus the competition is circumvented. Sometimes the motive for withholding is fear – who wants to bring one's gifts and then be killed? Or who wants to assume leadership in a community and then be criticized and torn apart by those who are jealous?

Sometimes the motive for withholding is a sincere desire to maintain peace and unity. If Cain is so insecure as to feel hurt whenever his gifts are not received, then Abel can protect him by not competing and thus maintaining the peace.

Cain and Abel behavior continues today. As Cains, we criticize one another unfairly, we withhold our gifts to avoid rejection, and sometimes we stand against the whole community in defiance. As Abels, we gloat and brag about our victory or we sit on our gifts out of fear for ourselves or for the community. In either case the faith community is undermined, torn apart, and destroyed by the continued sin of believers.

The gospel is that there is new life in Christ, and that we can die to our sinful ways and be resurrected into Christ. We share in this good news every time we worship and study the Scriptures. What does the gospel mean to those of us who are trapped in our Cain and Abel behavior?

It means that we do not have to sit on our gifts. We can present our gifts to the Lord gratefully and ask God to use them. When we are Cains, this means we can develop our gifts even if they are not received as the best in the community, knowing that they will be useful at some level. When we are Abels, it means we can rejoice in the gifts we have and not be held back by fear about the responses of others.

It means that we can accept the leadership of others and be followers sometimes. As Cains, this means following others when their gifts are better received than ours without envy and jealousy. As Abels, this means receiving from others even when we are not sure what they have to offer.

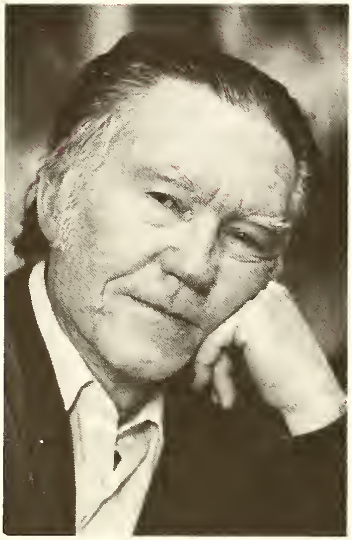
The gospel means that we are forgiven for our sin if we confess it and seek forgiveness. For Cain, it means forgiveness for the envy and jealousy that lead to destructive acts. For Abel, it means forgiveness for the self-righteousness and fear that destroy the community.

God has called us to belong to the body of Christ. This means certain inequalities must be faced and overcome. May God bless us with a sober estimate of our gifts and a sense of being included in the church regardless of our abilities. ☐

James N. Poling is assistant professor of pastoral care and counseling at Bethany Theological Seminary.

/by James N. Poling

A poet for Brethren



When describing William Stafford's poetry one encounters the impossible task of adequately defining with words an experience that goes beyond words. A poem is more an experience than a sequence of words leading to a meaning. Rarely can a good poem be adequately described in words because the poet successfully leads us beyond words into a transcendent experience.

To try to pin down the meaning is like pinning down a butterfly. One can catch it and spread its wings and examine it all day, but the spirit of the butterfly is gone. With this small warning we may begin a brief study of Stafford's poetry, based on his book *Writing the Australian Crawl,* a study of the butterfly in flight.

William Stafford, primarily a rural poet, is bound to impress us more in mass than by the single line or poem. He writes simply and intuitively with the heart of a pioneer or an Indian, a child or a preacher, and quite often his sound and content is very Brethren. No sooner, however, do we make these observations than we realize that he surpasses these limits. The best thing to say about Stafford is what he says about poetry.

Stafford speaks of a commitment in reading poetry: "There are things, you know, human things, that depend on commitment: poetry is one of those things." Have you never gone back to reread something that at first you disliked only to find it very pleasing? To read any poetry requires a commitment to try to understand, to sympathize with, and to even forgive the poet. Reading Stafford is no exception.

He describes the process of writing as a daily practice during a "quiet interval" without interruption or "felt obligation." We can imagine him seated comfortably, pen in hand, waiting, sensing his feelings and the room around him. When the pen touches paper it records the words that

One home

Mine was a Midwest home—you can keep your world.
Plain black hats rode the thoughts that made our code.
We sang hymns in the house; the roof was near God.

The light bulb that hung in the pantry made a wan light,
but we could read by it the names of preserves—
outside, the buffalo grass, and the wind in the night.

A wildcat sprang at Grandpa on the Fourth of July
when he was cutting plum bushes for fuel,
before Indians pulled the West over the edge of the sky.

To anyone who looked at us we said, "My friend";
liking the cut of a thought, we could say "Hello."
(But plain black hats rode the thoughts that made our code.)

The sun was over our town; it was like a blade.
Kicking cottonwood leaves we ran toward storms.
Wherever we looked the land would hold us up.

Ducks down in the meadow

Stars, it is the end.
Ducks begin to wake—they'll never
walk as well as we do. It's
uphill to the water. Air loves
a quack. Other ponds or rivers
can't be as good as this.

It is all right to shiver your tail
and holler. No one will ever
bend a neck like Mama. Feet are to feel
earthquakes before they come,
and after they are gone. You won't
get to Heaven or see times again like this
till you've dived a wave, seen
dawn arrive in gold, there along the crest,
the way it does for us.

Whispered into the ground

Where the wind ended and we came down
it was all grass. Some of us found
a way to the dirt—easy and rich.
When it rained, we grew, except
those of us caught up in leaves, not touching
earth, which always starts things,
Often we sent off our own
just as we'd done, floating that
wonderful wind that promised new land.

Here now spread low, flat on this
precious part of the world, we miss
those dreams and the strange old places
we left behind. We quietly wait.
The wind keeps telling us something
we want to pass on to the world:
Even far things are real.

drift across his consciousness, not a preconceived idea or "a good first line for a poem." Here is commitment without obligation, receptivity without analysis, forgiveness without judgment, creativity not intentionality, risk not effectiveness. As with the poet, so too with the reader.

The reader must "fall into the page as if into a strange land," he says. No models or traditions should be looked for and poetic devices must not be dissected from the poem, at least not at first. Remember to observe the butterfly in flight first, because once captured, it is no longer the same. Do not be bothered if it does not rhyme or is not in strict iambic pentameter; might there not be some experiences important enough to require a form other than the traditional?

Stafford tells us that the stance to take when "reading or writing, is neutral, ready, susceptible to now." You need not be well trained and if you are, you had best not be dependent on your training.

Stafford's convictions on art can cleanse us of what might be called "the Idolatry of the Arts." He says that writing is simple: "It is possible by a certain adjustment of consciousness." He believes that as children we all are caught up in poetry, in looking at the world in a fresh way, for the first time. The poets are the ones who keep on looking at the world with just-opened eyes. While history teaches that some of our greatest people are poets, this poet is quick to warn against identifying some as "poets" or "artists". This removes art and the simple practice of it from the rest of us who might otherwise enjoy it.

Regarding the "need" for rules to guide writing, Stafford states that the new poetry needs no rules. There are, he believes, syllabic surprises to be discovered, metrical patterns that ascend to us that would be destroyed by rules. With no models of what "good" poetry is and no authority to which we can appeal, does poetry drop into uncontrolled ranting and chaos? Stafford says that it does not: "Its authority has to be proven again and again in the never-before-felt moment it happens to find itself in."

Some would argue that Stafford's way of writing is cheating, similar to lowering the net in tennis. His reply: "It is time to mention that poetry is not tennis, that there are games so important that nothing less than everything in your experience is sufficient to bring for your involvement."

William Stafford risks a great deal in his poetry. Rationality comes into play in his editing and revision, but one has the feeling that even there rationality takes a back seat to feeling. Consequently, his poems have a rawness, a newness, and an earthiness about them (skunks as well as daisies) that is readily comprehended yet never grows old. ☐

All poems from Stories That Could Be True, *by William Stafford with permission of the poet.*

A message from the wanderer

Today outside your prison I stand
and rattle my walking stick: Prisoners, listen;
you have relatives outside. And there are
thousands of ways to escape.

Years ago I bent my skill to keep my
cell locked, had chains smuggled to me in pies,
and shouted my plans to jailers;
but always new plans occurred to me,
or the new heavy locks bent hinges off,
or some stupid jailer would forget
and leave the keys.

Inside, I dreamed of constellations—
those feeding creatures outlined by stars,
their skeletons a darkness between jewels,
heroes that exist only where they are not.

Thus freedom always came nibbling my thought,
just as—often, in light, on the open hills—
you can pass an antelope and not know
and look back, and then—even before you see—
there is something wrong about the grass.
And then you see.

That's the way everything in the world is waiting.

Now—these few more words, and then I'm
gone: Tell everyone just to remember
their names, and remind others, later, when we
find each other. Tell the little ones
to cry and then go to sleep, curled up
where they can. And if any of us get lost,
if any of us cannot come all the way—
remember: there will come a time when
all we have said and all we have hoped
will be all right.

There will be that form in the grass.

Ceremony

On the third finger of my left hand
under the bank of the Ninnescah
a muskrat whirled and bit to the bone.
The mangled hand made the water red.

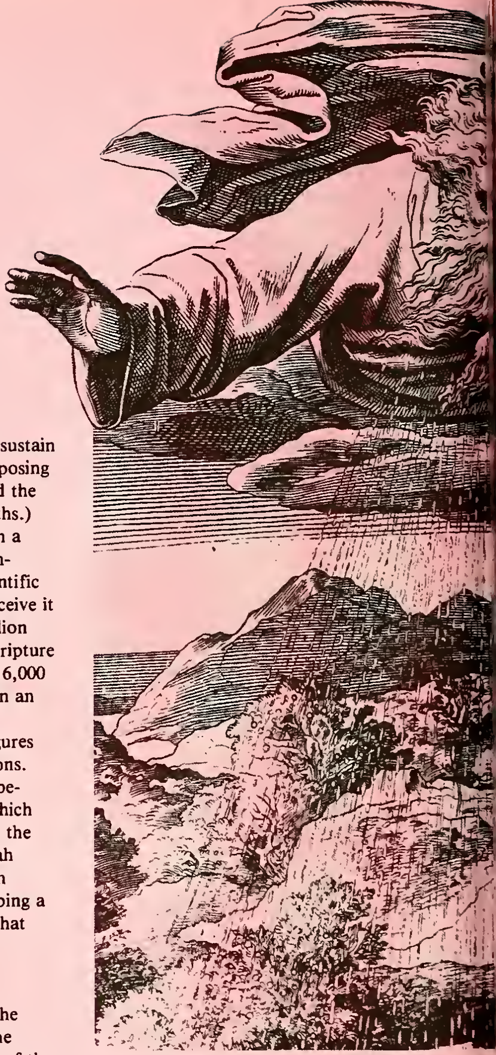
That was something the ocean would remember:
I saw me in the current flowing through the land,
rolling, touching roots, the world incarnadined,
and the river richer by a kind of marriage.

While in the woods an owl started quavering
with drops like tears I raised my arm.
Under the bank a muskrat was trembling
with meaning my hand would wear forever.

In that river my blood flowed on.

Scientific creationism:

Missing the point of 'the week that was'



by Frank Ramirez

Controversy is being created in several states across the country over the teaching in public schools of biblical creation, as described by the Creation-Science Research Center (CSRC) of San Diego, Calif. Well-funded groups armed with high-powered lobbyists and slick publications are claiming that "scientific creationism," so called because its adherents wish to technically separate the religious elements of their theory from the secular, has a place in school curricula.

There is some confusion about what scientific creationism is and is not. The creationists claim their theories are biblical and scientific. After studying official materials from the CSRC, I charge that scientific creationism is neither. Because I have more interest in astronomy than in biology, I will address those theories pertaining directly to creation, not to evolution. There will of necessity be some overlap, however.

Creationists claim that the earth as we know it was created in six 24-hour days. This is intended to conform with a "literal" interpretation of scripture. Some would contest this as a valid form of exegesis for this particular section of scripture. One conservative commentator, C. S. Lewis, wrote in his book *Miracles* that the literalist's mistake lies in "trying to get something out of the old writers that is not there."

This is not to suggest that a literal interpretation is inappropriate for scripture. Most of the Bible is set in historical situations. The histories of the kings of Israel are more reliable than the histories of their ancient contemporaries. The Genesis story, however, is not intent upon setting up a working physical model. God's message runs much deeper. God wishes to tell us that the universe is well ordered and solidly built, that we can trust it to sustain us, that it is innately good. (For opposing views to this image of creation, read the creation stories of other ancient faiths.)

Creationism, having decided upon a literal interpretation of scripture, immediately abandons it. Current scientific theories date the universe as we perceive it in the neighborhood of 10 to 20 billion years old. A literal accounting of scripture dates the universe at approximately 6,000 years old. Creationists wish to assign an age of 10,000 to 20,000 years.

The discrepancy between their figures and scripture rely on two explanations.

Some suggest that there is a gap between Genesis 1:1 and 1:2 during which eons occurred before God recreated the world. This group understands Isaiah 14:12-14, Ezekiel 28:11-17, Jeremiah 4:23-26, and 2 Peter 3:5-8 as describing a pre-Adamite world ruled by Satan that was destroyed by God.

Others, the larger group among the creationists, choose to reinterpret the scriptures regarding the geneologies of the early patriarchs. Instead of the 6,000-year-old universe suggested by literal interpretation of scripture, creationists suggest that the patriarchies of Genesis 5-11 are not consecutive, and that a span of 10,000 to 20,000 thousand years is therefore not out of the question.

Scientifically, creationists contend that after the six days of creation the earth was covered with a thick cloud cover that lasted until the flood of Noah's time. This cloud cover produced a greenhouse effect that provided a semitropical climate worldwide.

In addition this cover screened out more cosmic radiation than our contemporary atmosphere does, reducing the effects of mutations and other degenerations. Supposedly God arranged by this and other methods for the perfection and perpetual maintenance of creation.

This ignores the fact, however, that the radiation we receive as individuals comes in larger measure from the earth beneath us than from the sky above us.

At the time of the flood, much of the water vapor cover was expended in providing the deluge. As a result more cosmic radiation made its way to the earth's surface, causing the drastic reduction in the recorded lives of humans. In addition, there was violent movement of the earth's crust. Therefore many of the creatures, especially dinosaurs, which became extinct in the flood (Noah couldn't take every-

"The creationists' view seems to fix on one specific theory—their brand of literal interpretation—and then use procrustean ingenuity to shape or trim all other theories to fit."

"The Third Day of Creation"

thing), were thrust into the lower strata and became fossilized, while humans, who had the ability to climb to the higher ground, died and were imbedded in higher strata of rock. Thus creationism seeks to explain the evidence of the earth for the apparent existence of dinosaurs for millions of years before the entrance of humanity. To do this, the evidence of carbon dating and more modern geology must be ignored.

Creationists claim other evidence in our solar system to prove it is only 10,000 years old. According to their reading, were the solar system older than their accounts, comets would have long since melted away in their many orbits around the sun; Venus would not be so hot; Mars would show more erosion; and the moon would be covered with a thick layer of fine dust from meteorites.

There are answers in each case. Venus is so hot not because it is a young planet, but because its atmosphere creates a runaway greenhouse effect. Mars shows less erosion because of conditions peculiar to that planet (those conditions include planet-scouring sandstorms of hundreds of miles per hour). Some comets indeed have melted away from continued passes near the sun—passes that have occurred during orbits lasting hundreds of thousands of millions of years.

There is another problem that scientific creationism seeks to answer. It involves the stars and the speed of light. If, for instance, a star is 12,000 light years away—which means that it will take that star's light 12,000 years to reach us—another 2,000 years would have to elapse before we'd be able to see it in a 10,000-year-old universe. Nevertheless we observe objects millions and even billions of light years away whose light could not possibly reach us unless some unnatural agency was at work.

More than one solution is suggested. It may be, creationists suggest, that the curvature of space is such that light would reach us from the farthest reaches of the universe in no more than 15.71 years.

Other suggestions include the thought that the light of the stars was created in space at the same moment the stars were created. Still other propose that the cosmos was created in an expanding form from the earth, with the light of the stars created even before the stars themselves as the universe expanded outward from the earth.

There is more, but by now the point should be clear. Scientific creationism does not exist to observe but to explain away. It equates its own view of scripture with scripture itself. Jon Hodge, planetarium director at Santa Monica City College in California, said it well in a recent letter:

> The goals, methods, and data of science are different from those of religion and neither field's methods are readily, if ever, applicable to the other. Science (in as much as you can talk of it as an entity) continually changes theories to fit an ever expanding range of data and no one theory is ever considered sacrosanct if enough supporting data are brought against it. The creationists' view seems to fix on one specific theory—their brand of literal interpretation—and then uses procrustean ingenuity to shape or trim all other theories to fit. While this may or may not be true, it is certainly not "scientific."

Members of the Church of the Brethren should study the materials produced by the CSRC carefully and not be content with their claims of biblical and scientific authority. We who are accustomed to counting the cost should take time to deliberately examine the claims of well-funded lobbies and glibly worded missives.

The important thing is to separate the issues of prayer and Bible study in the public schools from the theories espoused by scientific creationism. The society that separates ethics from education could be in trouble. The society that teaches a "science" which, to the rational mind, is absurd runs the risk of engendering cynicism in its children. □

Frank Ramirez, pastor of the Ladera Church of the Brethren, Los Angeles, Calif., is an avid follower of scientific trends.

How It Happened

A thousand ages in God's sight may look good, but it doesn't necessarily make for good copy.

by Isaac Asimov

My brother began to dictate in his best oratorical style, the one which has the tribes hanging on his words.

"In the beginning," he said, "exactly 15.2 billion years ago, there was a big bang and the universe—"

But I had stopped writing. "Fifteen billion years ago?" I said incredulously.

"Absolutely," he said, "I'm inspired."

"I don't question your inspiration, I said. (I had better not. He's three years younger than I am, but I don't try questioning his inspiration. Neither does anyone else or there's hell to pay.) "But are you going to tell the story of creation over a period of 15 billion years?"

"I have to," said my brother. "That's how long it took. I have it all in here," he tapped his forehead, "and it's on the very highest authority."

By now I had put down my reed pen. "Do you know the price of papyrus?" I said.

"What?" (He may be inspired, but I frequently noticed that the inspiration didn't include such sordid matters as the price of papyrus.)

I said, "Suppose you describe one million years of events to each roll of papyrus. That means you'll have to fill fifteen thousand rolls. You'll have to talk long enough to fill them, and you know that you begin to stammer after a while. I'll have to write enough to fill them, and my fingers will fall off. And even if we can afford all that papyrus and you have the voice and I have the strength, who's going to copy it? We've got to have a guarantee of a hundred copies before we can publish, and without that where will we get royalties from?"

My brother thought a while. He said, "You think I ought to cut it down?"

"Way down," I said, "if you expect to reach the public."

"How about a hundred years?" he said.

"How about six days?" I said.

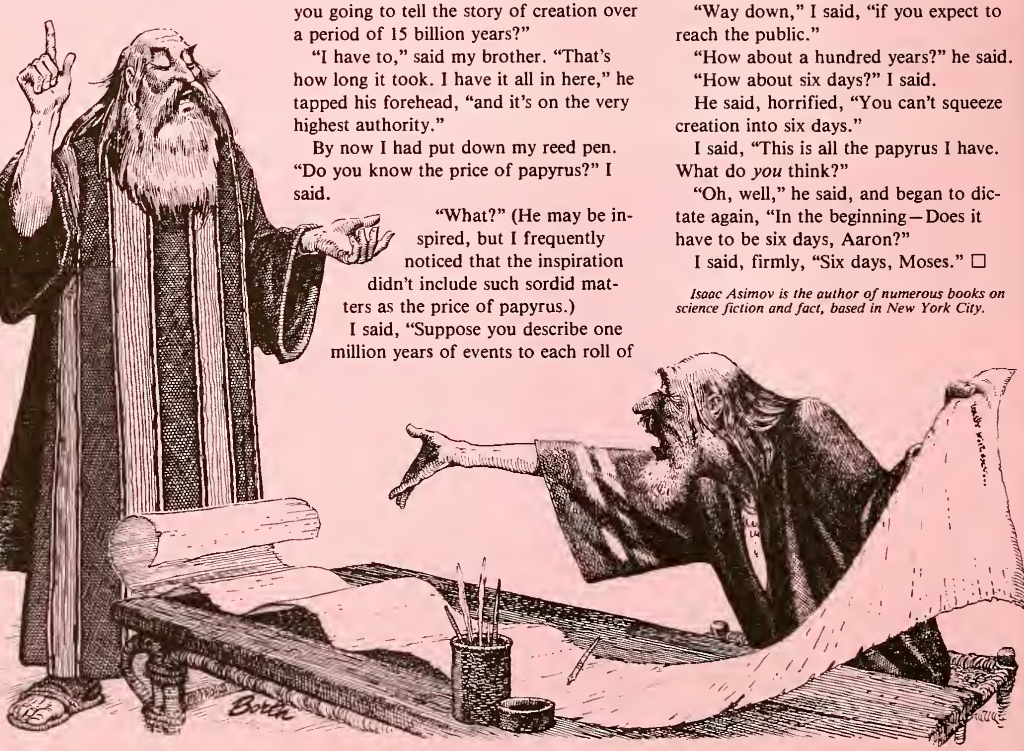
He said, horrified, "You can't squeeze creation into six days."

I said, "This is all the papyrus I have. What do *you* think?"

"Oh, well," he said, and began to dictate again, "In the beginning—Does it have to be six days, Aaron?"

I said, firmly, "Six days, Moses." ☐

Isaac Asimov is the author of numerous books on science fiction and fact, based in New York City.



SHARING, THAT'S WHAT THE GOOD LIFE IS

The doorbell chimed. Then a soft knock, knock, knock. The callers were Ellen and Jason, two little preschool neighbors, with crackers in their hands and faces beaming with delight. Holding out a cracker, Jason said, "We want to share with you."

Sharing! That's what the good life is, people sharing with people. Like a good Samaritan who really cared, a tax collector who received Jesus and gave half his belongings to the poor, a poor widow who gave her whole living.

CommPac, a new commitment packet, can help your congregation enlarge its circle of those sharing gifts of money, time and abilities for its ministries. **CommPac** is a plan in one box containing an easy-to-follow set of printed instructions and sound/filmstrip presentations for organizing and carrying out your every member enlistment.

CommPac

A Contemporary Commitment Plan for Christian Stewardship

Please fill in and mail this coupon:

Church of the Brethren General Board
Stewardship Education
1451 Dundee Avenue
Elgin, Illinois 60120

☐ Please send ________ **CommPac** Kits at $35 each.

☐ Please send additional information on **CommPac.**

Name ____________________

Church ____________________

Address ____________________

City ____________ State ________ Zip ________

CommPac

Kenyan sisters

Carrying on through poverty, back-breaking work, and a daily struggle for survival, my Kenyan sisters still live a life of gratitude.

by Mary Brandenburg

I landed scared in Nairobi: I was keenly aware that for the first time in my experience I was a white person in a primarily black country. I also knew I had a job to do and I wasn't sure how to accomplish it. My goal in going to Kenya was to make significant contact with women, to make the concepts of learning and sharing together more than mere words, to make serving and being served a reality.

This I tried to do by working with a village woman for a day. Rose is the chairperson of one of the women's groups sponsoring the Miriu Health Center. When I arrived at her compound at 8 a.m. (she had been at work since 5!), the first thing Rose did was roll up her cloth, place it on my head for padding, and put an earthenware pot on top. We were going for water. On our way to Lake Victoria, a half mile away, I knew that, judging by the weight of the empty pot, there was no way I would be able to carry it when it was full. I was afraid I had bitten off more than I could chew.

When we got to the lake we waded out as far as possible, tucking our skirts up as we went so as not to get them wet. The water farther out was cleaner than that lapping the shore.

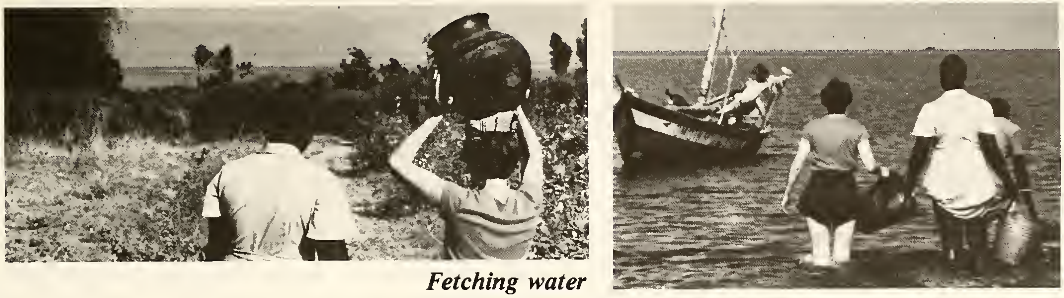
As we pushed our full pots through the water back to shore, I became increasingly apprehensive about the enormous task I knew was fast approaching. But by the time we reached the shore, I was determined to carry the water no matter what. The women placed the pot on my head and I stumbled along for a few yards spilling water all over myself. But Rose could see that I couldn't handle it and she took the pot from my head and poured out half the water.

As we walked back toward Rose's cottage carrying the water, my back felt terribly out of shape and I worried if I would suffer from neck or back injury the rest of my life. Twice during that half mile, I needed to rest. Each time, when the pot was removed from my head, the release of the pressure caused me excruciating pain. It is true that I have not had the conditioning Kenyan women have had since childhood in carrying increasingly heavier loads on their heads. Nonetheless, the weight of that kind of burden is incredible and must take a tremendous physical toll on women. Many of them must walk up to 10 miles each day to get their day's supply of water, often with one child strapped to their backs and another in their bellies.

When we got back to Rose's compound we dug cassava, a starchy, edible root, with a little hand hoe. Rose taught me to grind the cassava with millet on a stone

Chopping wood

Killing a chicken



Fetching water

mortar. With considerable effort I ground the grain fine and smooth enough to satisfy Rose.

Then we chopped wood for a cooking fire. Rose showed me how to start a fire from a cinder and soon we had two fires going. On one fire we put pieces of fish to boil with salt and a kind of powdered bouillon. On the other Rose put a pan of water to boil.

With those preparations made, Rose took me outside and said that now I would kill the chicken. Kill the chicken! I couldn't believe what I was hearing. My father had raised chickens but I had always hidden while they were killed.

They brought me a knife, the dullest I had ever seen. When I told Rose I couldn't use it in that condition, she honed it a few times on a nearby rock, making it only slightly better.

Two people stretched out the chicken's neck and showed me how to pull out the feathers so I had a place to cut. I swallowed hard and sawed the head off. Someone held the chicken down to keep it from flopping around; Rose handed me the head. There I was in the middle of Kenya holding the still-pulsating head of the chicken I had just killed!

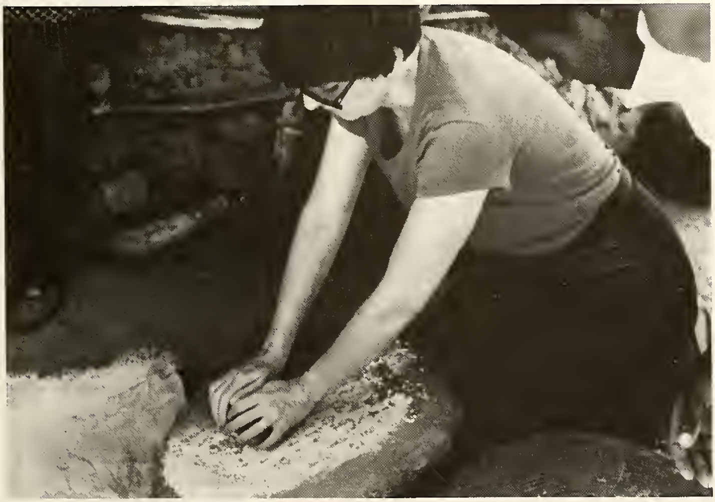
We plunged the chicken into the water we had on to boil and after plucking it, I singed the pin feathers over the fire. Then, Rose began to cut up the chicken, letting the entrails fall out as she cut. Everything was used. The tongue was cut out and the head was cooked; the feet were skinned and they were cooked. Very little went to waste. The meal we prepared was a "company" meal in honor of the American guests, but in a typical meal Kenyans would only have maize bread and perhaps a vegetable such as kale.

It was my Christian commitment to the oneness of all peoples in the commonwealth of God that took me to Kenya. But this commitment was deepened by the faith and reverence for life exhibited in the lives of the Kenyan women. Although their life is one of poverty, back-breaking work, and a daily struggle for survival, these women live a life of gratitude: they live cooperatively with the earth and its resources, they share one another's burden, they sing and dance to celebrate all parts of life.

These supposedly illiterate women spoke about the interconnectedness of all peoples in the world and our need for one another, concepts we Americans often find hard to grasp. I am grateful for the opportunity to touch the lives of our Kenyan sisters and I feel greatly enriched by the way they have touched mine. ☐

Mary Brandenburg is chairwoman of the Global Women's Project steering committee and a member of York Center church, Lombard, Ill.

Grinding grain



More on Miriu

The Miriu Health Center will be a valuable resource to the people of a wide area, providing obstetrical in-patient care for women, many of whom now die in childbirth, and health care for acute medical problems including malaria, the number one killer of children in Kenya. The $15,000 pledged by the Global Women's Project, matched by funds from the World Ministries Commission, has been raised, a considerable achievement for the short time the project has been in existence. (GWP was established in October 1978.) A new grant recipient is now being considered and will be announced soon. Further information about Mary Brandenburg's trip to Kenya, and the Global Women's Project is available in two slide-tape presentations that may be borrowed for the cost of postage. Write Global Women's Project, 1451 Dundee Ave., Elgin, IL 60120.

Reading on faith, fears, ministry

Meeting God at Every Turn, by Catherine Marshall, Chosen Books, Lincoln, Va., 256 pages, hardback, $9.95.

Catherine Marshall is a good writer, and her own "personal family story," *Meeting God at Every Turn,* is interesting reading. Since the death of her celebrated husband, Marshall has written 16 books. *Meeting God at Every Turn* is the first to focus on her own spiritual journey.

The text wavers between a factual autobiography and Marshall's spiritual principles for improving the reader's life. This is a little disconcerting. But there are flashes of poignancy and honesty that give the book instructive authenticity. Her best chapter, for instance, tells of the tribulations she encountered in trying to be a stepmother to the young children of her second husband, Len LeSourd. Her candor in reporting the mutual resentfulness and frustration that existed in the situation is commendable, and the solutions sought are both practical and credible.

Catherine Marshall's writings have tended to be somewhat Hollywoodish or "Don't worry, everything will turn out all right." A touch of that continues in the early chapters of *Meeting God at Every Turn,* but once her story begins dealing with the grief of Peter's death and the commitment to say "yes" to life again, there are helpful applications of faith to the life many of us face day by day.

The Risk of the Cross: Christian Discipleship in the Nuclear Age, by Christopher Grannis, Arthur Laffin, and Elin Schade, The Seabury Press, New York, 110 pages, paperback, $5.95.

"What distinguishes this work . . . from others that treat the problem of nuclear weapons in a gospel context, is our effort to interrelate the question of conscience with the question of faith. We are not presenting just an ethical argument on pacifism in the nuclear age; we are inviting as well a leap of faith, the intimate moment of repentance and conversion."

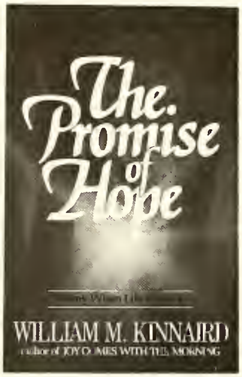
This statement in the authors' introduction to *The Risk of the Cross* accurately describes the uniqueness of this new book on the ever-growing threat of nuclear holocaust. It is a well-documented source for concise information about the current arms race, the amount of governmental resources going into military buildup, the statements by religious groups (including the Church of the Brethren) on peace and nuclear disarmament, and a full listing of groups working for disarmament and social justice. But the book's special contribution is in the dialog between scripture (specifically the Gospel of Mark) and Christian liturgy and the question of nuclear power.

Learning to Manage Our Fears, by James W. Angell, Abingdon, Nashville, 128 pages, hardback, $6.95.

The title is a winner—everybody experiences fear of some kind and measure. Usually fear controls us—fear of harm, fear of death, fear for the safety of a loved one, fear of failure, fear of ridicule,

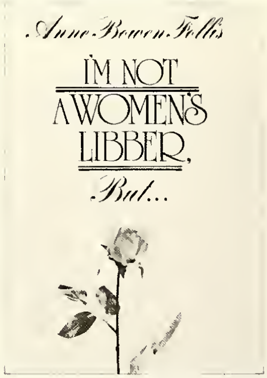
NEW BOOKS FOR BETTER LIVING

A very personal book



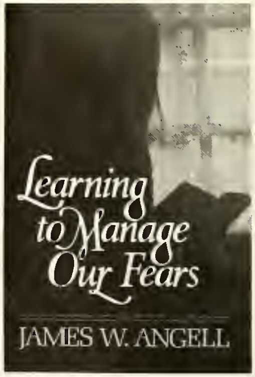
Bill Kinnaird takes off his mask and allows the reader to see his hurts and to encounter the power of Christ that overcomes them. Bill's special sensitivity that comes from "having been there" makes this an excellent gift for someone who is hurting or needs encouragement. Ideal for reading alone or sharing in a group. Paper, $5.95

Warm, witty, informative



Anne Follis—homemaker, minister's wife, mother, Christian—recounts her personal struggle to remain true to the Word of God and at the same time recognize the realities of the world in which we live. This struggle has convinced her that feminism—the ideal of basic equality between men and women is entirely consistent with her Christian faith. $7.95

Managing Anxiety



James Angell speaks with compassion and faith regarding the effects of fear in our lives. Writing from twenty years of pastoral experience, he examines the different kinds of fears and offers positive, inspirational ideas for overcoming them. An ideal book for anyone who needs renewed confidence for facing life. $6.95

Order through your local bookstore or Abingdon

abingdon

201 Eighth Avenue So
Nashville TN 37202

fear of self. James Angell addresses each of these fears and others in *Learning to Manage Our Fears.* The fact that an entire book is devoted to a nontechnical discussion of human fear is a plausible idea.

But Angell's book itself is disappointing. The author of the much more perceptive and helpful *Put Your Arms Around the City* has apparently transmitted some sermons to his most recent volume and the effect is rather milk-toast. As with too many sermons, too many words are spent on analysis of our fears and not enough depth or helpfulness on the management.

Women Ministers: How Women Are Redefining Traditional Roles. Judith L. Weidman, editor, Harper & Row, San Francisco, 192 pages, paperback, $5.95.

The number of ordained women ministers in the US has doubled in the past decade but women still make up less than three percent of all clergy. In most parts of the country and in all ecclesiastical structures women pastors continue to find acceptance difficult.

Nevertheless there is a growing number of women who are responding to an authentic call from God to parish ministry. Increasingly, the stereotypes and barriers are being displaced by the capable, courageous, and inspired service of many successful women pastors.

Women Ministers is a collection of 11 personal accounts of ordained clergywomen serving in various areas of ministry: preaching, counseling, education, administration, community involvement, the small church, and others. Each of the women is in a congregational ministry and each explores not only issues related to her acceptance as a pastor but also the dynamics of the life and witness of the congregation she serves. In fact, in addition to containing a unique exploration of women in ministry, *Women Ministers* is valuable for its insightful look into congregational life and ministries.

One of the impressive qualities of *Women Ministers* is the excellent writing throughout, in part a tribute to the editor, Judith Weidman, herself an ordained staff member of the United Methodist Board of Higher Education and Ministry. But it is also evident that each of the women selected to be a contributor is an articulate communicator. — F.W.S.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- It is "good-bye to summertime" . . . the fading out of those three magic months that meant vacations, family reunions, camping, picnics, and long relaxing evenings punctuated by the drone of mosquitoes. The dreams we dreamed on the hoary days of winter have either risen to our expectations or fallen in disillusionment.

The signature day for our return to reality is Labor Day. When I was growing up, Labor Day was always the day before school opened. And we labored! The Kennedys were all up early, putting one last grand summer laundry on the clothesline. Mother was not satisfied unless the whites were dazzling enough to momentarily blind a passer-by. We all took turns at the ironing board. I was considered inept, but the pros could crease a puffed sleeve in a flash and put a gloss on Mother's nurse's uniform that brightened a patient's day. Those were the days BWD, BDK, and BWW (before washers and dryers, before doubleknit, and before wash and wear). I was enjoying late childhood before I found out Labor Day was a holiday.

In respect to advocacy for those who labor, I recall my own working life . . . a stint as a shoe clerk, a cosmetic expert in a drug store chain, a waitress in a variety of restaurants from greasy spooners to posh dinner clubs, a door-to-door saleswoman, a baby-sitter, a dog-sitter, a popcorn girl at the Strand Theatre (my family's choice of a career for me — they all got passes to the picture show!), a housemaid (ironing included), a checkout girl at the supermarket, a physical education director in a girls' prison, teacher of gifted children, and the hardest job of all, pushing a pencil across a white page and writing something that makes sense to a reader. The Protestant work ethic grabbed me early on and has never let go. How else does one pay one's dues in the world if not by some contribution to the welfare of all?

That Adam must eat by the sweat of his brow (and Eve must help with a second income) is a punishing definition for work. For most human beings, the necessity of work, the discipline of work, the satisfaction of a job well done gives some meaning and structure to life. About the only thing I remember from my college class in economics is that there are several kinds of income — gross income, real income, and psychic income. Psychic income heralds the sense of fulfillment that meaningful work gives, a sense that through our work we reach out and connect with our sisters and brothers. So we thank God for work to do, for the strength to do it, and for the underlying sacredness of every moment of our lives.

- Pilgrim has recorded strange and esoteric jobs observed on her wanderings. The favorite was a rosy-cheeked Irishman at Blarney Castle near Cork who had spent 40 years at his job. He held down the legs of tourists so they could safely bend over backwards, 80 feet above the ground, to kiss the Blarney Stone!

- From the Associated Press comes an interesting story. A judge named Lord went on vacation . . . and a temporary magistrate, a Judge Moses (Elliott Moses) was assigned to preside over a personal injury trial. A woman was suing the San Diego Diocese of the Roman Catholic Church as the result of back and neck injuries received when she fell down the stairs of the St. Charles Church bingo hall. Bingo! (The question that occurs to me is whether I would rather be judged by Lord or Moses.)

- Stop Signs: At the end of a long, hot summer I saw this sign on a large church in Harrisburg, Pa.: "This church is prayer-conditioned."

- Some favorite books of some favorite sisters and brothers: **Kathy Gingrich** — *I and Thou* by Martin Buber, *The Other Side of Silence* by Morton Kelsey, *A Wizard of Earthsea* by Ursula LeGuin. **James F. Myer** — *Life in the Son* by Robert Shank, *Introduction to Theology* by J. C. Wenger, *If I Were Starting My Family Again* by John Dresher.

- From another Pilgrim's Pen: "People are like stained glass windows; they sparkle and shine when the sun is out, but when darkness sets in, their true beauty is revealed only if there is a light from within." — Elisabeth Kübler-Ross, M.D.

- See you on the journey. — P.K.H.

MISSION EDUCATION

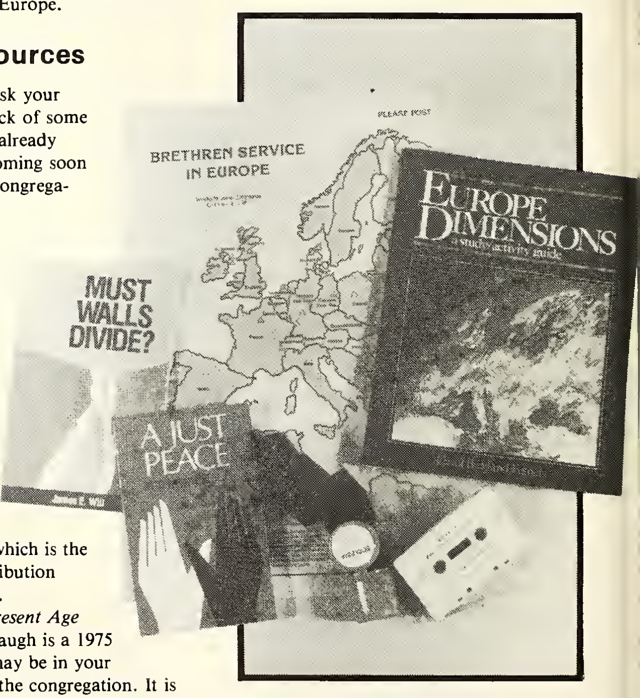
The first Brethren missionary sent outside this country went to Europe. In 1876, Christian Hope, who had come from Denmark, was commissioned by the Cherry Grove church in Illinois to establish congregations of the Church of the Brethren in his homeland.

Now, more than 100 years later, the Church of the Brethren is still in mission in Europe. Our mission activities are different now from what they were when Christian Hope worked for 23 years starting churches in Denmark and Sweden. Our work in Europe is not the same as it was but it is equally as important. Now we are called to a service of reconciliation and peace, working with the already-established churches in Europe.

Congregations are encouraged to plan for mission study centering on Europe for early 1982. Many have found the Sundays before Lent a convenient time for such mission emphasis. In 1982, Ash Wednesday falls on February 24 so all eight Sundays of January and February are available for four to eight study sessions.

The November issue of *Source* will include two copies of a brief guide to help you with your study of Europe. It should reach your pastor sometime in November to allow you time to do the final planning for your study early in 1982. In the meanwhile, think about these resources as possibilities for your use. Order them for study by your planning group. Reserve the audio-visuals suggested and plan around the dates on which they are available. If you are not a member of the group which does planning for such study, talk with those who are and indicate your interest.

If you or anyone you know are planning to visit Europe, write to the coordinator of historical resources at the general offices for a free eight-page pamphlet, *Guide to the Brethren in Europe.* It describes how to visit sites important to those of the Church of the Brethren. Also available is the 80-slide set called "Journey to Brethren Beginnings" from the Parish Ministries Commission. Only three sets are available so list more than one date on which you might be willing to use it. It would be helpful preparation for a trip to Europe. Both of these resources might be included in the congregation's plans for study sessions on Europe.



Other Resources

Save yourself or ask your pastor to keep track of some items which have already come or will be coming soon to you and your congregation:

1. A map, "Brethren Service in Europe," sent as a bulletin board poster for the World Mission Emphasis Sunday October 4.
2. Copies of the flyer, "Enter the World of Brethren Service in Europe," which is the brochure for distribution that same Sunday.

To Serve the Present Age by Donald Durnbaugh is a 1975 publication that may be in your library or that of the congregation. It is also available from The Brethren Press, $4.45. This history of Brethren Service tells of the response of Brethren to people in Europe following World War II.

Friendship Press

Must Walls Divide? The Creative Witness of the Churches in Europe, James E. Will, 1981, paperback, 115 pages, $3.75.

This book helps readers to consider the whole of Europe in their study. They are invited to learn more about the Eastern countries of Europe. They are challenged to join European churches in their dialog to penetrate the various "walls" present on that continent.

Three essays are included by Eastern European theologians—from the Soviet Union's Orthodox Church, Poland's Roman Catholic Church, and the Evangelical Church in the German Democratic Republic. Questions for discussion are given at the end of each of the four chapters.

A Just Peace, Peter Matheson, 1981, paperback, 156 pages, $5.95.

In this book are the reflections of a group of British church people who have worked together for more than two years to develop a theology of peace. They describe firsthand their experiences with the "troubles" in Northern Ireland, gang warfare in Britain, conflict and change in Europe's communist countries and in the Third World. In their questioning and concern for justice, they found in the gospel an incentive toward solidarity, peace, and action. A helpful list of conclusions is included at the end of each of the 10 chapters.

Map'n'Facts: Europe, 1981, 35″ × 23″ full color map, $3.25.

The land area from the Urals to the Atlantic is shown with major rivers, mountains, and cities as well as selected centers of religious significance. The "facts" section includes general information and brief statements of the important historical, geographic, and political details.

Ecclesia: The Church in Action in Europe, 90-frame filmstrip with cassette tape and guidance booklet, 1981. (Available from Frysinger Filmstrip Library, 5505 Union Deposit Road, Harrisburg, PA 17111, and from some district offices.)

This filmstrip can be used to introduce the study on Europe or to promote discussion around issues and challenges facing the church in Europe today. The filmstrip shows the progress of the churches in Europe from catacombs to cathedrals to community. It provides a good basis for consideration of the role of American churches like the Church of the Brethren with European churches.

Europe Dimension: A Study/Action Guide, Carol Birkland Francis, 1981, 32 pages 8½ × 11 paperback, $3.95.

Several study possibilities are offered in this guide:

1. A four-session study for adults using *Must Walls Divide?* as the basic discussion resource.
2. A two-day retreat with ideas for older children, youth, and adults learning together in an experience in which a European country is recreated.
3. A six-session fictitious trip to Europe which requires outside research as well as use of the Friendship Press resources listed above.

To help these experiences happen, several chapters provide particular ideas and suggestions about European dining, people exchanges, European festivals, drama and film including a brief drama, resources for celebration and worship, and ideas for publicity and promotion.

All resources are available from The Brethren Press except as noted. All Elgin addresses are 1451 Dundee Avenue, Elgin, IL 60120. —SHIRLEY HECKMAN

Shirley Heckman is Parish Ministries Commission staff for educational development.

CLASSIFIED ADS

TRAVEL—Eight-day tour to Israel and Jordan leaving March 15. Majority of time spent in Israel. In addition to traditional sites, will tour Masada and Petra. Hosted by Ellis G. Guthrie, pastor of Eaton (Ohio) Church of the Brethren, under the auspices of Wholesale Tours, Inc. Interested persons contact Ellis Guthrie, 317 S. Cherry St., Eaton, OH 45320, tel. (513) 456-3523. Brochures available upon request.

TRAVEL—McPherson Travel Center offering October in Peru, exciting trip leaving October 15 for 8 days. Visit such exciting places as Lima, Cuzco, Arequipa, and Machu Pichi. Tour escort Leonor D.C. Mills, M.A., Latin American born, educated in Argentina; vast knowledge of South American culture and environment. Tour may be taken for 2 hours credit through McPherson College. Contact McPherson Travel Center, 109 E. Kansas, P.O. Box 846, McPherson, KS 67460. Tel. (316) 241-5830.

TRAVEL—To Bible lands in Christmas holidays, leaving Dec. 23. Your experienced tour director and Bible teacher is Edward K. Ziegler. Substantial discount for early reservations. For brochure and information write P.O. Box 4842, New Windsor, MD 21776. Tel. (301) 635-2922.

TRAVEL—Midwinter break in Hawaii, plus Rose Bowl Parade. Dec. 31, 1981–Jan. 10, 1982. Write J. Kenneth Kreider, RD 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—"A peacemaking focus" with Dr. and Mrs. Dale Brown as guest leaders. Leave New York Mar. 10, 1982. Program: Bible lands and Athens, 9 days. Special continuing education opportunity with possible seminary credit and local contacts with special workers. Write Dr. Dale Brown, Bethany Seminary, Oak Brook, IL 60521 and/or Rev. Raymon/Anna-Belle Eller, 303 Kohser Ave., N. Manchester, IN 46962 or call (219) 982-6541 for a colorful brochure. Number in group limited. Pastors desiring to host a group contact us at once.

TRAVEL—Juniata College Tours 1981-82: Nov. 13-16, Bermuda mini-tour at Hamilton Princess (J.C.'s 50th tour). Feb. 1982 —Caribbean cruise. April 1982—Hawaii deluxe. Late spring—study tour to Cuba with Dr. and Mrs. Kenneth Crosby. Aug. 1982 —China by train from London to Hong Kong. Deluxe. Harold B. Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

INVITATION—Jobs at new bus factory and air-conditioning plant offer chance to settle in rural Colorado near our congregation. We will help with job applications and correspondence, housing and transportation while here for job interviews, finding a home, and moving arrangements. Write: Church of the Brethren, Box 186, Wiley, CO 81092.

INVITATION—Enjoy living in Florida with its good life. Come and worship with us. Lorida Church of the Brethren, 15 mi. s.e. of Sebring, off US 98. Worship 10:30 a.m. Good teachers. Nursery provided. Friendly, active fellowship. Adjacent to Palms Estate on Lake Istokpoga, and part of Florida Brethren Homes, Inc. Good boating and fishing. Ira S. Petre, Pastor. Box 461, Lorida, FL 33857. Tel. (813) 655-1466.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W. C. Crumley at (615) 687-1892.

prayer calendar

September 20-26: Pray for the growth and ministry of these congregations established within the past five years, and pray for their pastors: Bradenton, Fla.—Don E. White, pastor; Cape Coral, Fla.—Donald H. Shank, pastor; Massillon, Ohio—Herbert A. Fisher, pastor; Lampeter, Pa.—Curtis W. Dubble, pastor.

Uphold in prayer these Brethren Volunteer Service workers serving with the Lewiston (Maine) Housing Authority: Duane Burget, Karen King, Rodney Meyers, Dennis and Mary Myer, Darlene Wise.

September 27-October 3: Remember in prayer these BVSers in service at Voice of Calvary Ministries, Jackson, Miss.: Gary J. Akers Jr., Kathleen Fodor, Lorraine Hess, Michael and Miriam Longenecker, Rebecca Zumbrum.

Give prayer support to BVSers Joe and Linda Evans, serving at Queen Louise Home for Children, Frederiksted, St. Croix, US Virgin Islands, and Greg Wintz, serving at Community of L'Arche, France.

October 4-10: Uphold in prayer the work of the following district conferences: Atlantic Northeast at Hempfield church, East Petersburg, Pa., October 9-10; Florida and Puerto Rico at Christ the Servant church, Cape Coral, Fla., October 9-10.

Pray for the work of the General Board, meeting October 10-13.

October 11-17: Pray for the meeting of The MICAH Mission to be held in the Harrisburg, Pa., area October 18-23, and for Robert Neff, general secretary of the Church of the Brethren General Board, who will participate. The MICAH Mission is an extensive Church of the Brethren program of outreach ministries in Africa and the USA.

Support through prayer Colleen Harnish in her services at Lend-A-Hand, Ky.

Remember the work of the Mid-Atlantic District assembled in district conference at the Towson United Methodist Church, Baltimore, Md., October 16-17.

turning points

150th BVS Orientation Unit

(Orientation completed April 5, 1981)

Beuoy, Jay and Debbie of Muncie, Ind., to Berlin, Germany

Boone, Tanya of Loganton, Pa., to Friendship Day Care, Hutchinson, Kan.

Cooney, Dennis of McFarland, Calif., to Peter Becker Community, Harleysville, Pa.

Evans, Joe and Linda of Indianapolis, Ind., to Queen Louise Home for Children, St. Croix, Virgin Islands

Fry, Linda of Mansfield, Ohio, to Brethren Encyclopedia, Bethany Seminary, Oak Brook, Ill.

Harnish, Coleen of Lancaster, Pa., to Lend-A-Hand, Walker, Ky.

Henderson, James and Joy of McFarland, Calif., assignment pending.

Hinish, Joe of Martinsburg, Pa., to Camp Blue Diamond, Petersburg, Pa.

Krouse, Laura of Quinter, Kan., to Immokalee Neighborhood Services, Immokalee, Fla.

Kuyper, Marc of Arnhem, the Netherlands, to Betterway, Inc., Elyria, Ohio

Lolling, Deborah of McPherson, Kan., to Camp Eder, Fairfield, Pa.

Manders, Wilma of Holland, to Bloomington Christian Center, Bloomington, Ind.

Pennell, Nancy of Baltimore, Md., to The Palms, Sebring, Fla.

Swigart, Carol of McVeytown, Pa., to Friendship Day Care, Hutchinson, Kan.

Thill, Byron of Wenatchee, Wash., to Camp Koinonia, Cle Elum, Wash.

Trinkler, Daniel and Line-May of Switzerland to ACORN, Little Rock, Ark.

van Veghel, Ton of the Netherlands, to Bloomington Christian Center, Bloomington, Ind.

Warren, Claudia of Coxsackie, N.Y. not assigned.

Wintz, Greg of Hot Springs, S.D., to Community of L'Arche, France

Ziegler, Dale of Hershey, Pa., to The Solid Rock, Brigham City, Utah

Licensing/ Ordination

Bowser, JuliAnne, ordained June 7, 1981, Chicago First, Illinois/Wisconsin

Cragun, Rodger Lawson, ordination received from other denomination June 7, 1981, by Kansas City Messiah, Missouri

Dowdy, Dale W., ordained June 14, 1981, Bethel, Neb., Western Plains

Flory, Mary Jo, licensed May 31, 1981, Easton Peach Blossom, Mid-Atlantic

Helman, Patricia Kennedy, ordained March 15, 1981, Manchester, South/Central Indiana

Howard, Craig Alan, licensed June 14, 1981, Brake, West Marva

Krall, Clarence N., ordained May 24, 1981, Myerstown, Atlantic Northeast

Kennel, Pauline, licensed May 24, 1981, York Center, Illinois/Wisconsin

Noffsinger, Bruce Adams, ordained May 24, 1981, Salamonie, South/Central Indiana

Raymor, William Elwood Jr., ordained May 17, 1981, Crystal, Michigan

Rath, Michael Joseph, licensed May 17, 1981, Drayton Plains, Michigan

Rodbaugh, Stanley, ordained May 24, 1981, Bethel Center, South/Central Indiana

Sartin, James R., relicensed May 14, 1981, Wolf Creek, Southern Ohio

Thill, Curtis C., licensed June 7, 1981, Panther Creek, Northern Plains

Ulrich, Daniel Warren, licensed May 24, 1981, Bridgewater, Shenandoah

Whipple, Charles David, ordination transferred from other denomination April 2, 1981, by Shenandoah

Pastoral Placements

Bain, Paris E., from interim to part-time, Copper Hill, Virlina

Bowman, S. Loren, from retirement to interim, La Verne, Pacific Southwest

Hernandez, Ramon, to part-time, Los Angeles Bella Vista, Pacific Southwest

Hodgden, Ralph M., from Paint Creek, Western Plains, to Fredonia, Western Plains

Howard, Craig Alan, from Antietam Bible College to Brake, West Marva

Kettering, Carol, from Earlham College to associate, Wichita First, Western Plains

Martin, Ross, from college professor to Upper Claar, Middle Pennsylvania

Mock, Robert G., from Nampa, Idaho, to Huntingdon Stone, Middle Pennsylvania

Richardson, Eugene B., from secular, to interim part-time, Hopewell, Virlina

Rittenhouse, David, from Pocahontas, Shenandoah, to Castañer, Florida/Puerto Rico

Skaggs, Ralph E., from Cerro Gordo, Illinois/Wisconsin, to Cajon Valley, Pacific Southwest

Wagner, Liane E., from secular, to Blacklog, Valley Point, Middle Pennsylvania

Whipple, Charles, from other denomination to Silver Creek, Northern Ohio

Yoder, Leon, from Thurmont, Mid-Atlantic, to Harmony, Mid-Atlantic

Young, Robert, from other denomination, to Greenhill, Mid-Atlantic

Wedding Anniversaries

Bittinger, Desmond and Irene, San Diego, Calif., 54

Fish, LeRoy and Lena, North Manchester, Ind., 62

Flora, Mr. and Mrs. Joseph, Trotwood, Ohio, 53

Herr, Mrs. and Mrs. Howard, Trotwood, Ohio, 53

Hollenberg, Fred and Nora, Lorida, Fla., 62

McDaniel, Samuel and Evolyn, Lorida, Fla., 57

McWethy, Orville and Bessie, Urbana, Ill., 56

Myers, Mr. and Mrs. Robert, Potsdam, Ohio, 50

Perdue, John and Grace, Lorida, Fla., 55

Prugh, Mr. and Mrs. Clayton, Trotwood, Ohio, 59

Puterbaugh, Mr. and Mrs. John C., Rossburg, Ohio, 50

Rinehart, Mr. and Mrs. J. Clifford, Trotwood, Ohio, 53

Roop, Roger and Olive, Union Bridge, Md., 50

Shellhaas, Mr. and Mrs. Mark, Greenville, Ohio, 52

Showalter, Mr. and Mrs. Arthur, North Manchester, Ind., 50

Shull, Merlin and Pearl, Elgin, Ill., 60

Slack, Paul and Goldie, Zanesville, Ohio, 50

Stoner, Mr. and Mrs. David, North Manchester, Ind., 65

Van Dyke, John and Bea, Lorida, Fla., 50

Worley, Mr. and Mrs. John, Hanover, Pa., 52

Deaths

Albaugh, Clyde S., 79, Sidney, Ohio, March 18, 1981

Anderson, Carl, 80, La Verne, Calif., March 29, 1981

Angle, Hallie, 72, Peru, Ind., Dec. 12, 1980

Baker, Blanche B., 79, Huntingdon, Pa., Feb. 18, 1981

Barcus, Floyd R., 89, Panora, Iowa, April 28, 1981

Barnhardt, Minnie Flora, 89, Rocky Mount, Va., March 16, 1981

Beck, Marietta, 77, Canfield, Ohio, March 17, 1981

Bennett, J. M., 85, Wyoming, Del., May 6, 1981

Blough, Carman, 86, Bridgewater, Va., March 9, 1981

Brandt, Jesse C., 87, La Verne, Calif., Sept. 17, 1980

Brooks, Charles, 73, La Verne, Calif., Jan. 26, 1981

Brubaker, D. Earl, 92, La Verne, Calif., Dec. 15, 1980

Brubaker, Dora, 82, Fostoria, Ohio, April 14, 1981

Burns, Marie, 84, Flora, Ind., May 13, 1981

Buskirk, Kathryn, 71, McPherson, Kan., May 28, 1981

Butler, Mae, 87, La Verne, Calif., Dec. 15, 1980

Butterbaugh, Merle, 74, La Verne, Calif., Dec. 8, 1980

Calhoun, Patricia, 47, Weyers Cave, Va., April 15, 1981

Carmichael, Mark J., 71, Walla Walla, Wash., Feb. 22, 1981

Carter, Florence, 86, Bridgewater, Va., March 11, 1981

Cheney, Zula, 68, La Verne, Calif., Sept. 29, 1980

Cornwall, Carrie Kao, 92, Culbertson, Mont., May 16, 1981

Crist, Mary B., 76, Bridgewater, Va., April 5, 1981

Deaton, Elizabeth, 84, Eaton, Ohio, April 26, 1981

Decker, Mary, 65, Everett, Pa., Jan. 16, 1981

Detweiler, Anna, 91, Hatfield, Pa., Aug. 16, 1980

Ditmer, Ralph, 86, Potsdam, Ohio, April 28, 1981

Eaton, Robert H., 70, Flora, Ind., April 11, 1981

Edmister, Verna Cooney, 91, El Cajon, Calif., June 1, 1981

Eikenberry, LeRoy, 86, La Verne, Calif., Oct. 9, 1980

Erb, Eva R., 87, Roaring Spring, Pa., April 26, 1981

Etter, Fannie A., 80, Continental, Ohio, June 15, 1981

Etter, Orville A., 84, Continental, Ohio, May 15, 1981

Faust, Rachel, 85, Everett, Pa., Jan. 15, 1981

Flohr, Ella Miller, 93, North Manchester, Ind., Nov. 21, 1980

Gish, Warren, 89, McPherson, Kan., April 13, 1981

Green, Hazel, 88, La Verne, Calif., March 10, 1981

Guyette, Reatta, 73, Stanley, Wis., April 19, 1981

Hakes, Eleanor, 65, Stanley, Wis., April 7, 1981

Harshman, Mildred Bonebrake, 83, Rome, N.Y., May 28, 1981

Haugh, Myrtle, 82, Bridgewater, Va., Dec. 23, 1980

Hearn, John K., 86, Huntingdon, Pa., Feb. 9, 1981

Heck, Donna Fisher, 40, Huntingdon, Pa., Jan. 9, 1981

Heeter, Susie Conover, 91, New Lebanon, Ohio, March 29, 1981

Heisel, Raylene Harmon, 47, La Verne, Calif., Oct. 12, 1980

Helman, Lucille Barlow, 71, Sidney, Ohio, March 18, 1981

Herman, Oscar C., 81, Columbiana, Ohio, Jan. 28, 1981

Hess, Rhea M., 81, Mont Alto, Pa., April 28, 1981

High, Lawrence R., 88, Lancaster, Pa., Feb. 22, 1981

Hilton, Blanche Cover, 99, Hemet, Calif., July 1, 1981

Hinkle, Earl, 76, Lorida, Fla., March 23, 1981

Hoover, Clyde B., 83, Lawrence, Kan., June 14, 1981

Hoover, Oscar Charles, 81, Keymar, Md., April 5, 1981

Huddleston, Mary, 88, Peru, Ind., April 28, 1981

Huffman, Lester C., 77, Harrisonburg, Va., May 12, 1981

Johnson, Edith, 89, Bristolville, Ohio, April 24, 1981

Jordan, Elza, 85, Avilla, Ind., June 4, 1981

Keffer, Glenn J., 66, Zanesville, Ohio, June 3, 1981

Kenyon, Luther J., 80, Huntingdon, Pa., Dec. 24, 1980

Kinzie, Lucille, 79, Trevilians, Va., March 28, 1981

Krieder, Ruth, 67, Milledgeville, Ill., Oct. 24, 1980

Laher, Charles, 86, Everett, Pa., March 30, 1981

Laprade, Nannie, 93, Boones Mill, Va., April 3, 1981

Lefever, Ruth, 83, La Verne, Calif., Oct. 12, 1980

Lent, Betty, 57, Zanesville, Ohio, June 12, 1981

Martin, Cordie M., 92, Harrisburg, Pa., June 16, 1981

Mathis, Cordelia Mae, 81, La Verne, Calif., April 7, 1981

McClear, Merritt, 73, Greenbelt, Md., May 28, 1981

McDermott, Lois, 88, La Verne, Calif., Jan. 30, 1981

Minnich, Eva Shepfer, 89, La Verne, Calif., July 5, 1981

Nicholson, David, 78, Milledgeville, Ill., July 17, 1980

Protsman, Roger H., 70, Sidney, Ohio, June 6, 1981

Reibley, Georgia, 49, Peru, Ind., April 4, 1981

Reagan, Lillie S., 75, Lakewood, Ohio, April 10, 1981

Renold, Charles, 72, Spring Grove, Pa., April 22, 1981

Richardson, Thelma, 79, Peru, Ind., Feb. 9, 1981

Ritchey, Paul R., 68, Woodbury, Pa., March 30, 1981

Robinson, Fannie, 86, La Verne, Calif., March 11, 1981

Rohrer, Paul O., 73, Lititz, Pa., May 25, 1981

Rudy, Bertha M., 95, Sidney, Ohio, June 8, 1981

Schrauger, Alfred, 87, Harleysville, Pa., May 7, 1981

Schwartz, Martha, 66, Souderton, Pa., Dec. 6, 1980

Sheets, Ina Mae, 63, La Verne, Calif., Dec. 23, 1980

Shumake, Katherine, 76, Trevilians, Va., Feb. 9, 1981

Shumake, Ora B., 84, Trevilians, Va., March 2, 1981

Smith, Jess D., 74, Brookville, Ohio, April 11, 1981

Souslin, Irma M., 79, Somerset, Ohio, April 16, 1981

Sparkes, Harold, 77, Columbiana, Ohio, Oct. 26, 1980

Stroup, Donald, 83, North Manchester, Ind., March 18, 1981

Taggart, Myron, 72, Peru, Ind., Dec. 12, 1980

Wagoner, Glen E., 81, Flora, Ind., June 18, 1981

Warner, Frances, 83, South Bend, Ind., May 13, 1981

Weddle, Mary Stowe, 77, Battle Creek, Mich., April 23, 1981

Wenger, Webster, 80, La Verne, Calif., March 22, 1981

Werner, Lulu, 91, Milledgeville, Ill., March 1, 1981

Williams, Florence E., 86, Hollidaysburg, Pa., May 13, 1981

Herald Press: Summer Reading for the Entire Family

God Dwells with His People

Paul M. Zehr's book is "a comprehensive study of the nature, structure, and history of the Hebrew tabernacle The book is marked by a profound sensitivity to the work of Christ, our Great High Priest, and forms an excellent study on the nature and significance of the tabernacle."—*Christianity Today*
Paper $7.95, in Canada $9.20

How to Teach Peace to Children

J. Lorne Peachey provides 21 specific ideas on how parents can pass on peace values to children. He also tells what the church can do to aid in this task.
Paper $1.00, in Canada $1.15

I'm Listening, Lord, Keep Talking

Robert J. Baker believes that God can talk to us at the "drop of a hat." When we tune in to God, listen to him, question him, praise him, accept him as having the power to speak, we enter a dialogue with him. If you are looking for a good devotional book, here is an excellent example.
Paper $6.95, in Canada $8.05

Amish Life

John A. Hostetler writes an entirely new edition of the all-time best-selling book (over 800,000 in print!). Now with full-color photographs throughout.
Paper $2.95, in Canada $3.40

Amish Cooking

Over 800 old-time recipes and hints from Amish country kitchens compiled by Pathway Publishers and made available in standard weights and measures from Herald Press. Summer Sausage, Schnitz und Knepp, and much more with such added helpful ideas as curing meat, preserving fruits and vegetables, making cheese, and using leftovers.
Hardcover $14.95

Leading the Family of God

Paul M. Miller selects the activities of the typical congregation and then carefully describes how these can be guided and directed by leadership that uses the family as its model—rejoicing and weeping with one another, covenanting with one another, discerning gifts, training, and much more.
Paper $7.95, in Canada $9.20

Keys to Successful Bible Study

John R. Martin's easy-to-use guide will help the reader to understand the unique nature of the Bible and discover its personal message. He presents four study methods anyone can use.
Paper $5.95, in Canada $6.90

Soviet Evangelicals Since World War II

Walter Sawatsky provides the most comprehensive history of the Evangelical churches in the Soviet Union since WW II. Every chapter raises issues for reflection about how the church should live in an unfriendly environment. 32 pages of photographs.
Hardcover $19.95, in Canada $23.15
Paper $14.95, in Canada $17.35

Herald Press
Dept. MES

616 Walnut Avenue
Scottdale PA
15683

117 King Street West
Kitchener, ON
N2G 4M5

GOD DWELLS WITH HIS PEOPLE
PAUL M. ZEHR
Introduction by Myron S. Augsburger
ZEHR GOD DWELLS WITH HIS PEOPLE
How to Teach Peace to Children
I'm LISTENING, LORD, KEEP TALKING
Robert J. Baker
I'm LISTENING, LORD, KEEP TALKING
AMISH LIFE
John A. Hostetler
AMISH Cooking
Soviet Evangelicals Since World War II
WALTER SAWATSKY
Soviet
LEADING THE FAMILY OF GOD
Paul M. Miller
Introduction by David Augsburger
LEADING THE FAMILY OF GOD
Keys to Successful Bible Study
John R. Martin
Keys to Successful Bible Study

Alive to the mystery

Perhaps it is not an uncommon failing. For most of my life, I have worked hard to insulate myself from whatever pain or grief or emotional untidiness has come to me. With determination, I have been happy, and have carefully tucked in the raw edges, and smoothed down the loose ends.

But recent events in my life have conspired to undo this unreal approach. In the face of great loss and change, I have been unable and unwilling to do anything other than feel the pain, the ambiguity that is my life. I don't much like living with questions, hurt, and uncertainty. But I am increasingly persuaded that it is necessary and leads me to be more open with others, more receptive to new ideas, more in tune with the Eternal.

A friend, whose untimely death was but one of the tumultuous recent losses in my life, shared a quote with me from the German poet Rainer Marie Rilke. It has been important as I have been learning this new way of living. Rilke wrote: "Be patient toward all that is unsolved in your heart. And try to love the questions themselves. Do not seek the answers that cannot be given you because you would not be able to live them. And the point is to live everything. Live the questions now." I have been trying to live the questions.

Another writing that has taught me much at first seems unconnected. It is the story in John 8 of Jesus and the woman caught in adultery. Like so many of the stories of Jesus, this one has power at many levels. At first, it was my introduction to the idea that we have no right to judge others: "'Let him who is without sin among you be the first to throw a stone at her' . . . . They went away, one by one." Later, I learned from it a great lesson about repentance and forgiveness: "'Neither do I condemn you; go, and do not sin again.'"

Now, at yet another level, I see another lesson. The scribes and Pharisees wanted to test Jesus with this problem. He sidestepped their trap by providing, as it seems he often did, an answer complex in its simplicity. How tidy, how convenient (except for the woman!) it would have been to stone the offending adulterer. How unsettling instead is Jesus' answer. He overturned the conventional wisdom and pushed his listeners to live the question of their own sin and judgment of others.

All this comes together (perhaps not neatly!) in considering the church's life in the coming years. Somehow, as the body of Christ, we in the Church of the Brethren—indeed, all of us in Christendom—must learn to be comfortable living the questions. We must learn to feel the pain of our disagreement, the grief of our self-inflicted separateness from each other, the sadness of misunderstanding between women and men, liberals and conservatives, gays and straights, children and adults.

What we must *not* do is seek the answers that cannot yet be given to us. At Annual Conference in Indianapolis, I often was dismayed by the strident speeches proposing a sure answer, a simple, clearcut solution to all the vexing problems facing us. As if getting out of the WCC, banishing the gays, and getting more members were the answers to that most vexing of all questions: What does it mean to be a faithful Christian and a faithful body of believers?

My life and my understanding of scripture have brought me to believe that we dare not ask for simple solutions to the mysteries of our relationships with each other and especially with God. Instead, we must learn to open ourselves to each other in a way that can happen only when we are willing to be uncertain, willing to hurt, willing to have things be unclear.

We have become wrongly attached to the notion that being the church is something we can complete, like building a meetinghouse. The church is not a building, not a product with a point of completion. Being the church, like being a Christian, is a process, a journey, a pilgrimage without an earthly end.

I long for a neat edges-tucked-in, ends-smoothed-down closing to these thoughts. But life doesn't work that way. Our challenge is to live the questions fully, at the risk of being caught without a neat ending. Let us learn—as the body of Christ—to welcome that feeling of being unsettled, of being uncertain, yes, even of being in pain, knowing that it means we are fully alive to the mysteries of life and of the Divine.—H.Z.

Photos: Left, Wilbur E. Brumbaugh; Center, B Bohm, World Council of Churches; Below, Religious News Service.

Europe.

Europe. A continent divided for centuries by language, politics, religion. A tradition where in different states a particular church has been selected out and made the object of special favors. A society in which religion increasingly is pushed to the edge—in the East by atheistic doctrine, in the West by widespread indifference.

Europe. Birthplace of the pietist, nonconformist Church of the Brethren in the early 1700s. A point of reentry for the Brethren a century and a half later, to start new churches, and following World War II, to engage in reconstruction and reconciliation. A focus of Brethren Service activity today, through the placement of Brethren workers in Poland, Germany, the Netherlands, Switzerland, France, and Ireland, and European volunteers in the United States.

Europe. A horizon on which the dark clouds of massive destruction hang low, pressing the ominous question of survival. A climate that has given rise to interreligious movements for peace and justice, lay academies, and grassroots renewal. A community of Christians bearing witness to the message that "Jesus Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility."

Passing the peace of Christ
in a troubled world

World Ministries Commission, Church of the Brethren General Board

Remember when BVS was just for the young?

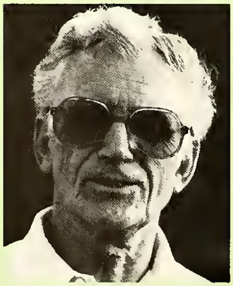
Helen

Clarence

Wilbur

Beulah

Mildred


James

There was a time when folks thought that volunteer service was just for the young. Not anymore.

Today BVS encourages Post-30 persons to serve also. Persons in retirement or mid-life career changes are responding.

Helen and Clarence Fairbanks of Greenville, Ohio, are using their years of experience in education and ministry to develop preschool programs for Palestinian refugee children on the West Bank. Wilbur Cassel's belief that he might "accomplish something to help others which otherwise would not get done," led him to leave his Lancaster, Pennsylvania, home to work in maintenance and special projects at the New Windsor Service Center, Maryland. Beulah Graham of Marion, Ohio, had been volunteering in her home community, but chose to serve through BVS at the Brethren Home, New Oxford, Pennsylvania. She coordinates activities and works as an aide. James and Mildred Grove of Altoona, Pennsylvania, chose to work in maintenance and hospitality at Bethany Theological Seminary, Oak Brook, Illinois.

These Post-30 BVSers bring years of maturity, experience and skills to a project. Their service adds a new strength and spirit to the BVS program.

If you missed BVS the "first time around," consider a time of BVS service as part of your retirement or near-retirement plans. Share your spunk and skills in Brethren Volunteer Service!

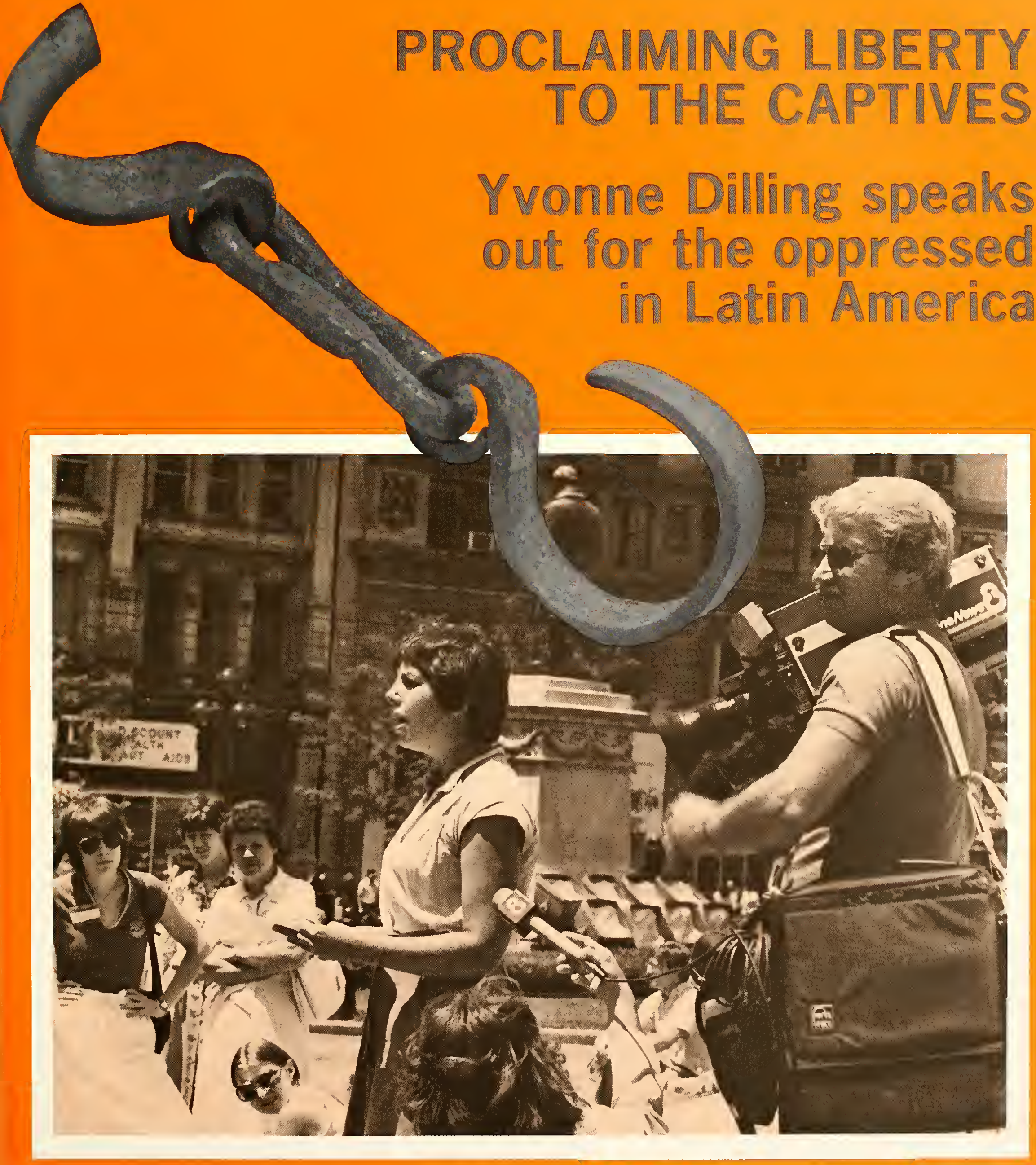
Contact: Merv Keeney, Brethren Volunteer Service
1451 Dundee Avenue, Elgin, IL 60120

BVS—not just for the young anymore!

messenger
CHURCH OF THE BRETHREN
OCTOBER 1981

PROCLAIMING LIBERTY TO THE CAPTIVES

Yvonne Dilling speaks out for the oppressed in Latin America



contents

10 **Duty and Delight.** Timothy K. Jones points out that God has given us both a means to express our grateful joy to him, and a way to find satisfaction in meeting the needs of our neighbors.

12 **No Dieting at the Lord's Table.** Feel free to go on a real binge when it comes to partaking of spiritual food at the Lord's table. Says writer Ed Smith, "It is a time not for cutting down, but for filling up . . . with enthusiasm."

15 **The 'Troubles' (and Hopes) I've Seen.** Ruby Stickel, home from several years of Brethren Volunteer Service in Northern Ireland, sees signs of hope for peace and reconciliation there.

16 **Clasping Hands.** Meet the Brethren volunteers and staff in Europe and discover our European counterparts here in the USA. Report by Howard E. Royer.

18 **Accompañando al Pueblo.** Yvonne Dilling works with refugees fleeing strife-torn El Salvador. Risking her own life to save others, she has a new understanding of the gospel promise of "release for the captives."

22 **Proclaiming Liberty to the Captives.** Liberation theology is a controversial new understanding of the gospel. Harold S. Martin sees it full of fallacies. H. Kendall Rogers finds much in it that is familiar to Brethren.

COVER: Yvonne Dilling (see story, page 18) addresses a crowd at the war memorial in Indianapolis in a demonstration of solidarity with the oppressed people of El Salvador.

In Touch features Mark and Emily Patton, Hamden, Conn.; Mary Jeanette Hoover, Laramie, Wyo.; and Dewey Rowe, Seattle, Wash. (2) . . . **Outlook** reports on Holy Spirit Conference. Guatemala aid. Sudan health care. Annual Conference ballot. Vietnam wheat. Foundation Series. Houston ecumenicity. Bethany peace fund. Peace Academy. Navajo appeal. UCC peace church. Slim Whitman (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Special Report,** "Don't Put Me in the Register," by Charles L. Boyer (8) . . . "Meditation for a Brethren Love Feast," by Patricia Kennedy Helman (14) . . . **Column,** "Celebrate the 3,387," by Ralph McFadden (25) . . . **Resources,** "Advent and Christmas," by June A. Miller (26) . . . **Pilgrim's Pen** (27) . . . **Prayer Calendar** (29) . . . **Turning Points** (30) . . : **Editorial** (32)

---

messenger

EDITOR
Kermon Thomasson
EDITORIAL ASSISTANT
Mark Mitchell
EDITORIAL ASSISTANT
Wendy Chamberlain
FEATURES
Fred W. Swartz
SUBSCRIPTION SERVICES
Ruth Anne Culp
PUBLISHER
John D. Metzler Jr.

VOL. 130, NO. 10 OCTOBER 1981

CREDITS: Cover, 5, 15, 22, 25-26 Nguyen Van Gia. 1, Mark Mitchell. 18 left Howard E. Royer. 4 John W. Traughber. 6 Enzo Sellerio. 7, Billy Deaton Talent. 9, 21, 24 Religious News Service. 11 Three Lions. 12 National Gallery of Art.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1980. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years. $8 per year for Church Group Plan. $8 per year for gift subscriptions. School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Oct. 1981. Copyright 1981, Church of the Brethren General Board.

letters

THE LABEL IS A HANDICAP

It is true that words can be offensive; but by the very logic used in "Words Can Be a Handicap, Too" (June), "handicapped" is not one of them. The "handicapped" golfer is one who because of superior ability has accepted a disadvantage. It is the best horses in the race that are the "handicapped" ones. (They take the "crippled" or "disabled" ones out and shoot them.)

From the time I started walking with crutches and full leg braces at age five, that extra weight or disadvantage has been reality. I have had to improvise, invent, circumvent, or simply hit things head-on, knowing that it would require more energy, more time, and more determination than for "normal" people to do the same thing. One of my deepest satisfactions as I have entered an active retirement is to look back over the accomplishments of my years and to realize that they are many and that they came about in a highly competitive world in which I had two strikes against me before I came to bat.

Handicapped? Yes. Disabled? No. My overwhelming desire, like that of everyone who has physical limitations, has been to run the race to the best of my ability. The disabled horse, or car, or boat, or runner does not run.

The handicap placed upon many may be severe, but we accept its challenge. The area in which some can compete may be extremely limited, but they are not without ability. Don't label us disabled.

LYLE M. KLOTZ
Olympia, Wash.

FANTASY A STUMBLING BLOCK

Does not fantasy literature border too much on magic and is not magic specifically forbidden within the Scriptures (Fantasy/Science Fiction, May)? I have read much fantasy in my time and enjoyed it, but much of fantasy gives glory to some power other than God Almighty, and solves problems in ways other than instructed by the Scriptures.

Many times for me, so perchance for others also, the mind becomes so involved in the fantasy, recollection and study of the word of God becomes impossible.

NORMA TAYLOR
Jonesboro, Ga.

HOMOSEXUALITY AND HOLINESS

While we know the Bible says homosexuality is a sin, we feel it might be "unfair" to call it a sin if the homosexual desires are inborn and not freely chosen. But according to the Bible (Rom. 3:9-23; Eph. 2:1-3; I John 1:8), we are all born under the *same condition,* with a sinful nature which we cannot overcome on our own.

This is why all people, without exception, need to repent and believe in Jesus Christ to gain salvation for their souls, reconciliation with God, and eternal life.

I came to know God's grace while a sinner, and so do homosexuals, as some have written. Praise God! However, we err if we think it is all right to continue to deliberately sin, for, "How can we who died to sin still live in it?" (Rom. 6:2). God wants the believers to be perfect (Matt. 5:48), holy (Heb. 12:14; 1 Pet. 1:14-16), and conformed to the image of Christ (Rom. 8:29). As Paul wrote in Philippians 3:12-16, we should, though not reaching the goal, press on always in the upward call of God in Christ Jesus. The call to holiness is needed in the Christian church today.

Richard Paul Moyer
Elizabethtown, Pa.

ANTAGONIZED AND INSULTED

I find the interpretation of the two stands taken by the delegate body at Indianapolis on the human sexuality issue (as it appeared on the cover of the August Messenger) to be both antagonistic and insulting. As one who feels no degree of superiority whatever toward others, but who stands firmly upon the biblical teachings concerning homosexuality, I find it most offensive to be labeled as a part of what you call the "arrogant moral superiority" group. You owe every conscientious believer in the Word of God an apology and I hope that you have the Christian grace to offer it.

N.W. Crumpacker
Bassett, Va.

(The cover blurb was taken from Dean Miller's statement on page 16. It reflected two extreme positions on human sexuality. We labeled no one and put no one in a group. The cover blurb simply stated the course of action taken by Annual Conference. – Ed.)

THERE GOES THE NEIGHBORHOOD

Is it proper to call sex perverts "gays" (Lev. 20:13)? The last male sex pervert who came to me for counseling and, hopefully, for approval, was in tears and said he wished he was dead. I do love him, and God knows how terrible my own sins may be. Yet I doubt that my joining him or the church approving him, would help the situation. Certainly it did not save Sodom. Nor would it save an apostate church.

The Bible defines sin (Lev. 18:22, Rom. 1:27) and the Bible cure for sin is repentance and enough faith in Jesus to follow him. If gays do win a place in the church, it merely will be like the Sodomites building headquarters next to the temple (2 Kings 23:7) God will judge them . . . and us (Deut. 23:17, 1 Kings 14:24; 15:11-12).

Roy White
Citronelle, Ala.

(The answer is no, since sexual perversion occurs among straights as well as gays. – Ed.)

FEETWASHING: TEST FOR FITNESS?

"A Tempest in a Foot Tub" (July) moved me from a chuckle, to chagrin, and then to thoughtfulness. I see the Brethren as unique because I have found them to be a special people of spiritual depth; and because of their ongoing work in witnessing and creating a climate for peace, both in the local congregation and in the world at large. But people outside the Church of the Brethren have this spiritual depth, too; and people outside have been working as peacemakers for years, also.

So I can understand that to some, feetwashing and what it represents *is* the epitome, somehow, of what makes the Church of the Brethren unique among denominations and perhaps the membership commitment *should* make the practice a mandate of conscience. If it is not the primary motivation for humility, at least it is a beautifully symbolic reminder.

But then if it were mandated I would need to take my membership elsewhere. And perhaps when all is said and done it wouldn't make all that much difference in the long run. . . . to us or to God.

Aileen P. Thompson
Dunwoody, Ga.

GUARDING ORDINANCES A SHARED TASK

I have come to realize that the living out of reconciliation, peace, close relationships is of primary concern, not the ritual (Editorial, July). Others who had not been baptized, or washed feet, or taken the same kind of communion as I may have all that I have and sometimes more. The ritual is not *all* important!

I resent your use of the phrase, "this mockery of the Last Supper." That is judgmental and heavily divisive. No more than 50 percent of Brethren participate in feet washing. And that does not mean they are mocking communion.

"Guarding the ordinances of (our) denomination" is a shared task of us all, not one particular person, or group of Brethren. I know of Brethren who feel that such things as not wearing the bonnet, the wearing of ties, use of the Good News Bible are all mockery of Brethren faith.

Annual Conference in Indianapolis dramatically highlighted the problem of pluralism. But a retreat from acceptance of pluralism means schism in the Church of the Brethren.

Bob Mays
Seattle, Wash.

MOVED BY THE MUSIC AT INDY

Congregational singing at Annual Conference this year was not too fast, as has often been the case. A large Conference gathering is one place where the function of a precentor is appropriate, and that function is primarily to keep the singing audience together.

Rapid hymn-singing is probably a reaction against old times when hymns were sung too slowly. Too often in church services and also at Annual Conferences it seems that the ideal of the precentor and/or organist is to keep a beat or half-beat ahead of the congregattion, a practice which is very distracting and not at all conducive to worship.

The organ and piano playing and repertory selections at Indianapolis were superb, and the Conference choir music was professionally conducted and beautifully interpreted – all of which was highly and wonderfully inspirational.

Nevin W. Fisher
Sebring, Fla.

page one

"The shape of the Church is the single most important question for our times," expounded one Christian writer whom I've been reading recently. As I approach the close of my year of volunteer service with Messenger, I realize that this question of the shape of the church has been at the core of my experience in Elgin.

Early on, questions emerged such as "Are these offices primarily a professional organization or are they above all else a part of the body of Christ, the church?" and "Do we adopt the dominant secular model of management with its stress on efficiency and upward mobility, or can management be more humane, a washing of one another's feet?"

Yvonne Dilling

Yvonne Dilling speaks clearly to these questions for me because of her commitment, and the high cost of her discipleship. Yvonne went on her own to Honduras and found work among the refugees because of her faith and the support of a tight-knit Christian fellowship. Her courageous act offered Brethren a presence in Honduras. Since Annual Conference a dozen young Brethren have asked to work as volunteers with Yvonne. General Board Latin America representative Karen Calderon is hopeful that soon these BVSers may join Yvonne in solidarity with the Salvadoran refugees.

We haven't heard directly from Yvonne since her return to Honduras, but we have learned from her parents that she is fine. Through the papers and our own contacts we gather that the Honduran military has become more closely allied with the Salvadoran Army in shutting down refugee movement across the border. We read that the US Green Berets have moved in very close to where we know Yvonne to be.

We treasure Yvonne's witness to us. Above all, her witness stands for the shape of the church. She prepared for her calling, she counted the cost. She sided with the oppressed – not so much to be against the other side but to be for Jesus Christ. She sought out a group of people to share with, people whom she could depend on to call her to follow more closely our Lord. Then she simply responded to the call. As humbly as Yvonne, we all may respond and continue to move toward the shape of the Church that God calls for. – M.M.

in touch

Mark and Emily Patton: 'The First Step'

"It's easy to forget the urgency of the matter," says Emily Patton about the issue of nuclear arms. "Somehow, we feel we can get up at 8 o'clock and drive to work every day and this is all going to take care of itself.

"But I consider the potential for a nuclear exchange to be real and immediate. I feel I need to make this my 'business as usual' for a while."

Emily's husband, Mark, shares her view, "We're being lulled into feeling that we're talking about national defense and protection for ourselves. But against a nuclear attack there is no defense.

"Any change in direction is going to come only when the people in this country begin to speak out."

"Speaking out" is what Emily and Mark are doing right now. Since July 4 they have been walking from Denver, Colo., to Washington, D.C., talking to people along the way about the threat of nuclear war.

The couple, whose home is in Hamden, Conn., came to Denver as Brethren Volunteer Service workers. Their assignment was with Brothers Redevelopment, an agency helping with low cost housing for the elderly and disabled. The peace walk is their second BVS project.

The Pattons set off from Denver on foot after a simple worship service outside the Rocky Flats nuclear plant, where the "triggers" for the nation's nuclear weapons are made.

They plan to reach Washington November 6. There they will visit key senators and representatives to share their concerns and those of people they meet along the way.

The way lies through as many small towns—some 100—as Mark and Emily could line up. "We intentionally chose small towns because we thought they might have less chance to see the material we are handing out.

"We try to stimulate discussion that will involve people actively, as citizens in a democracy, in the most crucial decision ever made—whether or not to continue on a course which will surely lead to a worldwide nuclear holocaust."

The Pattons' walk is called "The First Step," an allusion to the move toward peace which the USA and the Soviet Union need to make to turn around the nuclear arms race.

On their journey, Mark and Emily are sponsored by over 20 peace groups, including, of course, Brethren Volunteer Service. Donations from friends and supporters helped to outfit the couple for the walk. One friend donated best quality running shoes, especially beneficial in the 13 to 18 miles a day the walkers average.

"Somebody said to us, 'This is the craziest thing I ever heard of,'" says Mark with a grin. "But I said, 'No, the nuclear arms race has to be the craziest thing you ever heard of.'"
—K.T.

Mary Jeanette Hoover

"Wyoming? I didn't know there were any Brethren in Wyoming!" If that were your reaction to being introduced to an ordained Church of the Brethren minister serving in Wyoming, you would be both right and wrong. There are no Brethren congregations in Wyoming. But Mary Jeanette Hoover is there.

Mary Jeanette could easily pass for one of the students at the University of Wyoming in Laramie. Instead she is campus minister, preaching, counseling, conducting Bible study, performing weddings, and providing other needed pastoral services to the students there. As director of the Wyoming Ministries in Higher Education (WMHE), she administers a statewide ecumenical campus ministry serving the seven community colleges in the state, as well as the only university.

Mary Jeanette's salary is paid by six different Protestant church groups, none of them Brethren. She is used to being identified as the single Church of the Brethren member at ecumenical gatherings, and to hearing the question, "Church of the Brethren. What's *that?*"

To those who do know what the Church of the Brethren is about, her Brethren background and convictions are clearly evident in her ministry. Among the dozens of opportunities for worship, study, and fellowship that WMHE has provided under her leadership are a voluntary simplicity study group, a program entitled "Speak Out on Registration and the Draft," a CROP walk, "Peace Week," and an Alternative Christmas sale featuring items from SERRV and the Fellowship of Reconciliation.

Mary Jeanette's journey to Wyoming began in Modesto, Calif. She graduated from McPherson College in 1974, and from Princeton

ur woman in Wyoming

Theological Seminary in 1977. After a year as interim pastor at her home church in Modesto, she was hired in October 1978 to direct the ecumenical campus ministries in Wyoming.

Although most of her fellow Brethren have been unaware of her ministry, in Wyoming Mary Jeanette is well known. Worship leader for the annual meeting of the Wyoming Church Coalition last year, she is state coordinator for the Bread for the World project, has met with church leaders and spoken throughout the state. She was named one of the Outstanding Young Women of America for 1980.

Mary Jeanette's ministry emphasizes not only the Christian values common to most Protestants, but also those which are typically Brethren: peace, simple living, and servanthood.

No Brethren in Wyoming? Mary Jeanette Hoover is there, and her presence is making a difference. —MARILYN SMITH KIEFFABER

Marilyn Smith Kieffaber is a former member of Denver's Prince of Peace congregation, now a member of the McPherson (Kan.) congregation.

Dewey Rowe: Sought by the ministry

Dewey Rowe was taking a business course at Manchester College when the Center congregation near Plymouth, Ind., called him to the ministry. "I was not seeking the ministry, but it sought me," says the 83-year-old pastor, reflecting on all the churches he has ministered in since that call in 1925.

Dewey and his wife, Gladys, were serving at their second pastorate, Lick Creek in Bryan, Ohio, in 1944 when a letter came urging them to accept the pastorate of a small church in Seattle, Wash. Gladys remembers, "Satan tempted me to throw that letter in the furnace and not bother Dewey with it."

But their custom was to take all things to the Lord in prayer. They pulled up stakes in Ohio and headed for the Pacific Northwest.

Dewey was disappointed initially in the Seattle church, with its less than 50 members, located in the business district of town. Ministering to servicemen in those war years was a more satisfying challenge for him. He was also made chaplain to the local Civilian Public Service group.

But he accepted the Seattle church challenge also. A new church in a new location was built, with Dewey doing some of the construction work himself. Over the 15 years of his ministry, the church grew to 670 members.

In 1963, after a heart attack, Dewey retired at age 65. Three weeks of retirement convinced him that leisure was not all it was cracked up to be. He and Gladys were easily persuaded to move to Tacoma, where they kept a small congregation together for over three years.

After that the Rowes served in several interim positions in the West until retirement beckoned again in 1977. As they started for Annual Conference in Richmond, Va., their son Don (executive for Mid-Atlantic District) called and asked them to come east prepared to give a year at the Sam's Creek congregation near New Windsor, Md.

After that year, the Rowes came home to Washington State to retire again. But a few months later the Salkum church asked for help. They have been there ever since. Dewey has not only kept the congregation alive but is adding new members. Dewey states modestly that he has left each congregation he has served at least a bit stronger than when he came.

Now with both Dewey and Gladys well into their 80s, retirement is becoming a stronger urge than ever. They have bought a small house near their daughter, Mary Hopkins, in Seattle, where they have many friends. —ICEL L. KEIM

Icel L. Keim is a writer from Seattle, Wash.

Holy Spirit Conference draws over 800 in '81

Over 800 registered participants and many visitors gathered for a celebration of worship, instruction, and renewal at the sixth annual Church of the Brethren Conference on the Holy Spirit, convened July 30 at Manchester College. The three days of worship sessions, classes, and informal activities explored the conference theme, "Hear Ye Him."

Morning and evening sessions in Cordier Auditorium saw periods of praise and worship interspersed with the inspirational music of guitars, brasses, piano, and woodwinds. Testimonies spoke of the power of God restoring bodies, lives, and homes to wholeness.

Richard Weaver, pastor of the New Covenant Fellowship in Harrisonburg, Va., and Richard Kline, serving the Halpine church in Rockville, Md., addressed the morning sessions. Weaver serves as president of Mennonite Renewal Services and as that organization's representative on the planning committee for the Brethren Conference.

Kline's Saturday morning message challenged participants to strive for both relational and personal maturity—in their "upbeing" and "out-being" as well as their "inbeing."

Addressing the evening services were Joe Quesenberry, pastor of the Longmeadow Church in Hagerstown, Md., Betty Charles of Abundant Life Ministries in Lititz, Pa., and Chalmer Faw of Quinter, Kan. Faw greeted the conferencegoers warmly, reminding them of the privilege and responsibility of serving with Christ's body, beginning at the local level.

Classes meeting for two consecutive sessions after lunch each day studied the Lordship of Christ and the work of the Holy Spirit in family life, discerning truth and error, the Spirit-filled life, issues facing the church, and prayer life.

Spontaneous gatherings for worship and prayer among young adults and others took place throughout the conference. Cafeteria lines became choirs, and lounges served as the setting for discussion and prayer, as the spirit of the conference overflowed the scheduled activities.

The 1982 conference has been tentatively scheduled for June 24-27 at the West Liberty State College in West Liberty, W.Va.—Doug Fike

Six weeks in the making, the stained glass banner, constructed by John W. Traughber of the Decatur (Ill.) church, tells well the theme of the Holy Spirit conference.

US aid to Guatemala supports oppression

Despite widespread opposition by many international human rights groups and churches, the Guatemalan government continues a program of institutionalized terror against its own people. US support of the Guatemalan government, meanwhile, appears to be on the rise.

The Reagan administration in June approved a $3.1 million license for the commercial cash sale of 150 military vehicles to Guatemala. Congressman Gerry Studds (D-Mass.) and 53 other congresspersons expressed to the Secretary of State their objection to the sale, asking for the opportunity to discuss its implications with him.

According to Studds, "US law prohibits, except under extraordinary circumstances, the sale of weapons or crime control equipment to countries whose governments are engaged, as is Guatemala's, in a consistent pattern of gross violations of internationally recognized human rights."

In September 1980 a high level Ministry of Interior official in Guatemala, Elias Barahona y Barahona, left the government, saying that since 1976 he had been a member of the Guerrilla Army of the Poor. The government infiltrator stated that two paramilitary groups over which the government claims to have no control, were actually formed in his presence by the Minister of Interior. The groups are the Secret Anticommunist Army and the Death Squad.

Amnesty International, earlier this year, traced orders for detention and murder to "secret offices in an annex of Guatemala's National Palace, under the direct control of the President."

Further evidence linking President Fernando Romeo Lucas Garcia's regime with the anticommunist army came this past June with the Peten massacres. The killing of up to 40 unarmed peasants and torture of others caused some 2,000 campesinos from the Peten region of Guatemala to seek refuge in Mexico, said the Coalition on Hemispheric Affairs.

According to testimony by campesino Bonifacio Roda, the men who tortured him and others at first claimed to be the Secret Anti-Communist Army but later revealed that they were members of the Guatemalan Army. Roda said that while being held for eight days "three or four times a day helicopters landed and uniformed soldiers came and went."

General Board Latin America representative Karen Calderon says that "because US news media coverage is at best one-sided as to what is really happening in Guatemala, we as Brethren and Christians must inform ourselves and each other." Calderon points out that the Guatemalan government knows US paranoia about communism and that they are using it against us. "Pastors and priests, who have disappeared, have been labeled by authorities as communists," she says, "when, in reality, they are people driven by God's love of justice to end an unjust, repressive society."

Sudan: Kaljok well dug, self-reliance affirmed

J. Roger and Carolyn Schrock and Steve and Karen Metzler insist that "you haven't accomplished development, unless the indigenous people are self-reliant." With the completion of the Kaljok well, that purpose has begun to be realized.

Before beginning construction of the well at Kaljok, Roger and Steve worked with the community to establish a local committee to oversee the well project and future health-care related projects. The importance of this, they say, is that the Sudanese take responsibility and function as a "guiding force" to see that what has begun is carried out.

Providing pure water for the people is the first step in developing a primary health care system with the people of the Upper Nile Province. Currently recruitment is under way for a medical worker and plans are being formulated for the addition of a medical researcher and agricultural personnel for future phases of the development program.

On July 22 Steve and Karen Metzler left Mayom for a temporary return to the States for medical reasons. During a stopover at Elgin, they told of a meeting of 200 tribal leaders J. Roger Schrock had called. When asked what their problems were the chiefs replied, in order of importance: water, medicine for cattle and people, and education.

MCC ships wheat flour to Vietnamese people

In early August a ship load of 250 tons of wheat flour left a New Orleans harbor bound for Ha Nam Nimh Province in Vietnam. This shipment followed the issuance of a license from the US government to Mennonite Central Committee.

In an April trip to Vietnam, MCC representatives verified the serious need for food aid there. The country has been suffering from typhoons and floods following the worst drought in 30 years, which destroyed much of the 1980 rice crop.

Aid from other countries, meanwhile, had been cut sharply. Because of its own grain shortage, the Soviet Union has reportedly reduced their grain exports.

The licensing was a reversal of an earlier US government decision to refuse MCC permission to send food to Vietnam.

Nominations sought for '82 Annual Conference

Interested individuals, congregations, and boards throughout the denomination are urged to nominate candidates for the ballot to be cast at the 1982 Annual Conference in Wichita, Kan.

The nominating group or person is responsible for contacting the prospective nominee and obtaining the person's consent to be considered for nomination. Official forms were distributed in the September *Source* mailing. They also may be obtained from the Annual Conference office. Send all nominations to the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120, by Dec. 1.

Offices open in 1982 are:

- **Moderator-elect.** Two-year term. Ineligible: Ira B. Peters, Warren F. Groff, William R. Eberly, and Duane H. Ramsey.
- **Annual Conference Secretary.** Five-year term.
- **General Board district representatives** (three persons). Ineligible: Persons from Atlantic Northeast, Idaho/Montana, Illinois/Wisconsin, South/Central Indiana, Mid-Atlantic, Missouri, Northern Plains, Southern Ohio, Oregon/Washington, Pacific Southwest, Middle Pennsylvania, Western Pennsylvania, Southern Plains, Virlina, Western Plains.
- **General Board, at-large representatives** (two persons). Five-year terms. Eligible: No more than one person from a congregation nor three at any one time from one district, including the district representative.
- **Annual Conference Central Committee** (one person). Three-year term.
- **Committee on Interchurch Relations** (one person). Three-year term.
- **Elector, Bethany Theological Seminary.** Five-year term. One person representing colleges.

Foundation Series offers new study materials

This fall the Foundation Series released for the first time youth and adult curriculum. At the summer meeting of the Foundation Series editors, Church of the Brethren editor June A. Miller (left) examines with her Anabaptist co-editors the adult and youth resources before their distribution. The eight-quarter adult course features, along with Mennonite writers, Brethren writers Joan Deeter, Gene Roop, and Dale Brown. The four year youth course includes Brethren writers Bob Bowman, Don Miller, Hazel Kennedy, Estella Horning, and Ralph and Mary Cline Detrick. Both courses are Anabaptist-Believers Church resources in that they draw together biblical texts, history, and present day issues to highlight the understanding of faith that comes to focus in the Brethren-Mennonite heritage.

Ecumenical plans made for Houston churches

Representatives of several Mennonite and Brethren groups have decided to undertake a coordinated church planting effort in Houston, Texas, the fastest growing city in the US.

Efforts by each of the five denominations will be reported to a central committee which will monitor the activity of the groups as they begin church planting work in the city.

General Board church extension staff Merle Crouse said, "It felt good to be sitting down with Anabaptist brothers and sisters to work at this kind of planning." The coordinated approach, he said, helps avoid duplication of churches in one area. No commitments have been made but Southern Plains District is considering Houston as a potential extension site.

Peace fund established at Bethany Seminary

A fund has been established at Bethany Theological Seminary to provide educational experiences that will advance the historic peace traditions of the Church of the Brethren.

The John and Elizabeth Baker Peace Fund has been made possible because of an initial gift of $50,000 from John and Elizabeth Baker of Essex Falls, N.J. Earnings from this endowment will amount to about $5,000 a year.

The Bakers say they chose to make this gift to Bethany because of the seminary's significant role in preparing leadership for the church and because of the urgency of finding peaceful solutions to international conflict.

With the income from the endowment, the seminary plans to do such things as bring pastors who are active in peace education and action to the campus for seminars with students; assist pastors in developing their peace leadership; take students to ecumenical peace gatherings; and give students intercultural experiences in conflict resolution.

The Bakers have a long interest in education and commitment to peace. He is a graduate of Juniata College and Harvard University. He continued for 22 years at Harvard as a member of the faculty and administration, then served 17 years as president of Ohio University.

Peace Academy campaign calls for action now

Accompanying the photo above on a campaign poster for an Academy of Peace is the following statement by former Army General Omar Bradley: "We know more about war than we do about peace—more about killing than we know about living."

That the public might know more about peace, the National Peace Academy Campaign has put out a call to mobilize support. This fall the report of the Commission on Proposals for a National Academy of Peace and Conflict Resolution will be presented to the President and Congress. Immediately following its release, the report's recommendations, in the form of a bill, will go before Congress for debate and the vote.

The academy, if accepted, will be established as a Federal, non-membership corporation on the model of the National Academy of Sciences. The government corporation would coordinate and fund education, training, and research efforts in peaceful resolution of conflict between and within nations. This systemic approach, says one commission member, makes more readily available to government policymakers and diplomats methods of nonviolent conflict resolution.

The peace academy has received considerable support from groups as diverse as the Church of the Brethren and the American Veterans Committee. Executive director for the campaign, Mike Mapes, urges Brethren to contact their congressional representatives saying that "if we're going to have peace we're going to have to start preparing for it." Mapes points out that the US has four military academies and five war colleges devoted to maintaining peace by armed force but as of yet no peace academy.

Those interested in more information or who wish to support the campaign contact: National Peace Academy Campaign, 1625 Eye St., N.W., Suite 726, Washington, D.C. 20006.

Supreme Court rejects Navajo Indian appeal

A group of Navajo Indians has lost a Supreme Court bid to protect traditional religious shrines. The court let stand lower court rulings allowing the National Park Service to maintain control of a Utah site.

The Navajos say their ability to worship at the shrines has been hampered since 1910 when the government took land within a Navajo reservation for Rainbow Bridge National Monument.

Numerous religious groups, including the National Council of Churches, entered the case. Filing a friend of the court brief, NCC noted that the lands in dispute "contain irreplaceable religious shrines" held holy by Navajos. The brief stated that the court's decision reflected a "disturbingly rigid interpretation" of the First Amendment when it held that return of the land would have the effect of establishing a religion.

The true issue, the Council continued, is the denial to Navajos of the free exercise of religion. The court of appeals "failed to achieve a neutral course" between the religious clauses of the First Amendment, attorneys for the groups argued.

1.8 million strong UCC declared 'peace church'

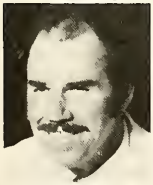
Affirming their biblical identity and historical rootage as a church of justice and peace, the United Church of Christ has called upon its people to confess themselves as a peace church, and to renew their study of what such a claim entails.

The Friends, the Mennonites, and the Church of the Brethren are known as the "historic peace churches." UCC spokesman Jay Lintner asserted, "We've been active in peace work for some time; in fact, many in our church claim we've been a peace church all along."

The resolution determining UCC's peace church status came at the 13th General Synod of the denomination held June 27-July 2. Lintner said that peace will be the major priority for the 1.8-million-member church in the next four years. Four staff positions will be set aside primarily for peace work and $70,000 budgeted over two years to build for the church a stronger peace witness.

Slim Whitman's story: hopeful BP bestseller

It happened about two-thirds of the way through his Davenport, Iowa, concert, which had begun with Slim Whitman's rendition of "Una Paloma Blanca." The star announced that Brethren Press representatives were present and were "going to do a book."



Slim Whitman

A member of the Jacksonville (Fla.) Church of the Brethren, Slim Whitman is the subject of the upcoming Brethren Press book, *Mr. Songman.* Brethren Press book editor Fred Swartz reports that author Kenneth L. Gibble has done a fine job telling the story of Whitman's relationship to the church and his objective to "keep my songs and my concerts clean."

Whitman has just recorded a new album in Nashville and his popularity in this country is still rising, reports Brethren Press marketing director Clyde Weaver. "He wants to make this book the best selling piece Brethren Press has ever had."

underlines

CONFERENCE COMMITTEE CHANGES ... Due to illness, *Hartman Rice* withdrew from the study committee on the Office of Deacon/Deaconess. He will be replaced by *John Huffaker* of Cumberland, Md. *Albert Sauls* of Ephrata, Pa. will replace *Nancy Faus* on the Hymnal Feasibility study committee; Faus chose not to serve.

NAMES YOU KNOW ... Dean of Bethany Seminary *Grady Snyder* was on sabbatical leave in Rome, Italy, from July 21 to Sept. 24 writing a textbook on early church architecture and art. Snyder has been interested in early Christian art for some time and had studied in Rome earlier. . . . Nigerian missionary *Owen Shankster* returned to the states for several months of furlough, visiting congregations and interpreting his work with 33 well-drilling crews in Nigeria. Owen and his wife, *Celia*, returned to Garkida on Sept. 12. . . . *Mary Jeanette Hoover*, Bread for the World congressional district leader from Laramie, Wyo., joined more than 200 other leaders in Washington, D.C., at a Bread for the World leadership assembly, July 12-15. Leaders of the nationwide Christian citizen's movement help their 37,000 members influence public policies that affect hungry people. . . . Professional counselor *Florence Richer*, member of Santa Ana (Calif.) church, who has corresponded with *Susan Atkins* since 1977, finally was granted permission to visit her. Atkins was a member of the Charles Manson murder group and has been in solitary confinement with extreme limitations on personal meetings. Richer helped Atkins write the book, *Child of Satan, Child of God*, after Atkins' born-again experience.

NEW ASSIGNMENTS ... Member of Manchester (Ind.) church and a Brethren representative to the World Council of Churches Assembly, *Ramona Smith Moore* has been invited to attend WCC's workshop "Choose Life: Work for Peace" in Nassau, Bahamas, Nov. 28-Dec. 6. Organized by WCC's Sub-unit on Women in Church and Society, the workshop will center on issues such as women's action against the arms race and the achievement of a fuller community of men and women within the church. . . . In addition to his Health and Welfare/Homes and Hospitals portfolio, General Board staffer *Jay Gibble* has taken the half-day per week assignment of developing an orientation system for new General Board employees. . . . *Carolyn Hatcher* of the Linville Creek (Va.) church left August 18 to join *John Glick* in medical work in the Ali Matan refugee camp in Somalia. . . . *Edgar Metzler* became the new national coordinator for New Call to Peacemaking this past August. Part of his new assignment also includes half-time secretaryship for congregational peace and social concerns of the Mennonite Church. . . . In June *Nevin H.* and *Leah Zuck* joined the pastoral staff of the *Brethren Village*, Lancaster, Pa. The Zucks come to the Village after 45 years of active service in the pastorate. . . . *John Lehman* has been appointed director of church relations at Manchester College effective September 1. Lehman is a Manchester graduate from Franklin Grove, Ill.

REMEMBERED ... Known as "Peace Pilgrim," peace activist *Mildred Ryder*, 71, died in July in a car accident in Indiana.

VOLLEYBALL FOR GERMANTOWN ... Ten teams from seven Brethren Youth fellowships participated in a volleyball tournament in May to raise money for the *Germantown* (Pa.) congregation. A check for $1,569 was presented by the winning team to the Germantown church to provide funds for curricula, supplies, and fellowship activities. Churches represented in the tournament were *Springfield*, *Royersford*, *Ambler*, *Green Tree*, *Indian Creek*, *Quakertown*, and *Skippack*.

CANNING TRAINING ... On August 17 six persons began the inaugural training program for *Food Preservation Systems* located at the New Windsor Service Center (Md.). A program of the General Board, the systems make available equipment and training to community groups around the world. The aim of the five-day training session was to prepare participants in the operation, maintenance, and repair of equipment, in mechanical and health safety procedures, and in nutritional education. The students, from Florida, Mississippi, and Bogota, Columbia, will return to their homes to supervise and train other members of their communities.

LAST SUPPER RE-ENACTMENT ... After consulting a local drama group and finding their fees too high, the *Mountville* (Pa.) church decided to undertake the re-enactment of the Last Supper themselves. On April 12, before a full house, the church group presented their version of Leonardo da Vinci's "Last Supper" with members planning and directing the entire production--an inspiring lead into Holy Week.

NEW HISTORY PERIODICAL ... *Mennonite Family History*, a new quarterly periodical to feature the genealogy and family history of Mennonite, Amish, and Brethren, will begin publication in January 1982. Articles to appear in the first issue include "Why I Like Genealogy," "Mennonite Historical Library and Archives, Goshen, Indiana," "Tracing Mennonites in Ohio," and "Pitfalls in Genealogical Research." In addition to regular features such as "Our European Heritage" and "Our Brethren Cousins," MFH will offer space for books for sale, books wanted, and book reviews. For additional information on MFH, co-edited by J. Lemar and Lois Ann Mast, write to Mennonite Family History, Box 171, Elverson, Pa. 19520.

BRIDGEWATER TOPS GOAL ... The successful completion of Bridgewater College's (Va.) $8 million development campaign was announced in July by Bridgewater President Wayne F. Geisert. A total of $8,218,245 has been raised, surpassing the announced goal by more than $200,000. Among improvements made are the construction of a new residence hall, Wakeman Hall, and of a swimming pool and instructional addition to the gymnasium, Nininger Hall Health and Physical Education Center, and the renovation of Cole and Yount Halls.

CPS REUNION ... The 33rd annual reunion of *Civilian Public Service* men of the Pennsylvania, Maryland, and Virginia area was held at the New Windsor Service Center (Md.) on Sunday, Sept. 13. *Ron Hanft*, director of the Washington Office of the Church of the Brethren, was the guest speaker.

Don't put

by Charles L. Boyer

I remember hearing of a kindergarten boy who came home sobbing from the first day at school. When his mother got him to stop crying she asked what had gone wrong. The boy claimed his teacher had been mean to him and explained, "I said my name was Joel and she said, 'Okay, I'll put you down in the register.'"

The little boy's problem stemmed from his mistaken idea of what a register was. But when it comes to Selective Service registration, our problem stems from knowing only too well what a register is. And knowing what it is, some of us are concerned about the Selective Service registration of young men which has been going on for 15 months.

Perhaps a review of registration and conscription developments for 1980 and 1981 would be helpful. For 1980:

January—President Carter, in the State of the Union message, announced his intention to reinstitute draft registration of both men and women. This was intended to send a signal to Moscow.

March—A House Armed Services Subcommittee tabled Carter's request for authority to register women, thus indicating that the total Congress would oppose the registration of women.

April—The House, by a vote of 218-188, approved registration of men and appropriated $13.3 million to get it underway.

June—The Senate, by a vote of 58-34, approved the registration of men and agreed to the $13.3 million price tag.

July—On the second day of the month President Carter issued a proclamation ordering all men who were born in 1960 and 1961 to register from July 21 to August 2. Also, the proclamation ordered men born in 1962 to register within a 60-day period beginning 30 days prior to the 18th birthday. On July 18 this registration was declared unconstitutional, on the basis of sex discrimination against men, by a Pennsylvania district court. However, Supreme Court Justice Brennan overruled the lower court and the registration took place with 4 million men asked to register in the two-week period.

August—The Selective Service System began planning an alternative service pro-

me in the register!

gram "just in case a draft were called for."

September—Selective Service officials announced that 93 percent of the 4 million men had registered. That meant 280,000 did not register. Most religious groups felt that the number of nonregistrants was much higher than the government admitted.

November—Ronald Reagan, who during his campaign repeatedly stated his opposition to peacetime registration and drafting, was elected President.

December—The Supreme Court agreed to rule on whether a male only registration was constitutional.

For 1981:

January—Registration of men born in 1962 occurred as scheduled and men born in 1963 began registering. During the first four months of this year religious leaders from the Church of the Brethren, various Mennonite groups and many other denominations began negotiations with Selective Service to try to create a reasonable alternative service program if and when the draft returns.

March—Maryland became the first state to begin to recruit and train draft board members. Kentucky began the process in April and all states followed suit.

May—Secretary of Defense Weinberger indicated President Reagan would probably support the reinstatement of the draft if the armed forces are unable to meet new recruiting requirements.

June—The Supreme Court ruled that a male-only registration is legal. Women may be registered at another time, but men can be registered whether or not women are involved.

Selective Service officials mailed letters to 150 men suspected of not registering for the possible military draft. One official said Selective Service believed as many as 250,000 men failed to register.

July—The Selective Service System, with the approval of the Reagan administration, asked the Justice Department to begin prosecuting nonregistrants.

And so the beat goes on and the likelihood of a draft looms more ominously all the time. The question, of course, arises: what should Brethren do to prepare for an ongoing registration and the return of conscription?

WE
WON
GO
RESIST THE DRAFT
STOP THE DRAFT
STOP THE DRAFT
BOMB

Some Brethren youth are already facing prosecution for nonregistration for the draft. Says peace consultant Chuck Boyer: "It is tragic, but many Brethren youth who oppose war don't receive the backing of parents or members of their congregations."

The Brethren Press has just released a peace handbook for youth. It is a 95-page paperback titled *Study War No More* and sells for $3.95. The peace office is urging congregations to obtain a copy for examination and consider using it for study in junior high and senior high church school classes. The book deals with the history of peacemaking in the Church of the Brethren, suggestions for educating youth for peacemaking, registration, and other facets of peace.

The peace office also recommends sharing copies of the Brethren Peace Packet with youth in the 16-18 age group. The packet contains two Annual Conference Statements on War and Obedience to God, a list of scriptures related to peacemaking, and a form to be used to express one's convictions about conscientious objection to war. Youth should fill out the form and place copies on file with the local congregation and the national offices. Many youth have already done this. The peace consultant at the Church of the Brethren General Offices has three file drawers full of forms filed by Brethren youth since 1979. The packets can be obtained from: Peace Consultant, 1451 Dundee Avenue, Elgin, IL 60120.

Many congregations are providing support groups for young adults struggling with difficult decisions. At least two Brethren are included in the first 150 men to face prosecution for nonregistration.

In late July the Justice Department began investigation of these cases prior to initiating enforcement action.

There are expected to be more Brethren men who refuse registration because their Christian faith brings them up short of cooperating with the war system. They need the prayer and support of persons nearby. It is tragic, but many Brethren youth who oppose war don't receive the backing of parents or members of their congregations. The peace consultant pledges to do what he can to offer support from the national offices, but local undergirding and care is essential.

A new director of Selective Service was appointed in July. The Church of the Brethren will do all it can to express its convictions on conscientious objection and alternative service to the new Selective Service staff. ☐

Charles L. Boyer is peace consultant for the Church of the Brethren General Board.

Duty and delight

Read: 2 Corinthians 9:1-7

Years ago, the title of one of C. S. Lewis' books captured a striking phrase that continues to intrigue me. The title of his autobiography recalled the misgivings he felt as he approached the Christian faith as a reluctant believer. He summed it up like this: He was "surprised by joy."

Other people's experience could receive a similar designation. So often people discover something unexpected, something unplanned, in the round of Christian duty. They are surprised by joy.

It is no wonder that happiness like that finds us quietly amazed. Society at large has for a long time vaguely suspected that faith is for uninteresting drudges. Some have a nagging suspicion that Christians have given up their chance to really live.

When we keep the balance in our perspective, we recall the other side to faithfulness. Not just the duty, but also the delight. The often unexpected result of committed faith is a satisfied joy. And surprising as it sounds, this is no less true when it comes to our obligation as stewards.

Paul, in this scripture from 2 Corinthians 9:1-7 works to cast stewardship in a whole new light for his hesitant hearers. He undoubtedly knew the full range of responsibility and duty implied in the ancient word we translate as "steward." He knew stewards oversaw business, ordered households, or managed whole regions. He knew they were entrusted with the outcomes of important institutions, that their responsibilities were no light matter. Paul saw *our* role as caretakers of the created order, possessions, and even the word of God in that light. But alongside the gravity of responsibility, he also placed the possibility of joy.

Paul suggests, first of all, that stewardship is cause for surprising joy when we make it a way to express our gratitude to God. Verse 7 begins to get at this. "Each one must do as he has made up his mind, not reluctantly or under compulsion." Paul braces his argument here by stressing what giving need *not* be, clearing the way for understanding of what it *can* be. In other words, it should not be heavy-handed or done in reluctant resignation. True Christian sharing does not come as a grudging surrender to guilt-inflamed obligation. Therefore, Paul says, give, but he emphasizes "not reluctantly."

He also urges here that sharing never be done simply out of reference to what others will think. Thus the emphasis that it not be "under compulsion," either. The motivation for giving needs to be rooted elsewhere, for both tendencies rob giving of its God-intended pleasure. Both violate the plan and scope of God's intentions revealed in Scripture. After all, Paul reminds us from Proverbs, quoting the ancient Septuagint Bible he knew, God blesses the cheerful giver. God is anxious that our giving be done in joy, with gratitude, and out of full hearts. God's special benediction rests over people who are so grateful that they anticipate and eagerly look for ways to express their joy.

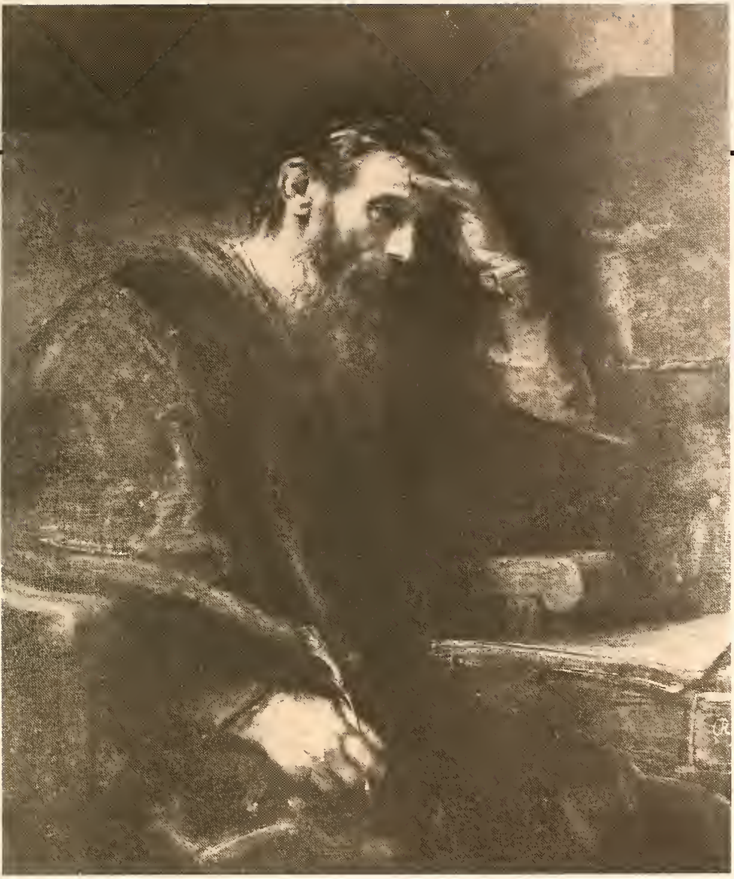
An incident illustrates something of this attitude. While waiting at a department store display counter last fall, I overheard the man next to me telling the clerk he wanted a gold necklace—"simple, but nice"—for someone special. Just then a group of the man's friends hailed him from a distance and approached. As they drew near, they realized he was buying a gift for his wife. "A birthday present? Early Christmas present?" they asked. "No," he said, "I just wanted to get her something. . . . " Other conversations in the store drowned out the rest of the dialog, but I knew what the man meant, just from what I overheard. "I just wanted to get her something" was his heartfelt grasping for a tangible expression of love . . . beyond the obvious.

Such expressions are of even more relevance when we consider our response to God. Our devotion requires a tangible expression there, too. Giving then does not have to be a dull routine or a dutiful extraction. It does not have to be if we can see it as a loving, joyous response to the riches of God's goodness. That is what Paul hoped to see in the church at Corinth. That is why he urged giving without reluctance or a sense of compulsion; giving as though we have finally found an outlet for the real joy and love God has brought to our life.

Paul adds one more item to his accounting of the surprising joy found in stewardship. Generous, uncompelled stewardship of our possessions functions not only as a vehicle in expressing grateful joy to the Lord; it also becomes a joy when understood as an opportunity to share our riches with other people. So Paul could say, "It is superfluous for me to write to you about the offering for the saints." Paul is confident that the Corinthian Christians would be keenly aware of the poverty-prompted needs of the Jerusalem Christians, for whom this special offering was being taken—and fully conscious of the blessed opportunity this could become to share from their abundance. Paul is so confident that he is hesitant to even bring the matter up. But he does. "I am sending the brethren . . . so that you may be ready . . . that (this gift) may be ready not as an extraction, but as a willing gift."

That last phrase especially suggests something of the spontaneity of giving for others' good—"a willing gift." Gracious, thoughtful offerings for the good of other people form a large part of the joy of giving. There is real satisfaction in doing for others. And neglected opportunities, while they appear to leave us with more time, money, and energy to spend on ourselves, really deprive us. There is an offertory prayer in the Brethren Book of Worship that reads, "Save us Lord, from the loneliness of unshared riches. . . . " One

Surprised by the joy of duty.



"Apostle Paul in Meditation," by Rembrandt van Rijn.

way we can be "saved" from the joyless loneliness of unshared riches is illustrated in a story.

United Methodist clergyman Don Shelby once told a story of a woman steeped in loneliness and self-pity. She had lost her husband, her children were grown and gone, and she felt useful to no one. One day she was asked to help in a home for disturbed children. She put off deciding for weeks, but finally she hesitantly agreed. Here's how she relates what happened:

"At the home I found children who didn't talk simply because they did not expect to be heard. They had cried out too long, and no one had answered. Here was a glimpse of real tragedy—what can happen to people, even little children, when they are convinced no one needs them. Becoming attached to one little boy, I asked to spend time with him. The permission was granted, but with the warning, 'You've selected a difficult case.'

"Undaunted, I tried to interest the child in games. I tried reading stories. Some days we just walked around the grounds, his hand in mine. Several times I felt his little fingers returning my grasp, but then the hand would go limp again and I would sink deeper into disappointment. I decided to tell the administrator that my time would be spent better elsewhere. That was a dreary winter day. Dejected, I was preparing to leave and turned to do so when I felt a little tug at my coat. I looked down. In little eyes where for so long I had seen nothing, I saw a shining light. 'Read story agin,' my little friend whispered haltingly. He had talked! With trembling hands I gathered the child onto my lap. As I finished the story once more, my little boy snuggled closer, and for the first time fell asleep in my arms.

"Later, while driving home I realized what I had experienced. It was a turning point for the little boy, but it was also a turning point for me. The bereft feeling that had prompted me to volunteer in the first place was gone. I had seen for myself that love begets love, that need fulfills need. It was simple, and a little miraculous. Never again would I hesitate to step through a door of opportunity which any person opened for me."

The kind of fulfillment in life we fashion for ourselves has a lot to do with what and how we give—with whether we will ever hesitate again to step through doors of opportunity when they are opened for us. What we are willing to put into others' lives—materially or personally—irresistibly affects the quality of happiness in our own. "The point is this," said Paul, "he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully."

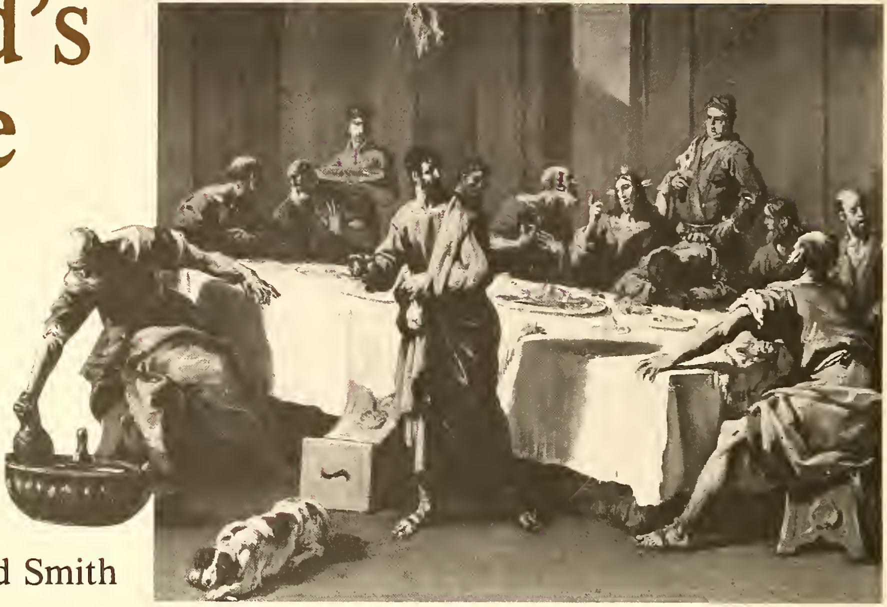
To give little is to see little by way of fulfillment, satisfaction, even joy. But to give, to provide resources for the joy and good of others, that is joy for us as well. That is a harvest that fills the empty parts of our hearts with blessed fulfillment.

God is good. God has given us both a means to express our grateful joy to him, and a way to find satisfaction in meeting needs of our neighbors. In so doing, we not only continue to be dutiful workers in God's kingdom, but surprisingly delighted stewards as well. ☐

Timothy K. Jones is pastor of the Germantown Brick congregation, Rocky Mount, Va.

/by Timothy K. Jones

No dieting at the Lord's table



by Ed Smith

Mealtime is a joyful time for me. It is not what I eat, however, that makes mealtime special. I can feast on coffee and donuts, if I am with my friends or family.

When I was a child, mealtime was family time. Regularly, three times a day, we gathered as a whole family to eat. Eating was not a grab-a-bite-and-run affair. Everyone was expected to eat together. It was a time of family devotions, family discussion, and sharing of the events of the day. Around that table we entertained guests from all over the world. My father did not have enough money to take us as a family on vacations. We seldom ate out except in parishioners' homes. But we always ate together; and these moments around our family table were deeply nurturing to me as I grew up. Mealtime was a time of travel and education as well as physical nourishment.

Mealtime was also a time of correction. I had to be told to sit up and eat what was on my plate, whether I liked it or not. Misbehavior in school or church was reviewed and dealt with accordingly. So discipline was also a part of my daily diet.

This discipline did not diminish my appetite or appreciation for mealtime. I learned to eat what was set before me, and only the memories of pleasant conversation, humor, and discovery linger. To this day I relish breaking bread with others and I refuse to eat alone. A meal, to be a meal, must be nourishment for body and soul. To partake of food with a "glad and generous heart" is one of the most nourishing experiences I can imagine.

This personal recollection of mealtime is a parable of what happens in the faith community. To meet and eat is as Christian as communion. Waiting on God is a feast.

The focal point of most Christian sanctuaries is a table. Believers gather around this table to break bread in communion and worship. The Catholic Mass is a meal, as is Protestant communion, in which we feed on Christ by faith. Brethren call it "love feast." Whether in communion or worship, we recognize that we cannot live by bread alone, but must add to it the word of God, the manna from heaven. Eating, then, is both the occasion for and the symbol of meeting with God and others. The bread and cup point to this association as we say, "The bread which we break, is it not our participation in the Body of Christ?"

This is the diet of the Holy Spirit which we eat as we watch and wait for God's leading activity. As God's "wait-watchers," this is our "soul food." So we gather physically to eat and to meet. And we touch spirits and feed our souls on a total life diet which is nourishing to body and soul.

Some diets are nutritional, but not satisfying. Others are satisfying, but not nutritional. The diet programs advocated by various diet clubs claim to be both nutritious and satisfying. However, no physical diet alone will meet both the requirements of body and soul for nourishment. Only a total life diet can do this, a diet that is tied into that larger nurturing experience focusing on one's relationship to God and others, and not just on the food on one's table. Often it is this deeper soul food that is missing in our diet as weight-watchers. An empty life may be the source of that nagging hunger as much as an empty stomach, indicating a "wait" problem.

An adequate diet, then, is as much spiritual as it is physical. Overeating physically may be a compensation for relational malnourishment. We all need a diet that fulfills our total life needs in body and soul, not just one that makes us feel full. As we meet and eat, let us eat meat or vegetables according to our tastes

"Day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts."

and needs; but let us also meet when we eat with each other and God, so that our souls are also fed on the bread of heaven. This was what the early church did daily in the temple and in members' homes.

The time we give to sharing and study is a time of eating. It nurtures the soul, opening every moment of life to God. The set times of formal worship are designed to help us live informally before God at all times, even as food sustains us between meals as well as at mealtime. So we seek a rhythm and a regularity in our spiritual eating as faithfully as we do in our physical diet. The two can come together, as in the text, "day by day attending the temple together and breaking bread in their homes." If not daily, at least weekly this needs to happen for the soul.

Unfortunately, the spiritual dimension of our total life diet is easy to neglect and demands the opposite kind of discipline from a physical diet. Few of us eat too much spiritually. It is easy to skip a spiritual meal. It is tempting to get by in our spiritual diet on a few pious pills that can be swallowed in a two-minute devotional period. Some insist that a preacher or Sunday school teacher should be able to say all that needs to be said on any subject in ten minutes or less. These are the persons who like to pray on the run and feed on religious snacks.

Now I'm not pleading for long prayers and sermons which merely add more bulk to one's spiritual diet without offering much meat. I'm just saying that it takes time to chew meat, and that we need more religious protein and less pablum in our spiritual diet. Instant breakfast mix is a poor banquet menu, and a feast takes more than ten minutes to consume and digest. The junk food that many people snack on in the area of religious entertainment is no substitute for the meat and vegetables of Bible study and sharing in the fellowship around some local church family's table. What is more, these religious snacks tend to ruin the appetite for a more nutritious soul food.

Pill-popping prayers or chocolate chip communions may temporarily satisfy our appetite for a little religion in our lives; but it leaves us spiritually undernourished. To determine if this is happening to you, I recommend the heart test. Diet is closely linked to one's heart condition.

"Heart" in the Scriptures does not refer to the organ in your chest, but to the contents of your visceral region. What is the health of your gut-level living? One may look healthy at the skin level in terms of the face we turn to others. We may be clever at the cranial level of our rationalizations. But it is the gut level that tells the story. Are we relationally flabby, uptight, bitter, despondent, hostile, or selfish? You can be ritually overweight, but relationally starving even within the church.

What, then, does a glad heart look like or act like? The Psalmist said in Psalm 1:1—"Blessed (glad) is the man (heart) who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of the scoffers; But his *delight* is in the law of the Lord. . . . "

A healthy heart is a glad heart which delights in the food for human guidance in God's word. Bible study, to many, does not seem like a "glad diet"; but that may be because too many people look upon it as a kind of spiritual spinach, good for you but not too tasty. Some people tend to think that religion, like medicine, is better the more bitter it is. I don't go along with that notion. Waiting on God does not need to be a drag in order to be uplifting. In fact, it gives you a lift when you are dragging.

Perhaps we find it difficult to pull up to the Lord's table because we are not feeding on God's spirit and life. In religion many tend to chew on a lot of ethical do's and don'ts, some of which are difficult to swallow if not impossible to stomach. Yes, we need this moral celery and carrots in our life diet; but chomping exclusively on these moral fibers can leave us listless and irritable in our faith. We also need the bread of forgiveness and the milk of human kindness. Ethical vegetables need to be balanced with some mystical meat and divine desserts if the heart is to be glad. Joy in one's spiritual life is the first sign of a healthy heart.

The second condition, according to the various translations, is a humble, serious, or generous heart. Let's focus on the last word, generous. For I believe that generosity is the companion of joy in a full heart. This generosity is not so much financial as it is forgiving. It encourages others in a powerful evangelical witness, which praises God and wins the good will of those who need God's saving love. Instead of glad-handing people, we need to glad-heart them by wrapping the interpersonal garbage that poisons our relationships in a "gladbag" of forgiveness. This is what Jesus intended us to do when he taught us to pray: "Give us this day our daily bread," which is to "forgive us our sins as we forgive those who have sinned against us." A healthy heart will do this in joy and generosity.

All this talk about food and eating is meant to make you hungry—as hungry for spiritual delights as for special desserts. We need both. Since we seldom forget to eat, Jesus may have made eating central to our remembrance of him so that we might not forget to meet heart to heart. He reminds us that the hunger we feel may be coming from the soul as well as the stomach. When this is the case, one may never be able to control one's craving for calories and carbohydrates unless one increases one's communion and communication with others and God. Could it be that we have a "weight" problem because of a "wait" problem—that is, we aren't waiting enough on God?

Sound dieting is ignored by most people because they assume a diet means cutting down or cutting out. A diet does not need, however, to be a negative food regimen as this suggests. Some diets claim to be positive in their approach. We who are called to watch and wait spiritually need to revise our diet regimen accordingly. Too much of our religious diet has focused on self-denial and sacrifice, as if this were the only diet Jesus ever followed or recommended for us. Consequently, our life diet in faith has been more of a fast than the feast it was meant to be. Fasting physically has its place when we sense a spiritual separation from our Lord. But union with Christ is always a feast of fellowship to be shared with others.

It is a time, not for cutting down, but for filling up with enthusiasm. It is not a time of abstinence, but of being drunk with the Spirit. The Life diet of God's "wait-watchers" is a feast, not a famine. Those who need and eat in body and soul nurture a glad and generous heart that praises God. ☐

Ed Smith is pastor of the Elkhart City congregation, Elkhart, Ind.

Meditation for a Brethren love feast

by Patricia Kennedy Helman

In an obscure castle in Ireland I came across the ancient emblem of Emmanuel. On a field of silver were two hands—palms forward, a heart, and two feet—all pierced and bleeding. The emblem was called "Five Wounds," and it bore the following inscriptions: under the hands, "Wel of Mercy," under the heart, "Wel of Everlasting Life," and under the feet, "Wel of Grace."

In meditating on the three-fold experience which we share in our traditional Brethren love feast—the feetwashing service, the fellowship meal, and the eucharist—I want to consider briefly our feet, our hands, and our hearts.

"Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel . . . " John 13:5.

Unless our feet are hurting—perhaps we have a corn or our shoes are pinching or gout has invaded our big toe—we seldom give a passing thought to our feet. They are simply very utilitarian appendages which carry us around on our various missions in life. They are capable of moving swiftly, of skipping and dancing and running. They bear us up, but for the most part, we ignore them. Knowing them to be the least beautiful part of our creation we usually cover them up and prefer not to display them too obviously. So it is with some humility that we give our feet over to someone else to wash.

On Christ's part, it was an act of humility when he knelt to wash Peter's feet, and likewise it was in real poverty of spirit that Peter responded, "You shall never wash my feet." He was aware of his own unworthiness, and to give over to Jesus his dusty, homely feet was more than he could do. In re-enacting that poignant scene the Brethren accept an act of humility . . . humility both in performing the act *and* receiving the act. For deep down we would rather others took responsibility for their own feet—and let us take responsibility for ours.

"Lord," said Simon Peter, "not my feet only but also my hands and head!" John 13:9.

I am sure we live in more conscious awareness of our hands than of our feet for they are closer to our heads and more intimately involved with our senses. If any part of our creation could be called ministers, our hands certainly could, for our hands are doers. They create . . . they touch . . . they extend an offering . . . they soothe, but especially they reach out in fellowship.

In greeting one another we extend our hands; in comforting one another we touch with our hands; in loving one another we clasp hands.

As we sit at the Lord's supper we model the fellowship and love that existed between Jesus and the disciples. We say in effect . . . we are brothers and sisters in Christ . . . we share a common life. We are here to be responsible to each other. We are here to be accountable to each other. We are here to be servants of one another.

As we move toward the newness of life available to us through Christ's overwhelming love, let us visualize all of God's children sitting at a great love feast together, reaching out and holding hands in fellowship—a symbol of union with each other in his holy name.

"Let not your hearts be troubled; believe in God, believe also in me" John 14:1.

When we approach the eucharist—that most sacred and solemn moment of our love feast—our minds . . . our wills . . . our intentions should descend into our hearts.

We are taking into ourselves the symbols of Christ's body and Christ's blood. They are symbols which have within them qualities of transformation. What happens in this sacred act is between myself and my God, whose love Christ came to reveal. We have moved from the horizontal level of relationship to each other to the vertical level of our life in God. With open hearts we approach the sacrament, awaiting the infilling of the nature of Christ into our own lives. For our hearts to be filled with his nature, which is love, is a transforming experience. It is an experience which gives every Christian the right and the understanding to say with Paul, "It is not I but Christ who liveth in me."

When our hearts are filled with love that serves, that adores, that returns love to its Source, then we have truly become the great collective community of saints—the body of Christ on earth—even his holy church. ☐

The 'troubles' (and hopes) I've seen

by Ruby Stickel

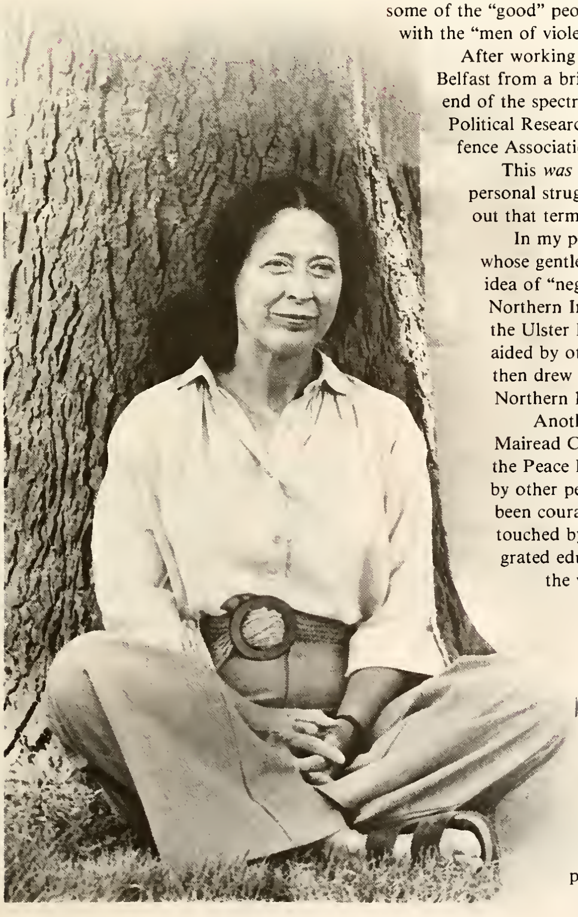
I have spent five of the last seven years in Belfast, Northern Ireland, as a Brethren Volunteer Service worker and have considered it a privilege to work and live with people whom I call my friends.

There is struggle and turmoil in Northern Ireland. The news media keep us well informed—the latest sensational assassination, the bombings, the hunger strike deaths. It is a critical period in Ireland's history. It is easy to despair. But there are positive aspects about the Northern Ireland situation about which the news media say much less, perhaps because these are not sensational news items.

In any crisis area, Northern Ireland or elsewhere, hope comes from those who take the peace initiatives. I know persons in Northern Ireland who have dared to look for new and different approaches to ending the "troubles." There are many such peacemakers and I feel specially blessed to have had personal contact with some of them.

In my first project in Northern Ireland, I knew and worked for Canon W. J. Arlow when he was the executive secretary for the Irish Council of Churches. Since that time the Rev. Arlow has been made Canon for Peace in the Church of Ireland.

One's first impression of Canon Arlow is of an official who strictly follows convention and formality. Yet this is the man who dared to arrange a meeting between church leaders and some of the most wanted Irish Republican Army (IRA) members. In addition, Canon Arlow has been willing to continue meeting with the paramilitary leaders on both sides of the community—at great risk to his life. Not only has he risked his life, but some of the "good" people have condemned him for his willingness to talk to and work with the "men of violence."



After working for a group of clergymen, it was quite an experience to return to Belfast from a brief time in the USA and work for a group at the very opposite end of the spectrum. Upon returning, I worked as the secretary for the New Ulster Political Research Group (NUPRG) which is the political wing for the Ulster Defence Association (UDA).

This *was* a growth experience! I gained so much. Important to me was my personal struggle in defining exactly what it means to be a pacifist, and to live out that term in actual practice.

In my project I worked directly for Glen Barr, chairman of the NUPRG, whose gentle spirit belies his association with the UDA. He originated the idea of "negotiated independence" as a political solution to the problems in Northern Ireland and dared to present and gain support for this idea from the Ulster Defence Association . . . as an alternative to violence. Glen Barr, aided by other members of the NUPRG, spent 18 months in research and then drew up a possible new constitution and bill of rights for the people of Northern Ireland.

Another privilege I had was to work closely with the Peace People. Mairead Corrigan and Ciaran McKeown, two of the founding members of the Peace People, stand out for having dared to explore paths yet untried by other peace movements. Under their leadership, the Peace People has been courageous enough to seek answers to vital issues not generally touched by peace movements, such as the Emergency Powers Act, integrated education, the H-Block Hunger Strike and the direct contribution to the violence in Northern Ireland by the legal forces.

I could continue listing names of people like these who have been willing to stretch themselves, the organizations for which they work, and the people with whom they work, for there are many. And in all cases, they have risked their lives to follow paths of peace.

It is impossible at the present time, and probably will be difficult for years to come, to assess how great an effect persons like these will have on the eventual solution to the "troubles."

I feel good about having worked in Northern Ireland under Brethren Service, an agency which has also dared to take up the challenge of exploring unknown paths in the search for peace. ☐

Ruby Stickel of Wakarusa, Ind., is a member of the Baugo congregation.

Clasping hands

At Kirchentag, the massive Protestant Church Day held in June 1981 in Hamburg, Germany, the dominant concern was the threat of nuclear war. More than 70,000 of the participants demonstrated against the stationing of a new generation of NATO missiles in Western Europe and called for the elimination of all nuclear weapons.

Christian groups in other European countries also are forging bold initiatives for peace. They discern from the gospel the mandate for solidarity and action.

For 35 years Brethren Service has helped shape the movement for peace and nonviolence in Europe. The continuing exchange of faith understanding and people is witness to that powerful testimony of Ephesians 2:14—"Jesus Christ is our peace, who has made us both one, and has broken down the dividing walls of hostility."

Europe is a continent divided for centuries by language, politics, religion, a horizon on which the dark clouds of massive destruction hang low. It remains an arena for Christian mission today, especially for movements of peace and justice and renewal.

Europe is home to a society where religion increasingly is pushed to the edge—by atheistic doctrine in the East and by widespread indifference in the West. In this milieu, the Christian witness is strengthened by churches clasping hands in common mission.

Church of the Brethren personnel are engaged in the following ministries in Europe:

1. **Belfast, Northern Ireland.** Linda Bucher and Doug Overlock, The Open College, assistant directors. Nancy Kintner, Family Centre, general staff. Peter Hubmann and Anne Reinhardt, Shankill Ministry, youth workers.
2. **Downpatrick, Northern Ireland.** Jerry Crouse, Glebe House, general staff.
3. **Trosly-Breuil, France.** Gail van Kampen and Greg Wintz, Community of L'Arche, working with the disabled.
4. **Laufdorf, Germany Federal Republic.** Jay and Deborah Beuoy and Deborah Chappell, Church and Peace, support staff.
5. **Berlin, Germany.** Phil Landis, Evangelisches Gemeidezentrum, youth worker. Kristin Flory, Akton Suhnezeichen, planning Germany's Peace Week emphasis.
6. **Stirling, Scotland.** Conni Nafzinger, Holiday House, ministry to emotionally disturbed people.
7. **Geneva, Switzerland.** Dale Ott, director of Brethren Service in Europe. Mark and Lou Bitz, agriculturalists, in transition.
8. **Skierniewice, Poland.** Randy Flatten, Research Institute of Pomology, English teacher.
9. **Warsaw, Poland.** Diane Woody, Agriculture University, lab assistant.
10. **Olsztyn, Poland.** Carol Christian, Agriculture University, English teacher.
11. **Lublin, Poland.** Lyle Lichty, Agriculture University, English teacher.

(Six other projects frequently served by Brethren in Europe are indicated on the map by solid squares.)

In addition to Brethren volunteers serving in Europe, there are currently 10 European volunteers serving on projects in the United States: Joachim Engel, West Germany; Marc Kuyper, Netherlands; Wilma Manders, Netherlands; Ueli Merz, Switzerland; Jean-Pierre Nussbaumer, Switzerland; Iris Rotzoll, West Germany; Jon Siverts, Norway; Daniel and Line Trinkler, Switzerland; and Ton van Veghel, Netherlands.

Other Europeans in the United States are 57 Polish agriculturalists engaged in study and research through the Brethren/Polish Agricultural Exchange program.
—Howard E. Royer

Howard E. Royer is director of interpretation on the General Board staff.

Deborah Beuoy

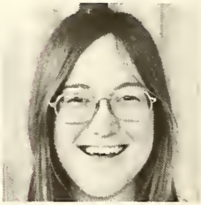
Jay Beuoy

Jerry Crouse

Randy Flatten

Nancy Kintner

Phil Landis


Conni Nafzinger

Dale Ott

Gail Van Kampen

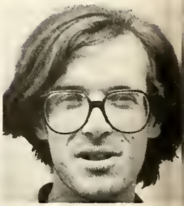
Greg Wintz

Joachim Engel

Marc Kuyper

Wilma Manders

Ueli Merz


Jean-Pierre Nusbaumer

Mark Bitz

Linda Bucher

Carol Christian

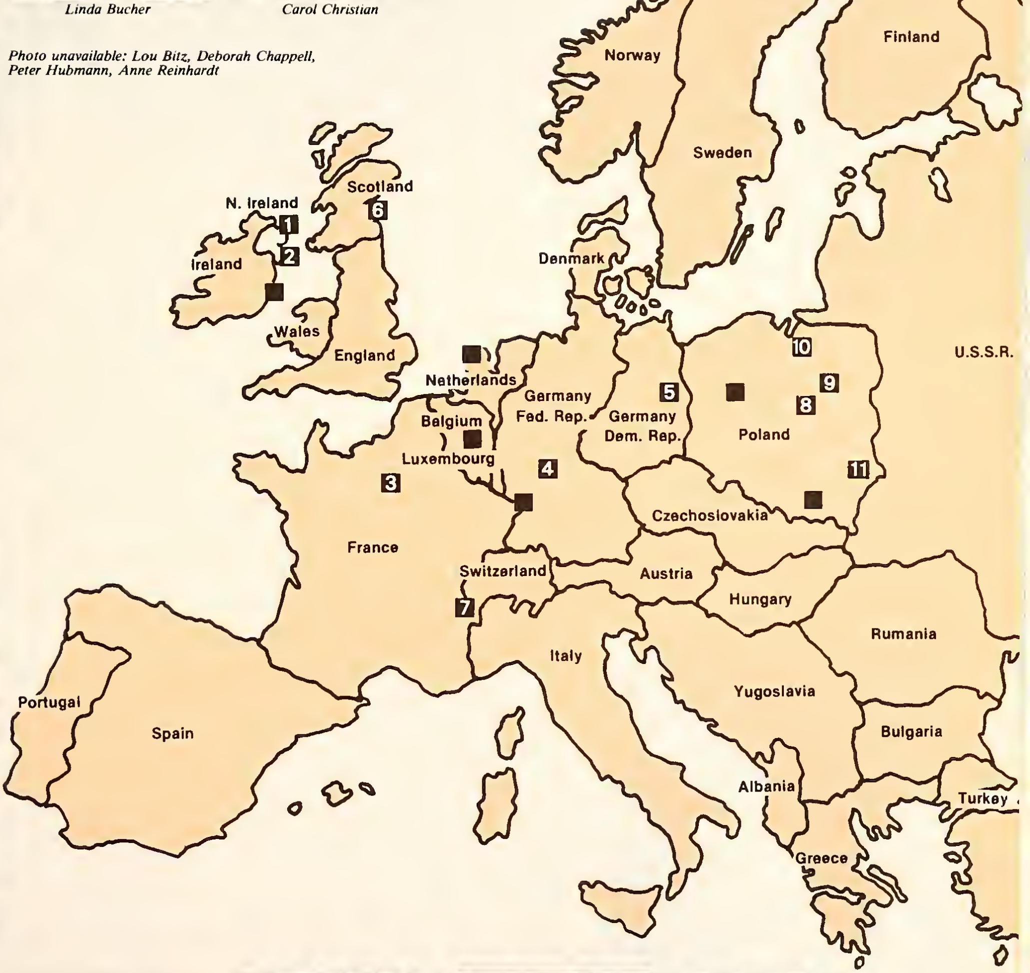
Photo unavailable: Lou Bitz, Deborah Chappell, Peter Hubmann, Anne Reinhardt

Kristin Flory

Lyle Lichty

Doug Overlock

Diane Woody



Finland
Norway
Sweden
Scotland
N. Ireland
1
6
2
Ireland
Denmark
Wales
England
10
U.S.S.R.
Netherlands
9
5
Germany
Fed. Rep.
8
Germany
Dem. Rep.
Belgium
Poland
Luxembourg
4
11
3
Czechoslovakia
France
Switzerland
Austria
7
Hungary
Rumania
Italy
Portugal
Yugoslavia
Spain
Bulgaria
Albania
Turkey
Greece

Iris Rotzoll

Jon Siverts

Daniel Trinkler

Line Trinkler

Ton van Veghel

Yvonne Dilling:

Accompañando al Pueblo

Since last December Yvonne Dilling has been accompanying the people in Central America. For most of that time she has been working among Salvadoran refugees in Honduras—people who have fled the repression of the Salvadoran government. A member of the Beacon Heights Church of the Brethren in Fort Wayne, Ind., she has had a long interest in Latin America. At Manchester College she majored in peace studies with concentration on Latin American issues. Her concerns led her to Washington, D.C., after graduation to work on Central American issues with a human rights group. Along with 11 other Brethren she has been a guest of the Iglesia Cristiana Pentacostal in Cuba, in a faith sharing exchange as one part of the Misión Mutua program. This past summer she returned home for several weeks to promote awareness of the struggle of *el pueblo,* the people of El Salvador. She now has returned to Honduras.

Interview by Mark Mitchell

Yvonne Dilling

Yvonne, what kind of work are you doing with the refugees and for whom do you work?

I work as a volunteer for Cáritas, an international Catholic relief organization. We work in coordination with a Protestant Emergency Evangelical Committee (CEDEN), which is closely related to our own Church World Service. Other groups include a small Mennonite congregation; and Doctors Without Borders, from France. All of our work is under the administration of the United Nations High Commission on Refugees.

I work primarily on an education project for the refugee children. We have organized simple schools taught by adult refugee volunteers. We also have a milk project to distribute a glass of milk to each child daily. While we do the major relief work to provide food, shelter, and health care, we're also trying to initiate development projects such as vegetable gardening, handcrafts, and the schools.

What is life like in the refugee area? Are you and the refugees in danger?

The basic danger is that the Honduran military and populace in general are not sympathetic to the refugee work. At one time the soldiers were so inexperienced and young, so brainwashed by anticommunist propaganda, that they were dangerous. But now the soldiers working in the border area, where our camp is, are much more sophisticated. The greatest danger to the camp as a whole is from ORDEN.

According to the US press, the Salvadoran government forced ORDEN to disband some time ago.

We have ORDEN people coming in all the time. ORDEN stands for the Organization for National Democracy. It is a right-wing paramilitary death squad. Members come to the camp dressed in civilian clothes, but they are armed. We know who they are because the refugees go nuts; they know the ORDEN people. They say, "He's Captain so-and-so from such-and-such town; he's been with ORDEN for years. He's responsible for the killing of my cousin, my wife, and my six kids."

For example, four men from ORDEN

came into a camp and said that the father of some of the orphans living there had sent them to find his children. Their mother had been killed and they were with their grandparents. When the children saw one of the men, they wouldn't go near him because he had killed their mother. We have to do a lot of negotiating to protect the refugees and, of course, we'd never let them take children out of the refugee camp.

ORDEN has succeeded, however, in taking adults out of the camps. It's very clandestine. A Honduran soldier and someone from ORDEN will just walk through the camp, and the ORDEN person motions with his head at different people but leaves without doing anything more. During the night these people disappear. We protest to the military authorities, sometimes they promise to investigate. More often they accuse the refugees of being guerrillas, thieves, and liars. We feel powerless against the Honduran authorities in such situations.

We've heard reports that at one point you were under machine-gun fire while trying to help children cross a river. What happened?

On March 18, very early in the morning, a Honduran peasant knocked on our door with news that a large group of Salvadorans was crossing into Honduran territory near his village. The Salvadorans were fleeing their homes and villages after three days of heavy bombing and ground attack by the Salvadoran National Guard. They needed medical attention and food provisions urgently.

Since I'm an emergency medical technician I left immediately with a coworker to hike to the village nearest the border. Along with a doctor and nurse we tended wounded most of the morning and into the afternoon. The wounds were mainly caused by flying shrapnel and other debris from explosions. Under a tree only half a kilometer from the border we waited to assess their needs and send them on.

By mid-afternoon the number arriving had dwindled considerably, but each time we asked if there were more the peasants responded, "Oh yes, hundreds, maybe thousands." When we asked why the slowness, they explained that the actual border is the River Lempa, quite wide and deep with a fast current. Only five people had been swimming all the others across—mostly small children.

Yvonne Dilling works in a refugee encampment (above), along the Salvadoran/Honduras border, where 3,500 of the 10,000 refugees in this area have come to escape death.

> *"I'd never been near gunfire before. There is something bitterly demonic about it—the sounds and explosions, then the wounded and dead."*

I decided to go down to the river and help, knowing it was very dangerous but thinking of the children who might not arrive to safety without assistance. Just as I began the short descent to the river bank a priest and a seminary student, both also refugee workers, arrived.

The river banks looked like photos we've all seen of the rivers of India—crowded with half-naked bodies, spots of bright clothing scattered among the people. There were indeed thousands crowded right to the edge of the other side, frantic to be the next across. We began swimming them across on our backs. Someone had tied a strong rope across for help, and we needed it for the rapid current.

We had been swimming maybe an hour when a helicopter appeared over a hill and headed toward us. Everyone ran for cover.

We were pushing children out of sight under large boulders. The helicopter began to machine gun the river banks—first the Salvadoran side, then the Honduran side. It also dropped some kind of rocket. The gunfire continued maybe 15 minutes, then the helicopter flew away.

Everyone immediately moved back to the river. We swam maybe another half hour or hour and then the helicopter returned. That time I was caught on the Salvadoran side. Again we all ran for cover but there was little available. I huddled under a tree with 30 or so others. Two naked children climbed on my lap. The helicopter made pass after pass, on each side of the border. It would come down low, a soldier would look out the open door, then it would turn around, gain altitude, and begin artillery fire again.

I'd never been near gunfire before. There is something bitterly demonic about it—the sounds and explosions, then the wounded and dead. We saw a little boy fall into the river with blood streaming from an arc of bullet holes across his back.

I thought we would all die. I remember thinking that in the eyes of God my life was no more precious than the lives of those innocent Salvadorans. I also thought about the US military aid which had paid for that helicopter and ammuni-

"Everything about their lives is violent. All their attempts at peaceful resolution have been met with extreme violence and repression."

A Salvadoran mother and child (above) are recipients of aid in Yvonne's camp.

tion. I thought about the US tax dollars. There I was a recipient. Somehow only a few were killed.

I know that you have studied liberation theology. What is your understanding of this theology?

Theology of liberation is a way of reading the Bible from the perspective of the oppressed. From that perspective you understand more clearly that God is a liberator, a God of justice. The Old and New Testaments are one continuous epic of the people of Yahweh working toward their full liberation.

Key to liberation theology is the definition of sin. God wants us to be full humans in every sense of the word. Any experience that helps a person to be more fully human, that is what God is all about. Sin is anything that takes away from being fully human or impairs that or, in fact, tramps that down. So malnutrition and starvation are societal sins.

Many of us struggle with this theology because it seems to say that it is all right for our sisters and brothers in El Salvador to kill their oppressors.

I struggle with this, too, coming from the historical, Brethren perspective of New Testament pacifism. Liberation theology is *action* theology. The encounter with God requires response, action. To recognize one's oppression and the oppression of brothers and sisters, yet do nothing about it, is a sin. Not to try to be all that God intends is a sin. Therefore many Christians in Central America say that they take up arms out of love for the oppressor.

The Central American people are not violent by nature. We must begin by recognizing that violence is a given. Everything about their lives is violent: the military dictatorships, the infant mortality rates, the hunger, the landlessness. As in Nicaragua, the people of El Salvador have tried every possible means to bring about social change. They've tried going through the channels supposedly provided by the government. Elections have been tried, organizing in unions has been tried, negotiations have been tried, civil disobedience, too. But all attempts at a resolution to the problems have been met with extreme violence and repression.

I think that we Brethren and most middle-class North Americans have largely ignored the biblical reality that the rich do not give up their wealth willingly. Their riches have to be taken from them. The Pharaoh of Egypt is an example of that.

The concept of the Jubilee Year was another acknowledgment of this fact. No matter what commandments were laid down in stone, societal goods became more and more unequally distributed. Every 50 years they needed to be redistributed. But it was never carried out—the rich wouldn't let go. The fact that Jesus proclaimed the Jubilee Year, as recorded in Luke 4:18, was about the most threatening thing that he could have proposed.

Liberation theology teaches that to pray for *my* daily bread is a very selfish thing. However, my brother's and my sister's bread is a legitimate concern. How do we answer the question: "Am I my brother's keeper?" I cannot be satisfied with my full belly as long as my sister or brother does not have a full belly. As long as I am satisfied while somewhere in the world another Christian is not, that is sin.

Is there room in liberation theology for a nonviolent posture? Do you sense, for example, a concern for nonviolent action among the liberation forces?

Yes, I do sense notable advances toward a nonviolent struggle, but many Latin Americans are not there yet. The oppressor has determined that social change will be violent and costly. Many Latin Americans state that there can be no comparison of the violence of the right with the violence of the people's resistance.

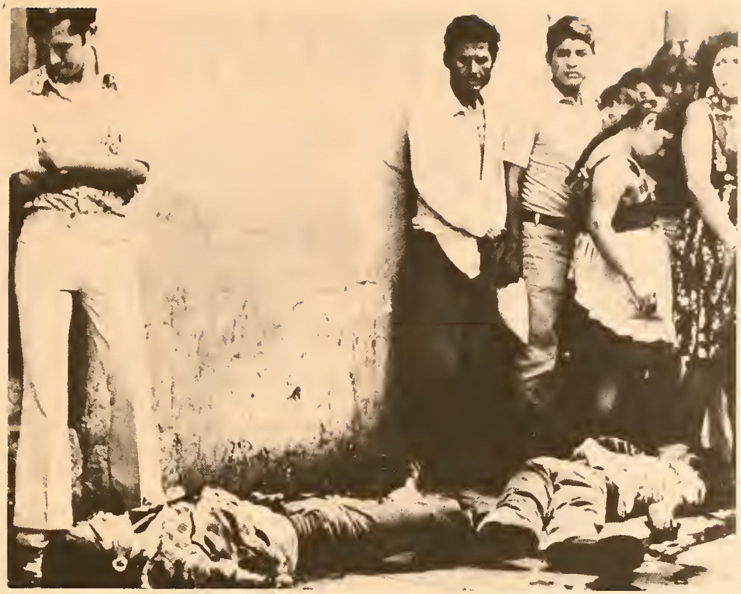
You can see evidence of nonviolent discipline in the Nicaraguan revolution where the revolutionary Sandinista troops showed mercy to the defeated government forces.

In El Salvador, it is always the National Guard and right-wing death squads that are responsible for the massacres, torture, and mutilations. In the refugee zone, I have often translated for foreign journalists the testimonies of the people. I've listened to hear anyone testify to witnessing the liberation forces participating in massacres, torture, or other acts against civilians, and I have never heard one.

They are disciplined and have extremely high moral values. They don't slit open a pregnant woman and tear out the fetus because they think she is a guerrilla hiding weapons. They don't throw babies into the air and receive them with the ends of bayonets. But thousands of such atrocities have been documented against the government forces. It is the government supported by US military and economic aid and *Los Catorce,* the Salvadoran oligarchy, that commits the atrocities.

The Reagan administration and many others in the US have used words like "communists," "Marxist guerrillas," "insurgent forces," and "leftists" to describe what you refer to as the liberation forces, the people, *el pueblo* in Spanish. How do you respond to this?

Let's make a simplistic but helpful comparison between the civil war in El Salvador and our own war for in-



Frightened Salvadorans huddle against a building near the bodies of two who were slain while attending the funeral mass for Archbishop Romero in San Salvador.

dependence. George Washington would be the commander of the "guerrilla forces." Purchasing arms from France would be "external communist aggression"; Paul Revere, a guerrilla spy.

The former US ambassador to El Salvador estimated that 80 percent of all Salvadorans support the "leftist opposition." Doesn't that tell us anything about who's who?

El Salvador does not have a democratic government in power. So it's not as if the people are rejecting democracy and fighting for a communist government. They simply want to be free and to live, rights denied them by their present government.

Some have said that a Christian cannot be a communist. Do you believe that is true?

Our friends in the Iglesia Cristiana Pentacostal in Cuba say that's not true. There is an element of atheism in communist thought, but it's not the central, overriding theme.

I think one of the most important things for US Christians to do is to study and understand other social and economic systems. We run around scared to death of communism, yet few can define it, outline its basic tenets, or explain it to anyone else.

You're 26 years old; you've been active in the church all your life. How have you arrived where you are today?

I feel strongly that my decision to "accompany the people and to learn from them," to quote El Salvador's martyred Archbishop Romero, comes out of my rearing in the Church of the Brethren. Early on, I was taught about justice and peace.

I remember when the resistance to the Vietnam War was at its height, I got permission to leave school to go to the trial of a friend from my own congregation who had refused to register for military service. The seeds were planted then.

In college I studied about conflict resolution, violence, societal sources of conflict, and the role of the church. I had two very important Latin American cultural experiences which laid firmer foundations.

The most shocking experience for me was my move out of a small town into an urban setting—a poor, Hispanic and black neighborhood in Washington, D.C. I gradually came to realize that my concern for simplicity of lifestyle was not out of identification with the poor but out of a personal Brethren piety, personal cleanliness and holiness. I was trying to be sure I wasn't caught up in the "evil of the world." I wasn't concerned with sharing my resources with the poor so that they could have a better life.

Then I came to know Christians from Latin America who were involved as Christians in the struggle for their people's liberation. I met North American Christians with similar interests, many Catholics and Protestants with a history of mission work. I began to experience the liberation theology which I had studied at Manchester. Through worship and reflection with those brothers and sisters, I learned how a person's social and political realities, life around them, affects the way they interpret the Scriptures.

Our own culture, very definitely affects the way that we read the Scriptures. In Washington I had my baptism in the Bible from the perspective of the poor. From that perspective most of the Good News of the gospel is, in fact, bad news for the rich.

Yvonne, while in Honduras, where do you turn for spiritual renewal and nourishment?

Whenever I am down and need a lift, I visit the refugees. They have such hope, such strength. Worship services with the refugees are very moving. The Spanish word for Savior is *el Salvador,* the same as the name of their country, and they often expand on that theologically. Jesus, the suffering servant, very definitely bears the weight of our wrong in their country.

The Salvadoran people are a beautiful people. They are determined that no amount of oppression or violence will keep them down. No matter what their oppressors do, they will persist out of their need to be obedient to God. They simply do not know how to give up; struggle is all they've known their whole life. Where the people are determined to overcome, they will overcome. ☐

Proclaiming liberty to the captives

> *"Along with our opposition to militarism and to creedalism, religious openness is one of the central and oldest markings of the Brethren. Accordingly, when we confront an understanding of the Christian faith as new and as foreign as liberation theology, our tradition calls us to extend at least an initial sympathetic hearing to its cry for justice and to its witness under persecution."*

As Brethren continue their involvement in ministries in Latin America, and as they react to political and social unrest there, they hear references to "liberation theology." This interpretation of the Christian faith, as it relates to injustice and oppression in developing nations, does not coincide on all points with traditional Brethren, Protestant, or Catholic belief. Is it a dangerous heresy to be disavowed and avoided? Or is it a fresh look at the gospel from which we can gain new theological insight?

Two Brethren writers here discuss liberation theology from different viewpoints. Harold S. Martin describes the dangers of the new theology. H. Kendall Rogers calls for an examination of it to locate common ground. The articles are reprinted in abridged form from the October 1980 Bulletin of the Peace Studies Institute *of Manchester College. For copies of the complete articles, direct your requests to the Peace Studies Institute, Manchester College. North Manchester, IN 46962.*

Liberation theology: Fallacies & infidelity

by Harold S. Martin

The message of liberation theology is clear. Salvation is liberation from injustice and every form of exploitation that prevents persons from being "truly human." The "salvation" is not defined by liberation theologians as personal liberation from sin, but rather liberation from oppression and social inequalities brought on by political and social structures, which must be overthrown.

Liberation theology has become the current international ethic for churchmen. Under the name of "the church" and in the name of "social justice," church leaders are out to free the world of imperialists who have constantly disregarded human rights and have championed racial discrimination. Liberation theologians are convinced that socialism is the necessary precondition for the construction of a just and humane society.

How does the theology of liberation relate to the word of God? Are its basic tenets true to the Scriptures? How shall we view the movement in light of basic Bible principles?

Interpretation of scripture

The liberation theologians nearly always select themes like the account of the Exodus from Egypt and the Luke 4 passage telling about Jesus "preaching deliverance to the captives . . . and to set at liberty them that are bruised" (Luke 4:18). This obscures the fact that liberty is not the central theme of the Christian faith. And these theologians consistently omit themes such as justification and sin, sanctification and holiness, and the second coming of Christ.

The Gospel accounts are sometimes stretched by the liberationists to the point of portraying Jesus as one who was tolerant of violence when used against injustice (for example, the temple-cleansing incident). Thus during the time of transition, during the overthrow of repressive structures, the oppressed are exempted from inhumanity and brutality. No sense of evil is coupled with such violence. It is quite evident that there is among liberationists a deliberate twisting of biblical concepts to suit a set of theoretical political principles.

Meaning of salvation

Salvation according to the Bible relates to our life in the world, and to our eternal destiny. Gustavo Gutierrez, a leading writer on liberation theology, talks about salvation, but it is defined in terms of building the new society. Conversion is a commitment to help the political task of humanizing life on earth, thus the advocates of liberation theology teach that salvation comes through politics.

The liberation concept of salvation is defined in collective terms to the virtual exclusion of individual redemption. Liberationists frown upon using the phrase, "accepting Christ as personal Saviour."

Faithful Christians down through the years have strongly objected to any interpretation of salvation that claims to be biblical, and yet obscures our need to be saved from sin through faith in the atoning blood of Jesus Christ.

Sinful nature of humanity

Jesus teaches that we are born with an evil nature and with propensities toward iniquity. Liberation theologians say that sin is the result of a bad social and political system, and thus the overthrow of the oppressive structures is the primary goal of the new theology.

Mission of the church

The liberation theologians show practically no appreciation for the church's role as the proclaimer of the unsearchable riches of Jesus, nor of its missionary mandate to win people to Christ. The mission of the church is described exclusively in terms of political liberation.

According to liberation theology, the "church" is the community of all those willing to participate in the struggle for liberation, and not a community of those who have been reconciled to God through faith in Jesus Christ. But from an evangelical point of view, there is no way such a concept can be squared with the Word of God.

Teaching on adversity

The positive values of suffering, martyrdom, and "the cross" in the Christian experience are overlooked or minimized by liberationists. The beatitude of the reviled and persecuted (Matt. 5:11-12) becomes instead the battlecry of liberation.

Concept of equality

An unavoidable contradiction exists between liberty and equality. For a person to be completely free, inequality will develop since the more enterprising individuals will gain advantage. On the other hand, if persons are completely equal, the liberty of the more able must be so curtailed as to be nonexistent.

Excessive inequality does reach heaven (as it did when Israel was in Egypt), but some measure of inequality is inescapable. God did not endow us equally. There will never be complete equality on this earth, and perhaps not in heaven either (Luke 12:48).

Jesus gave the parable of the talents, which indicates the justice of inequality. Jesus' parable does not contend that all should have received the same talents, but only that those who received more would have more expected of them.

Concept of violence

The concept of violence is central in the theology of liberation. Liberationists hold that violence is sometimes necessary to achieve the desired goal. The oppressed sometimes need to show hostility toward the landlord, the business leaders, and government officials. The overthrow of the present order seems to be the only alternative. The church becomes a fomenter of dissatisfaction, revolution, and strife. The liberationists are optimistic about solving life's problems by means of a politically re-created society. Liberation theology defends armed intervention by an oppressed population against its oppressors.

Role of poverty

Poverty plays an important role in the theology of liberation. The theologians say that "the poor" are "the privileged recipients of the gospel." But to make such a statement is to ignore repeated biblical declarations that God is no respector of persons. Those attending Christ's birth included both humble shepherds and wealthy wise men.

Connection with Marxism

The theology of liberation is the logic behind social activism. There is an obvious connection between liberation theology and Marxism. The world is understood in terms of the class struggle. Revolution is certain. Lenin's theory of imperialism is accepted overwhelmingly. However, most liberation theologians prefer "socialism" to "communism" because they see the Soviet Union as an equally exploitive great power. The Latin American liberationists have reinterpreted Marxism in Christian terms, and given their movement a Christian theological base.

The destitute and oppressed look to God as the only true Liberator. The "consolation" of Israel (and of the nations) — is a baby in the arms of aged Simeon (Luke 2:25), and not a bomb in the hands of an African or Latin American guerilla. God's program for the liberation of the wretched of earth lies in the hands of the nail-scarred "wretch" of Calvary. ☐

Harold S. Martin is co-pastor of the Pleasant Hill congregation near York, Pa., and editor of the BRF Witness, *the newsletter of the Brethren Revival Fellowship, in which this article originally appeared.*

Liberation theology: Foreign but familiar

by H. Kendall Rogers

All of Brother Martin's allegations are dangerously misleading; none encourages us to listen to the liberation theologians themselves. The conservative Protestantism that Brother Martin preaches and which is now popular in the United States has developed under conditions very different from those in the Third World. If we assume this Protestant theology is the

CENTRO COMERCI
TEL 22-0037

Many liberation theology critics quickly raise concern about the use of violence in revolutionary change. But Third World Christians recognize another kind of violence, institutional violence, which North Americans like to pretend does not exist.

only correct expression of the Christian faith and if we use only its ideas to understand liberation theology, then we cannot help but misinterpret the Third World movement. We shall fail to appreciate the Christian traditions out of which the movement has grown and the violent conditions under which it now suffers. Since examining all of Brother Martin's statements about liberation theology would surpass the limits of this article, I shall concentrate on five central issues: the use of the Bible, the role of God in history, the use of violence, the nature of the church, and the use of Marxism.

Use of the Bible

Brother Martin maintains that liberation theology misuses the Bible. Surely we cannot doubt that the Exodus event formed the basis of Hebrew faith and that the New Testament church understood Jesus Christ in light of the Exodus story. And the Exodus of Israel from Egypt was not just a "spiritual" liberation. According to scripture, God did not merely renew the Hebrews' spiritual strength to bear their slavery more nobly and to serve their Egyptian masters more willingly. Rather, God broke their chains and led them to freedom, to a new life of social, economic, and political justice.

The disagreement between Brother Martin and the liberation theologians is not really over the correct use vs. the deliberate misuse of the Bible. Rather, the real debate concerns the valid method of interpreting the Bible. Brother Martin seems to suspect this, for at one point he says the liberation theologians "use the word 'salvation' but do not teach biblical salvation as it has been historically defined."

Over the nearly 2,000 years of Christianity there have been many definitions of our faith. Each of these often sharply differing theologies represents the attempt of one group of Christians to understand its faith in its own historical context. The works of Luther and Calvin constitute two such attempts. Modern-day theological conservatism, an adaptation of classical Protestantism, represents still another.

As we learn more about both the New Testament church and the later historical theologies, we can see the difference between particular theologies and the faith of the biblical peoples. True "biblical salvation" (as with the other elements of the Christian faith) differs radically from how "it has been historically defined." We are forced to choose: either the faith as understood by the early church or else the theology of some later Christian group or leader—Martin Luther, John Calvin, or Billy Graham.

Protestant conservatives often see no need to choose. They believe that their own theology, in fact drawing heavily from the ideas of Calvin and classical Protestantism, is a biblical understanding of the faith. In contrast the liberation theologians emphasize the choice. They seek to read the Bible as it was written by God's people, inspired by God's word.

God's Role in History

Can we allow the liberation theologians to believe that God entered human history in order to change it, that Jesus Christ actually established God's kingdom on earth, that human beings can experience both love of neighbor and reconciliation with God in this life? According to conservative Protestantism, we cannot.

Conservative Protestantism teaches that God did enter history in Jesus Christ but not in order to change history, not to end sin in this world, not to bring about salvation in the sense of social, economic, and political liberation. It teaches, rather, that God entered history that one time in order to grant us reconciliation in the next world—in the next life beyond society and politics, beyond history, beyond the grave. God and human history cannot be reconciled; we do not find God in this world.

We need to consider the possibility that perhaps God is working in history still today, working to bring about the divine will through the sacraments, through the life of the church, or even through

(Continued on page 28)

by Ralph G. McFadden

Celebrate the 3,387

For a group of young people touring the General Offices of the Church of the Brethren, I tried an experiment. It proved so successful that I continue to use it with tour groups and with congregations and districts that I visit.

The experiment is actually an on-the-spot surprise quiz. I ask 10 or 12 questions about the program of the denomination. Perhaps, as you read these questions, you would be willing to try your own answers. (Answers are at the end of this article.)

a. As of Dec. 31, 1980, how many congregations and fellowships were there?

b. How many districts are there in the denomination?

c. As of December 31, 1980, how many members were in the denomination?

d. How many homes and hospitals?

e. How many camps?

f. How many church-related colleges?

g. What was the size of the budget of the General Board in 1980?

h. How much money was given for emergency and disaster relief in 1980?

i. How many members did we baptize into the Church in 1980?

The answers of the people vary a good deal. Usually there are people who know how many congregations there are, how many districts, how many members, and usually there is a fairly close guess or two on the number of camps and homes and hospitals. Understandably people are not very knowledgeable about budgets.

I find it significant that the answer to how many members have been baptized varies tremendously and is usually far off the mark. For example, in a recent district meeting, I asked the delegates to the district conference, "How many members did we baptize into the Church in 1980?" One person answered "325," another "600," another "40," and another "not enough." Most of the crowd was very surprised when they discovered that, in our congregations in the United States and Puerto Rico, we baptized an average of 4,181 people per year over the 10 years 1971-1980. In the last four-year period, the average has been 3,387.

Why is our perspective so gloomy when it comes to baptisms? We are increasingly concerned about diminishing membership. I understand that. But why is it so difficult for us to identify the positive aspects of who we are and what we do? Why can't we celebrate the 3,387?

I am also bothered by the feeling that perhaps we are embarrassed to be members of the Church of the Brethren—and I think these things are related. Some of us, when asked what denomination we belong to, reply somewhat defensively, "Well, I belong to the Church of the Brethren—it's one of the smaller denominations." Or, "The Church of the Brethren—I guess you haven't heard of it."

Occasionally, when I have worked with board retreats, I have taken time to have the congregation list all the events and activities they have participated in over the past year. Time and again, after the exercise is finished, people are astounded at what they have been accomplishing. They are pleasantly surprised with the breadth and depth of their ministry. As persons report on congregational, community, and statewide activities, the tone of the meetings take on joy and celebration.

Perhaps we feel embarrassed about who we are or uncertain of the significance of our involvements because we feel that it is inappropriate to positively identify our ministry. We have been taught that pride is a sin, and that humility is a virtue. We may actually hold back from telling others of the excitement we feel about our own church and its warmth and spirit. Enthusiasm about who we are and what we are doing is contagious.

I remember so clearly a couple in one congregation who shared (testified?) during worship about how good it was to be a part of a caring, warm, reaching-out congregation. I can point to at least two other families who were attracted to the congregation by that couple's enthusiasm. I think that it pays us, as individuals and as congregations, to identify the good things and then share those with others.

It is interesting that the authors of some church growth material note that the newer members of a congregation are the best evangelists. Perhaps they are good at evangelism because their faith is still enthusiastic and contagious. Perhaps our enthusiasm is, in part, watered down as we struggle with the problems of the church, noting its weaknesses, and forgetting its strengths.

I hope that we will learn to tell others of the significant witness we have as a peace church, the deep concerns we feel for the human rights of all persons, our heritage that helps us understand the issues of simplicity, the fear of war, and the constant threat of oppression. I hope we will continue to share the love of Christ with others.

We can be positive about our heritage.

We can rejoice when we are carrying out significant ministries.

And we can celebrate the 3,387! ☐

Answers: a) 1,063. b) 24. c) 170,839. d) 25. e) 36. f) 6. g) $3,518,474.77. h) $389,313.13. i) 3,421.

Ralph G. McFadden is executive of the General Board's Parish Ministries Commission.

ADVENT AND CHRISTMAS

O come, O come, Immanuel. Advent is the time when we recognize anew that Immanuel, God-with-us, came into the world years ago and comes into our lives and our world today. Advent gives us a gift—a time to recall Christ's coming and prepare ourselves for his coming. Advent is not a time for quietly waiting—it is a time for happy and joyful preparation, a time of anticipation and expectancy.

As families, as church school classes, and as the congregational family, we celebrate the Advent and Christmas season. These resources can help us experience this season in meaningful ways; all are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120, unless otherwise noted.

At Home

For families with children, *On Our Way to Christmas—A Family Activity Book for Advent*—by Mary Phraner Warren, will be an exciting resource to use during Advent. Each day from December 1 through Christmas Day, the family time begins with a simple story which can be read aloud by children. A related craft activity follows—making wrapping paper, an advent worship book, a creche, bird treats, Christmas candles. These activities also reach beyond the home, as families make tray favors for nursing homes or hospitals, invite lonely persons to dinner, and make gifts for others.

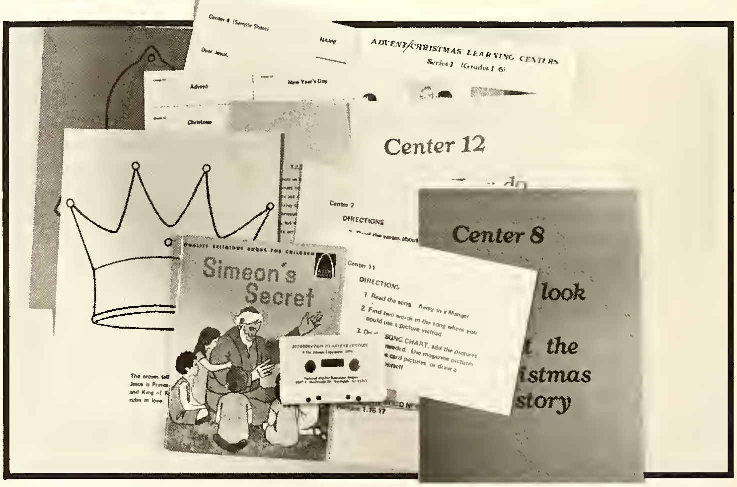
Beautifully illustrated, *On Our Way to Christmas* will appeal to many families and help them celebrate with joy Jesus' birth. (Augsburg, 1980, 31 pages, paperback, $3.50)

At Church

One of the most complete and helpful collection of Advent ideas is *Teaching and Celebrating Advent* by Don and Patricia Griggs. Their suggestions come from years of celebrating this season and have been tested in family, in the classroom, and at church. Excellent ideas for both older and younger students will delight parents and teachers alike. Plans for Advent workshops for teachers will be appreciated by those responsible for teacher-training events. Illustrated craft activities, family devotions for the four Sundays in Advent, and a child's Advent calendar (including patterns) add to this book's appeal. An invaluable aid for both home and church. (Abingdon, 1974, 61 pages, paperback, $4.95)

Preparing for the Messiah, by Doris Williams and Patricia Griggs, is a thoughtful, well-organized workbook for church school teachers and planners. Four major sections illustrate the versatility of this resource: Teachers Prepare, Children Prepare, Youth Prepare, and the Congregation Prepares. An excellent bibliography of books, filmstrips, tapes, and films is also included.

The section for teachers can be used for individual study, by teaching teams, or as the basis for teacher-training workshops. Teachers, superintendents, nurture committee members, and pastors will appreciate suggestions for emotional and spiritual preparation for Christmas.



In the children's section, suggestions for four class sessions for the Sundays of Advent are given. Three programs for youth fellowship meetings will be appreciated by youth program planners, and an all-church Advent Festival will aid the congregation in its celebration of the coming of the Messiah. (Abingdon, 1977, 60 pages, paperback, $4.95)

In Learning Centers

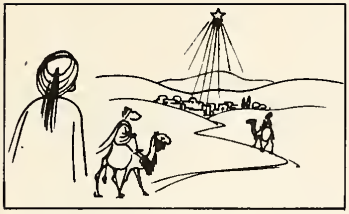
National Teacher Education Project has produced an exciting teacher-learning aid: *Advent/Christmas Learning Centers,* Series 1 (Grades 1-6) contains materials for assembling 12 learning centers to be used throughout Advent. They may be used in primary or junior classrooms, in a nongraded setting for all elementary-age children, or for a special family celebration or intergenerational event.

Included in the packet are title placards for each learning center, instruction cards for students, stand-up easels for the placards and cards, folder with basic instructions, and a cassette which introduces the Advent centers.

Learning centers titles include: Advent is a Time to Prepare! . . . a Time to Help Others . . . a Time to Wait . . . Let's Make Symbols for Christmas and Advent . . . Read About Christmas . . . Make Cards to Send to Others. Visually attractive, with challenging and stimulating ideas for both students and teachers, this resource offers many joyful learning experiences for the Advent season. (Order from National Teacher Education Project, 7214 E. Granada Rd., Scottsdale, AZ 85257, $29.95.)

With Joyful Song

Many teachers will welcome a new book by the Brethren House team—Phil Lersch, Jean Lersch, and Bonnie Munson. *Christmas Hymn Activities, Volume I* offers learning activities related to six



Christmas hymns: "Joy to the World"; "O Come, O Come, Immanuel"; "O Little Town of Bethlehem"; "Hark! The Herald Angels Sing"; "Angels We Have Heard on High"; and "Angels from the Realms of Glory."

The authors suggest that because of the valuable theology of these hymns, this study need not be limited to Christmastime only—they used the "Joy to the World" material on a 90° Sunday in July! *Christmas Hymn Activities, Volume I* will soon be followed by Volume II. Why not use Volume I this year and look forward to another study next year? (Brethren House, 1980, 83 pages, paper, $5.)

For Teachers

Several religious publications offer excellent teacher helps for the Advent-Christmas season. *Church Educator* contains Christmas stories and craft ideas in its December issues (order from Educational Ministries, 351-G Oak Place, Brea, CA 92621; $1.50 per copy; one year - 12 issues, $18). *Baptist Leader's* October issue also features Christmas resources—stories, worship services, age-level and intergenerational celebrations (order from Board of Educational Ministries, Valley Forge, PA 19481; one year - 12 issues, $11).

Especially of interest will be an article by Shirley J. Heckman in the October 1981 *Baptist Leader:* "This Quarter's Training Program." This article focuses on how persons can experience the special times of Advent and Christmas in their lives with meaning, how the church can bring new meaning to its life in this season, and suggests many ways of celebrating the season and preparing for it. A special section for teachers and those responsible for teacher training includes four session plans for teacher training events using the ideas and reflections in the article.—JUNE A. MILLER

June A. Miller is Parish Ministries Commission staff for educational resources.

pilgrim's pen

by Patricia K. Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- In the late days of July and the early days of August, when the air hung still over the western plains, and the sun reduced the brain to jelly as the temperature reached 108, Pilgrim was wandering around Kansas, wandering and pondering the October column, having come down at deadline hour from the cool Rockies that surround Aspen, Colo. For two weeks I had been immersed in theological seminars. The first, "Humor in Religion," was deadly serious. The second, "Process Theology and Basic Human Issues," raised the following questions: Where, if anywhere, do you experience hope? Where, if anywhere, do you experience holiness? How does your religious (faith) vision create meaning in your life? Looking over my scrambled notes as the deadline passed by, it occurred to me that the month of October helps me create some viable answers to the ambiguous questions posed in the seminar. Autumn, as no other season of the year, ensnares us in the paradox of what it means to be human. We are confronted with endings as the harvest is gathered in, as the blazing leaves fall to the ground in a dramatic snap-and-crackle death. Yet we experience hope in October, for we know that death precedes as well as follows life. We know the leaves will return soft and green, and the fields that lie brown and fallow will yield food. October reminds us that the process of ending and beginning and ending again is a part of our lives.

And surely October bears holiness to us in the beauty of blue skies and in the clarity of the crisp, clean air. And for those who do not believe the bush still burns, travel those highways and byways in October and find a blazing vision of your own.

Immersed in the dazzling eventide of the year I am acutely aware that my faith helps me perceive a different vision of the world than if I were bereft of it. The gift of life, of beauty, of holiness engulfs me. I try to figure out how the lavish harvest could be shared with a hungry world . . . and how that bread of life, even Jesus Christ, that will be so apparent on World Communion Sunday could be broken to God's children everywhere. Thank you, gracious God, for making October a part of the plan and for the autumnal lodestar that lights up hope and holiness and a sanctified vision of life.

- In a recent committee meeting that got bogged down a woman startled all of us by saying, "I believe the grace of God is obvious in that he sent his *only*-begotten Son into the world to save us, and not a committee."

- I was jarred while watching on television some football greats being received into the "Hall of Fame." George Blanda's presenter described him as one who had been gifted with a "God-given killer instinct." Doesn't that do something to your Brethren sensibilities?

- Many of our congregations will be experiencing the fall love feast this month. In Pastor Lyle Albright's April 22 newsletter from the Wichita (Kan.) church, he reports a visit with some children who asked about love feast . . . a child in the group told a latecomer, "Lyle was just talking to us about a *loves feet* we are going to have." Lyle concludes by saying that is what the Christian message is: God's "Love Feat"!

- Singing the old hymn last Sunday, "Rock of Ages, Cleft for me, Let me hide myself in Thee" reminded me of John Robinson's observation: "God is not only a God of the Rocks . . . God is also a God of the Rapids, and He will stay with you while your life is in flux." That's real assurance for one who hasn't managed to get out of the rapids yet!

- Stop sign: On an imposing church in Logansport, Ind.: "Jesus invested his life for you. Have you shown any interest?"

- From another Pilgrim's Pen: "One day I was walking along Tinker Creek thinking of nothing at all and I saw the tree with the lights in it. I saw the backyard cedar . . . charged and transfixed, each cell buzzing with flame. I stood on the grass with the lights in it, grass that was wholly fire, utterly focused and utterly dreamed. It was less like seeing than like being for the first time seen, knocked breathless by a powerful glance . . . I had been my whole life a bell, and never knew it until at that moment I was lifted and struck."—Annie Dillard

- See you on the journey—P.K.H.

LIBERATION THEOLOGY, from page 24

economic and political forces. We exclude the possibility that perhaps we can meet God here in the world and become reconciled even as God continues to work to save all of humankind.

Use of Violence

Brother Martin maintains that liberation theology excuses all acts of revolutionary violence: "Thus during the time of transition, during the overthrow of repressive structures, the oppressed are absolved from inhumanity and brutality. No sense of wrong-doing is associated with such violence." No single statement by Brother Martin is more misleading. Many liberation theologians are deeply concerned about the use of violence in revolutionary change. Some see it as evil. All wish to avoid it if possible.

STUDY WAR NO MORE

Edited by
David S. Young

David Young, pastor for the Goshen City Church of the Brethren, Goshen, Ind., has brought together a helpful book for junior high and youth groups. This book is intended to present the peace teaching of the Christian faith and to begin discussion and decision. Included is a new song by Andy Murray, *Somebody*.

Decision for Peace—David Young
All War is Sin—David Young
Brethren Peacemakers—Joan Deeter
Peaceful Youth Programs—James E. Miller
World Peacemaking—Ruby Rhoades
Registration—Charles L. Boyer
A Peace Lab—David S. Young
Vision for Peace—M.R. Zigler
The Shalom Community—Robert W. Neff
Somebody—M. Andrew Murray

$3.95 plus 85¢ postage and handling

Order from **The Brethren Press**
1451 Dundee Ave., Elgin, Ill. 60120

However, Third World Christians also recognize another kind of violence, one we North Americans wish to ignore. This is institutional violence, the crushing oppression which legal, economic, social, and political systems can exercise against individuals.

In the Third World, institutional violence may assume overt forms as when state police torture a trade-union organizer or the US marines storm ashore to support a military dictatorship. But it also exists in the form of poverty amidst plenty. Often countries rich in natural resources have high rates of starvation, malnutrition, disease, and illiteracy.

In the Third World, violence is seldom used to bring needed social changes. It is used far more by right-wing forces to maintain the existing order. But most often violence takes the form of simple economic destitution, the complete lack of even the basic material necessities.

That we Americans so often ignore institutional violence may in part be because it is less overt in our own country. Then, too, white middle-class North Americans like Brother Martin and myself more often find the political and social systems working for us rather than against us. Perhaps if we knew we would be jailed for attending a peace rally, or tortured for printing statements critical of the government, or shot for voting against the President in the next election—perhaps then we would begin to understand the intense institutional violence under which the Third World suffers.

Liberation theologians are caught in a real dilemma. On the one hand they fear using revolutionary violence to bring about social change. They find it incompatible with their religious vows and with the example of Jesus Christ. They realize that the results of violent actions are incalculable, often leading to an ever rising spiral of violence. Yet on the other hand they also fear that to do nothing may have a more violent result than the act of helping overthrow the government.

Nature of the Church

Brother Martin argues that in liberation theology "the church becomes a fomenter of dissatisfaction, revolution, and strife." According to him "liberation theologians show practically no appreciation for the church's role as the proclaimer of the unsearchable riches of Jesus, nor of its missionary mandate to win people to Christ." In reply, liberation theologians would point out that in the Third World no one needs to foment dissatisfaction, revolution, and strife. The intense institutional violence of their countries does so on its own.

For some liberation theologians the true church is not the existing state church run by the ruling classes to win support for the established order. Neither is the true church a group of people who have subscribed to the same religious doctrine. Nor is it even a collection of individuals who only trust that God will give them salvation in the next life.

On the one hand, some liberationists picture the church as the place where human beings meet God, where we become one with Christ. And since Jesus Christ identified with the poor, some feel that the church is simply the poor and all who suffer with them. On the other hand, some liberation theologians believe that the church is a community of people with faith in Jesus Christ.

But what do they understand by Christian faith? They mean that the church is a fellowship of people who have committed their lives to the fact that Jesus of Nazareth was the Messiah, that in him God entered history to establish his kingdom, that God is still working in history to fulfill his plan of salvation, to liberate the oppressed, and to bring love and justice to the entire world.

A person whose life is committed to this fact will identify with the poor, protest oppression and exploitation, and join in God's liberating action.

Conversely, some maintain that all who have joined in God's deliverance are therefore members of the church. In the first sense the church consists of the oppressed, whether they are aware of this or not, for among the poor we meet God. In the second sense the church is a community of all those who support liberation, again whether they are aware of their church membership or not.

In neither case is Christianity a matter of confessing the right creed. Rather, it is a matter of following, de facto, the teachings and example of Jesus Christ.

The two views may seem contradictory at first. But they are united by the liberation theologians' central belief that God is active in history. For the liberationists the church is God's sacrament, that part of history where God is present working to save humankind. The church can be "a community of those who have been reconciled to God through faith in Jesus Christ" precisely because it is "the community of all those willing to participate in the struggle for liberation."

Use of Marxism

For Brother Martin, "The Latin American liberationists have reinterpreted Marxism in Christian terms, and given their movement a Christian theological base." Certainly, liberation theologians use Marx extensively.

On the other hand, the liberation theologians argue that Marxism succeeds in explaining the reality in which they find themselves—a reality of suffering and oppression. In their opinion, Western economic and political theories fail to do this. Capitalism maintains that investment in the Third World leads to more jobs and greater prosperity. But in fact increased investment has been accompanied only by increased poverty, corruption, and state terrorism.

The leading schools of Western social and political theory were developed to explain the wealth and power of Europe and North America as they came to control the world. It is hardly surprising that these ideas do not represent the experience of those who came to suffer domination by North America and Europe.

Marx, in contrast, attempted to understand the suffering of the European working class during the early days of industrialization. Accordingly, his theories can be more readily adapted to the conditions of the poor in the Third World.

Liberation theologians feel that they are called by God to be concerned for the world's oppressed. If Marxism helps them to understand this suffering, then they feel morally bound to use Marx. In any case Marxism is but a tool used by liberation theologians to identify the implications of their faith for the world today. The basis of that faith is still the gospel of Jesus Christ.

It is surely wrong to stress the social nature of the Christian gospel to the exclusion of the individual, but if Christianity is concerned only with individual salvation, then why does Paul emphasize the

CLASSIFIED ADS

WANTED—Woman or couple to live in, care for elderly couple, New Windsor, Md. Contact: 827 Diamond Dr., Gaithersburg, MD 20878. Tel. (301) 926-1639.

WANTED—Young man or married couple as herdsman for 60-cow dairy farm, rural Brethren community, N.W. Illinois. Must have Christian standards and lifestyle. rural background, knowledge of dairying preferred. Contact Carl and Marian Patterson, Milky Way Farm, R. 1, Milledgeville, IL 61051. Tel. (815) 225-7279.

FOR RENT—One room efficiencies. Senior citizens. Across from Brethren church. Write or call Paul W. Claypool, 319 Ibis Ave., Sebring, FL 33870. Tel. (813) 385-3107.

TRAVEL—"A peacemaking focus" with Dr. and Mrs. Dale Brown as guest leaders. Leave New York Mar. 10, 1982. Program: Bible lands and Athens, 9 days. Special continuing education opportunity with possible seminary credit and local contacts with special workers. Write Dr. Dale Brown, Bethany Seminary, Oak Brook, IL 60521 and/or Rev. Raymon/AnnaBelle Eller, 303 Kohser Ave., N. Manchester, IN 46962 or call (219) 982-6541 for a colorful brochure. Number in group limited. Pastors desiring to host a group contact us.

TRAVEL—Midwinter break in Hawaii, plus Rose Bowl Parade. Dec. 31, 1981—Jan. 10, 1982. Write J. Kenneth Kreider, RD 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Juniata College Tours 1981-82: Nov. 13-16, Bermuda mini-tour at Hamilton Princess (J.C.'s 50th tour). Feb. 1982—Caribbean cruise. April 1982—Hawaii deluxe. Late spring—study tour to Cuba with Dr. and Mrs. Kenneth Crosby. Aug. 1982—China by train from London to Hong Kong. Deluxe. Harold B. Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

TRAVEL—winter break in Hawaii—Jan. 17-28, 1982, four islands. $1,150 includes air fare from Fort Wayne, hotels, ground transportation. Fares from other cities on request. Dean Frantz, Tour Director, 1633 Goldspur Drive, Fort Wayne, IN 46804, Tel. (219) 432-7788.

INVITATION—Jobs at new bus factory and air-conditioning plant offer chance to settle in rural Colorado near our congregation. We will help with job applications and correspondence, housing and transportation while here for job interviews, finding a home, and moving arrangements. Write: Church of the Brethren, Box 186, Wiley, CO 81092.

INVITATION—Enjoy living in Florida with its good life. Come and worship with us. Lorida Church of the Brethren, 15 mi. s.e. of Sebring, off US 98. Worship 10:30 a.m. Good teachers. Nursery provided. Friendly, active fellowship. Adjacent to Palms Estates on Lake Istokpoga, and part of Florida Brethren Homes, Inc. Good boating and fishing. Ira S. Petre, Pastor, Box 461, Lorida, FL 33857. Tel. (813) 655-1466.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W.C. Crumley at (615) 687-1892.

prayer calendar

October 18-24: Pray for the work of Southern Ohio District assembled in conference at Mack Memorial church, Dayton, Ohio, October 23-25; also for the work of Middle Pennsylvania District in conference at Everett, Pa., October 24.

Pray for the Quest II conference for pastors and others in set-apart ministries, at French Lick, Ind., October 27-30. (see MESSENGER, December 1980, p. 4).

October 25-31: Pray that the witness of the Historic Peace Churches (Friends, Mennonites, Brethren) may increase and that Christians will join with all persons of good will in expanding peacemaking efforts.

Uphold in prayer the members of your district organization in their work.

November 1-7: Give prayer support to the work of the Illinois and Wisconsin District assembled in conference at Franklin Grove, Ill., November 6-8.

Pray for the retirement and nursing homes of your area.

November 8-14: Uphold in prayer the Atlantic Northeast District Leadership Training Conference at Elizabethtown, Pa., November 14, and Ruby Rhoades, World Ministries Commission executive, one of its leaders.

Pray for the work of the Idaho and Western Montana District assembled in conference at the Bowmont church, Nampa, Idaho, November 13-14.

Remember also in prayer the Virlina District in conference at Roanoke, Va., November 13-14.

organic nature of the church community? The church is certainly one place we preach the gospel, but in the church we can also begin to live out that gospel in our daily lives. In short, as we are brought to challenge the assumptions of liberation theology, we are given opportunity to question our own assumptions as well. As we do so, our faith can be strengthened, and we can become more conscious of God's will.

By extending to liberation theology that initial openness characteristic of our own religious tradition, the Brethren may be able to gain immensely from a Christian movement very foreign to our own. At the same time we may discover that we have far more in common with the liberation theologians than is at first apparent. All of us—our brothers and sisters in the Third World, Brother Martin, and the Church of the Brethren—are Christians. All of us seek a biblical and authentically Christian response to the problems and concerns of the world we share. ☐

H. Kendall Rogers is assistant professor of religion and philosophy at Manchester College.

turning points

Licensing/Ordination

Benesh, Gary Lee, licensed July 19, 1981, Johnson City, First, Southeastern

Firstbrook, Clinton F. III, ordination received from other denomination July 12, 1981, Astoria, Illinois/Wisconsin

McFadden, Dan, licensed May 10, 1981, Manchester, South/Central Indiana

Petry, Daniel Mark, ordained May 31, 1981, Akron, South/Central Indiana

Reid, Steven, ordained June 14, 1981, Manchester, South/Central Indiana

Shoemaker, Thomas Patrick, licensed July 5, 1981, Lynnhaven, Pacific Southwest

Wagner, Susan J., licensed July 5, 1981, Little Swatara, Atlantic Northeast

Pastoral Placements

Alley, Robert E., from Fellowship, Martinsburg, Mid-Atlantic, to Everett, Middle Pennsylvania

Bendes, Mark S., from New Haven, Michigan, to Center, Northern Ohio

Bohrer, C. Wendell, from Walnut Grove, Western Pennsylvania, to Middlebury, Northern Indiana

Bowman, Ralph Dulaney, from secular, to Iowa River, Northern Plains

Dearing, J. Oliver, from retirement, to Hickory Grove, South/Central Indiana

Dorsett, George, from other denomination, to Andrews, South Central Indiana

Eller, Raymon and Anna Belle, from retirement, to Wabash, South/Central Indiana

Eller, Wendell C., from Oakton, Mid-Atlantic, to Panther Creek, Northern Plains

Elmore, Kendal W., from Cedar Grove/Ruckersville/Mt. Lebanon, Shenandoah, to Pittsburgh, Western Pa.

Faw, William R., from Chicago, First, Illinois/Wisconsin, to West Richmond, Virlina

Haldeman, Sara, from Camp Swatara-BVS, Atlantic Northeast, to second staff, Salem, Southern Ohio

Heeter, Robert, from retirement, to Upper Fall Creek, South/Central Indiana

Hilterbrand, Tim, from other denomination, to Clear Creek, South/Central Indiana

Lein, Arnold, from secular, to Paint Creek, Western Plains

Morningstar, Al, from secular (lay speaker), to Thurmont, Mid-Atlantic

Neuman-Lee, Jeffrey, from Rogers Park, Illinois/Wisconsin, to associate pastor, Denver, Prince of Peace, Western Plains

Owens, Pamela Jean, from other denomination, to Woodgrove, Michigan

Studebaker, Gary, student, to Beech Grove, South/Central Indiana

Young, Ted and Betty, from Chippewa, Northern Ohio (interim), to Chippewa, Northern Ohio (full-time)

Anniversaries

Baker, Mr. and Mrs. Clair, Curryville, Pa., 58

Bantz, Mr. and Mrs. Wilson, Trotwood, Ohio, 56

Bashor, Mr. and Mrs. Hubert, Trotwood, Ohio, 52

Bashore, Harvey and Laura, Lebanon, Pa., 60

Bosianok, Mr. and Mrs. William, Wilmington, Del., 50

Bretz, Harvey and Hazel, Johnstown, Pa., 50

Carr, Clyde and Ruth, Ottumwa, Iowa, 50

Denlinger, Mr. and Mrs. Arthur, Trotwood, Ohio, 50

Fornwalt, Daniel and Harriet, Bethel, Pa., 50

Good, Mr. and Mrs. Ira, Elizabethtown, Pa., 50

Heck, Mr. and Mrs. Darrell, Trotwood, Ohio, 53

Huffman, Mr. and Mrs. Glenn, Trotwood, Ohio, 50

Kipp, Earl and Dorothy, Neffsville, Pa., 50

Kreider, Mr. and Mrs. Asher, Baltimore, Md., 59

Lehman, Hobart and Addie, Johnstown, Pa., 60

Miller, Mr. and Mrs. A.D., Roanoke, Va., 50

Moomaw, I.W. and Mabel E., Sebring, Fla., 61

Myers, Mr. and Mrs. Elmer, Bridgewater, Va., 50

Plunkett, Walter T. and Beulah Garst, Roanoke, Va., 60

Ressler, Harvey and Dorothy, Johnstown, Pa., 52

Rowe, Ernest and Ruth, North Lima, Ohio, 60

Selders, Mr. and Mrs. Ezra T., Wilmington, Del., 50

Showalter, Warren and Gladys, Wooster, Ohio, 52

Shriver, Charles and Mary, Hanover, Pa., 55

Smith, Mr. and Mrs. Clarence, San Diego, Calif., 52

Smith, Mr. and Mrs. Walter, Trotwood, Ohio, 57

Sollenberger, Mr. and Mrs. C.C., North Manchester, Ind., 65

Tannreuther, Mr. and Mrs.Orville, Waterloo, Iowa, 61

Veazey, Mr. and Mrs. LeRoy, Columbia City, Ind., 60

Weeks, Mr. and Mrs. William, Trotwood, Ohio, 59

Williams, Mr. and Mrs. Carl, Eden, N.C., 50

Witmore, Mr. and Mrs. Merle, Udell, Iowa, 60

Wright, Mr. and Mrs. Edgar N., Bridgewater, Va., 65

Deaths

Adams, Richard D., 50, Bartlett, Ill., June 15, 1981

Beeghly, Arthur, 81, Dayton, Ohio, July 3, 1981

Berry, Beatrice, 76, Ottumwa, Iowa, July 9, 1981

Bonifield, Estella, 79, Seattle, Wash., Feb. 8, 1981

Brandenburg, Harry, 83, Hagerstown, Md., April 28, 1981

Brandt, Royce, 58, Lawrence, Kan., Jan. 1, 1981

Brinley, Byron, 65, Medway, Ohio, May 22, 1981

Broadwater, Clyde, 88, Mt. Carroll, Ill., Jan. 9, 1981

Brubaker, David, 63, Duncansville, Ohio, Dec. 2, 1980

Clapper, Rose M., 65, Curryville, Pa., June 30, 1981

Clemens, Lovina Z., 83, Harleysville, Pa., June 15, 1981

Collins, Elva Sites, 89, Shannon, Ill., March 14, 1981

Cruise, Alpha W., 76, Eden, N.C., April 15, 1981

Davies, Don R., 91, Panora, Iowa, May 22, 1981

Deaton, Elizabeth, 84, Eaton, Ohio, April 26, 1981

Dodd, Harry S., 76, Frederica, Del., June 11, 1981

Eves, Mabel, 82, Norristown, Pa., June 5, 1981

Flickinger, Ronald N., 72, Lanark, Ill., Jan. 11, 1981

Frederick, Mary E., 75, Martinsburg, Pa., June 22, 1981

Good, Violet, 76, San Diego, Calif., July 5, 1981

Graham, John, 80, Windber, Pa., June 17, 1981

Hank, Grace F., 86, Wilmington, Del., July 7, 1981

Haught, Esther Durr, 86, Mt. Carroll, Ill., Sept. 2, 1980

Heeter, Martha, 73, Elkhart, Ind., Nov. 11, 1980

Helsinger, Orpha Carbaugh, 86, Stockton, Ill., Feb. 12, 1981

Hoffman, Sam, 74, Lorida, Fla., June 19, 1981

Holsinger, Emra J., 83, Harleysville, Pa., April 10, 1981

Hoover, Dale, 79, Lorida, Fla., June 10, 1981

Ikenberry, Marvin D., 83, Leeton, Mo., July 18, 1981

Kleckner, Pearl, 90, Mt. Morris, Ill., July 3, 1981

Liebfreid, Beatrice, 70, Fayetteville, N.C., July 6, 1981

Long, Harold, 68, Hagerstown, Md., June 3, 1981

Lower, Gerald, 80, Lanark, Ill., Nov. 29, 1980

McMillen, Hazel, 78, Johnstown, Pa., Jan. 10, 1981

Maxwell, Maye Stephenson, 96, Boonsboro, Md., July 13, 1981

Miller, Clyde, 66, Hagerstown, Md., July 6, 1981

Nissly, Cecil, 78, Dallas Center, Iowa, July 11, 1981

Nyce, Mary A., 88, Harleysville, Pa., May 22, 1981

Perrin, Mary E., 85, Hollidaysburg, Pa., June 25, 1981

Peters, A. Denton, 87, Roanoke, Va., June 24, 1981

Pheil, Joe, 89, Lanark, Ill., May 21, 1980

Powell, Hazel, 92, Polo, Ill., May 20, 1981

Prather, J. Perry, 84, Ashland, Ohio, June 2, 1981

Rowland, Flossie, 92, Polo, Ill. Jan. 4, 1981

Sanders, Thomas A., 76, Lehigh Acres, Fla., Feb. 6, 1981

Sincox, Clair, 55, Ottumwa, Iowa, July 9, 1981

Staggs, Sloan T., 75, Romney, W.Va., Feb. 28, 1981

Stern, Grace Manon, 72, Lanark, Ill., Dec. 6, 1981

Stiffler, Nathaniel, 94, Hollidaysburg, Pa., July 4, 1981

Sweger, Lulu, 89, Waynesboro, Pa., July 11, 1981

Taylor, Bessie Hinkle, 68, Dayton, Ohio, June 9, 1981

Tinkle, William J., 88, North Manchester, Ind., June 12, 1981

Tully, Robert, 71, Lorida, Fla., June 12, 1981

Ullom, Clayton J., 80, Harmony, Minn., May 30, 1981

Viney, Leon W., 67, Flora, Ind., July 18, 1981

Waite, Celia, 70, Polo, Ill., May 25, 1981

Weeks, Glenn F., 28, Kemar, Md., June 24, 1981

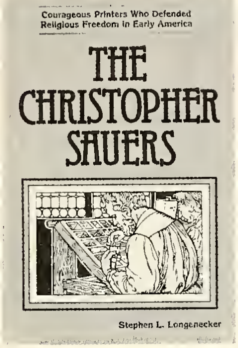
Werner, Fred, 89, Kasson, Minn., June 13, 1981

Werner, Lulu, 91, Milledgeville, Ill., March 1, 1981

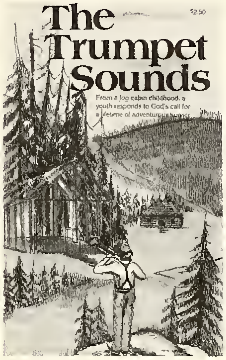
Wilkerson, Rowena, 74, Indianapolis, Ind., Feb. 14, 1981

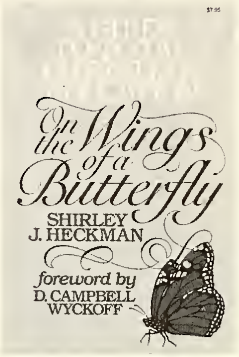
Zinn, Althea, 74, Donnels Creek, Ohio, May 2, 1981

THE BOOK SHELF


Brethren Biographies
Courageous Printers Who Defended Religious Freedom in Early America
THE CHRISTOPHER SAUERS
Stephen L. Longenecker

The Heifer Project on the West Coast: A Story of Love in Action
MILK FOR THE WORLD
CLARA T. JOHNSON


$2.50
The Trumpet Sounds
From a log cabin childhood, a youth responds to God's call for a lifetime of adventure


$7.95
On the Wings of a Butterfly
SHIRLEY J. HECKMAN
foreword by D. CAMPBELL WYCKOFF

THE CHRISTOPHER SAUERS

Steve Longenecker

Here is the first full treatment of the lives and impact of these influential German printers in colonial Pennsylvania. It is a well-researched volume that goes beyond biographical detail to discuss the significance of the Sauers in relation to the political, religious, and social climate of their times and their involvements with the leaders of government and church. This book is a must for church libraries. $7.95 paper plus 85¢ p&h.

MILK FOR THE WORLD

The Heifer Project on the West Coast: A Story of Love in Action

Clara T. Johnson.

The exciting story of how the Heifer Project was introduced and acted upon on the U.S. West Coast. Recounting the first twenty years of that activity is Clara T. Johnson of Modesto, California. Mrs. Johnson and her husband Russell were key figures in getting the project started in the West and in assembling and shipping plane and boat loads of Heifer Project animals. Included in the book are many firsthand stories of both the trials and the joys of being a part of such a ministry. $7.95 paper plus 85¢ p&h.

THE TRUMPET SOUNDS

Robert Lee Byrd with Doris Ann Hartley Byrd

Born in a log cabin at the foot of a West Virginia mountain, Robert Byrd wanted to become a minister. Overcoming the odds of environment and tradition he achieved his goal by sheer determination. A minister for 54 years, he pastored churches in the U.S. and Canada in rural and mountain-like communities to whom he joyfully and humbly devoted his life. The reader's heart will be warmed by his sense of humor and his pure love for life and life's Creator. $2.50 paper plus 85¢ p&h.

ON THE WINGS OF A BUTTERFLY

Shirley J. Heckman

This book affirms the mission of the church as that of enabling persons to be whole both in their sense of worth and in their relationship to the rest of God's creation. Dr. D. Campbell Wyckoff states in the book's foreword: "We have here a rich mosaic of the reality and potential of Christian human experience, whose theme is the myriad ways in which we support, correct and enrich one another through education in the home, congregation and community, whether planned or unplanned". $7.95 paper plus 85¢ p&h.

Order from **The Brethren Press,** 1451 Dundee Ave., Elgin, Ill. 60120

A simply fantastical redundancy

Onetime US Ambassador to Moscow George F. Kennan admitted last May that if deterrence of an enemy attack is the objective, "the present Soviet and American arsenals, representing over a million times the destructive power of the Hiroshima bomb, are simply fantastically redundant."

Kennan went on to say, "The nuclear bomb is the most useless weapon ever invented. It can be employed to no rational purpose."

It is instructive to note that Kennan, age 77, is an *ex*-envoy. We would not expect such honest assessment from anyone presently in government employ.

Since President Reagan announced that the United States had begun producing the neutron bomb, a favorite tactic of its defenders has been to assail disarmament proponents for their lack of logic, their "immoral" argument that the neutron bomb is immoral. I find this another ironic note in an administration which seems to dote on irony—naming anti-conservation lawyer James Watt as Secretary of the Interior, nominating Ernest Lefever as human rights watchdog in the State Department, and announcing the beginning of neutron bomb production on the 36th anniversary of Hiroshima, for example.

As the US and the Soviet Union continue their insane piling of weapon upon weapon, missile upon missile, bomb upon bomb, surpassing long ago an overkill capacity that boggles the imagination, it seems specious at best for armament proponents to insist that logic is on their side.

"Logic" as it is supposed to apply in the case of the neutron bomb runs like this: The neutron warhead is a high radiation weapon designed to kill people without inflicting heavy damage to surrounding structures. It carries twice the radiation but less than one-tenth the explosive power of a conventional nuclear weapon. Its intended purpose is to halt a Soviet tank attack in central Europe, not to be dropped on cities full of civilians. The supreme "logic" is that it will so give the Russians pause that they will agree to "realistic talks" on arms limitation. (The US and the USSR talking about arms limitation is prize-winning irony in itself.)

The United States began the age of nuclear weapons by needlessly dropping atomic bombs on Hiroshima and Nagasaki in August 1945—the Japanese were already beaten. I don't see any evidence that we would have any better gumption in a World War III.

To talk about restraint on either side in a nuclear war requires a faith in human judgment and nature that I don't have. Let's imagine for a moment that a war gets started. Those Soviet tanks (that are so terribly strategic to neutron bomb rationalizers) come rumbling across the plains of central Europe. US neutron warheads start zapping the tank crews (and thousands of civilian by-standers whom we are supposed to pretend won't be in the way). Are we to believe that the Soviet Union would then sue for peace? Not while they've got all that stockpile of intercontinental missiles to lob back at us. In a war where national survival of the US and the Soviet Union is at stake, neither side is going to give up till every nuclear weapon at its disposal is deployed.

I don't have much hope of surviving World War III, but I would like to . . . if for no other reason, just to find out how important those onrushing Soviet tanks in Europe were, when the war's damage was assessed.

If I must argue with those who are busy preparing for global suicide, I hope they can come up with a stronger argument than the presence of this "logic" on their side. And let's not argue the morality or immorality of the neutron bomb, which kills people but doesn't destroy buildings (or tanks over 550 yards from the blast). War itself is immoral . . . and all its weapons.

They who live by the sword (or by any of its sophisticated successors) have it clearly spelled out in the gospel where they are headed. It is the task of us who take that message seriously to proclaim it again and again. God's kingdom lives in the hearts of people, not in nations, not in governments, not in cities whose empty buildings have survived a neutron bomb blast.—K.T.

A CHECK EVERY SIX MONTHS for life . . .

When you make a gift-investment to your church through the Church of the Brethren General Board Gift Annuity program, you receive an income check every six months for the rest of your life.

Q. *Why should I place money or securities with the Church of the Brethren General Board?*
A. For two reasons: You want an assured income for life, and you want to support your church and its work.

Q. *How is the income I am to receive determined?*
A. Your amount is invested with gifts from others. Your annuity payment is determined by the uniform gift annuity rates adopted by Conference on Gift Annuities. For example: Mr. Bowman sends in $10,000 for a Gift Annuity Agreement. At his present age of 70, he will receive 7.1%, or $710 annually for life, paid semi-annually.

Q. *Are annuity rates the same for all persons?*
A. The rate is determined by the person's age at the time of the gift/investment. For example, age 65, the rate is 6.6%; age 75, the rate is 7.9%; age 85 the rate is 11.2%; age 90 and over, 14%.

Q. *Are there advantages in transferring appreciated stock?*
A. Yes, there are. While there are capital gains implications, the amount is smaller than would be on the sale of securities and frequently no out-of-pocket capital gains tax needs to be paid.

Q. *Can an annuity agreement be written for two persons?*
A. Yes, there can be a two-lives—joint and survivor agreement, although the annuity rate is slightly reduced.

Q. *Is there a tax advantage when investing in a gift annuity?*
A. Yes, there is a sizeable charitable contribution deduction the year of the gift/investment and a sizeable annual deduction on the annual annuity payment.

Q. *Are there estate tax advantages?*
A. Yes, the principal of the gift annuity is not included in one's estate at death.

Q. *How do I report the charitable deduction and the income I receive on my income tax return?*
A. The income tax information will be computed for you. You will receive it with your gift annuity agreement.

Q. *How much must I contribute for a gift annuity agreement?*
A. Gift annuity agreements are written for $500 to many thousands of dollars.

Hundreds of members are now enjoying a regular income from the Church of the Brethren General Board. The funds with which the Lord has blessed them are being used to secure income for themselves and eventually will be used in the world wide mission of the denomination.

Just fill out the coupon and send it to the Church of the Brethren General Board.

The Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

Stewart B. Kauffman
Consultant for Special Gifts

Please send me without obligation information on a Gift Annuity Agreement.

My date of birth is ______________ Date of birth of spouse ______________

Name ______________________________

Address ______________________________

City ______________ State ________ Zip ____________

#66 10/81

Mission!

Send me "Beyond the Rivers of Sudan," chronicling the beginning of Brethren work in the Sudan 95 slides, 12½-minute cassette tape Filmed scripted, narrated by Kermon Thomasson

1st choice date ____________________

2nd choice date ____________________

Name ____________________

Address ____________________

City ____________________

State __________ Zip __________

Phone (   ) ____________________

Congregation __________ District __________

Mission!

New audio-visual resources for relating your church's interest in prime areas of mission.

Complete and return to: Eleanor Plagge, The Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120. Or call 800 323-8039. Service fee per item, $10 plus return shipment.

Mission!

Send me "Gems: Stories of Graceful Aging," the affirmations of six Brethren in their 80s and 90s. 100 slides, 17-minute cassette tape. Filmed, interviewed, scripted, narrated by James H Lehman.

1st choice date ____________________

2nd choice date ____________________

Name ____________________

Address ____________________

City ____________________

State __________ Zip __________

Phone (   ) ____________________

Congregation __________ District __________

Mission!

Send me "The Cross in the Marketplace," depicting the urban ministry of Brethren 134 slides, 16-minute cassette tape Filmed, written, narrated by Peter Michael

1st choice date ____________________

2nd choice date ____________________

Name ____________________

Address ____________________

City ____________________

State __________ Zip __________

Phone (   ) ____________________

Congregation __________ District __________

Mission!

Send me "Adelante," the account of Brethren in mutual mission in Cuba 135 slides, 12½-minute cassette tape Filmed, scripted, narrated by Howard E. Royer.

1st choice date ____________________

2nd choice date ____________________

Name ____________________

Address ____________________

City ____________________

State __________ Zip __________

Phone (   ) ____________________

Congregation __________ District __________

Mission!

Send me "Equipping the Saints," introducing Education for a Shared Ministry for small congregations. 80 slides, 12½-minute cassette tape Scripted and narrated by Rick Gardner, filmed by Kermon Thomasson

1st choice date ____________________

2nd choice date ____________________

Name ____________________

Address ____________________

City ____________________

State __________ Zip __________

Phone (   ) ____________________

Congregation __________ District __________

Mission!

Send me "The People Called Brethren," the story of faith of the Brethren 80 slides, 21-minute cassette tape Narrated by June Miller and Kenneth Morse (Service fee waived for church membership classes.)

1st choice date ____________________

2nd choice date ____________________

Name ____________________

Address ____________________

City ____________________

State __________ Zip __________

Phone (   ) ____________________

Congregation __________ District __________

Mission!

Send me "I've Troubled For You," the personal story of a Brethren Volunteer Service worker 15 minutes, 16mm film with discussion guide Written and produced by James H Lehman

1st choice date ____________________

2nd choice date ____________________

Name ____________________

Address ____________________

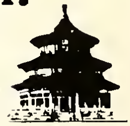
City ____________________

State __________ Zip __________

Phone (   ) ____________________

Congregation __________ District __________

Mission!



Send me "China The Dawning of a New Consciousness," backgrounding China's great leap outward 140 slides, 14½-minute cassette tape Filmed, scripted, narrated by Howard E Royer

1st choice date ____________________

2nd choice date ____________________

Name ____________________

Address ____________________

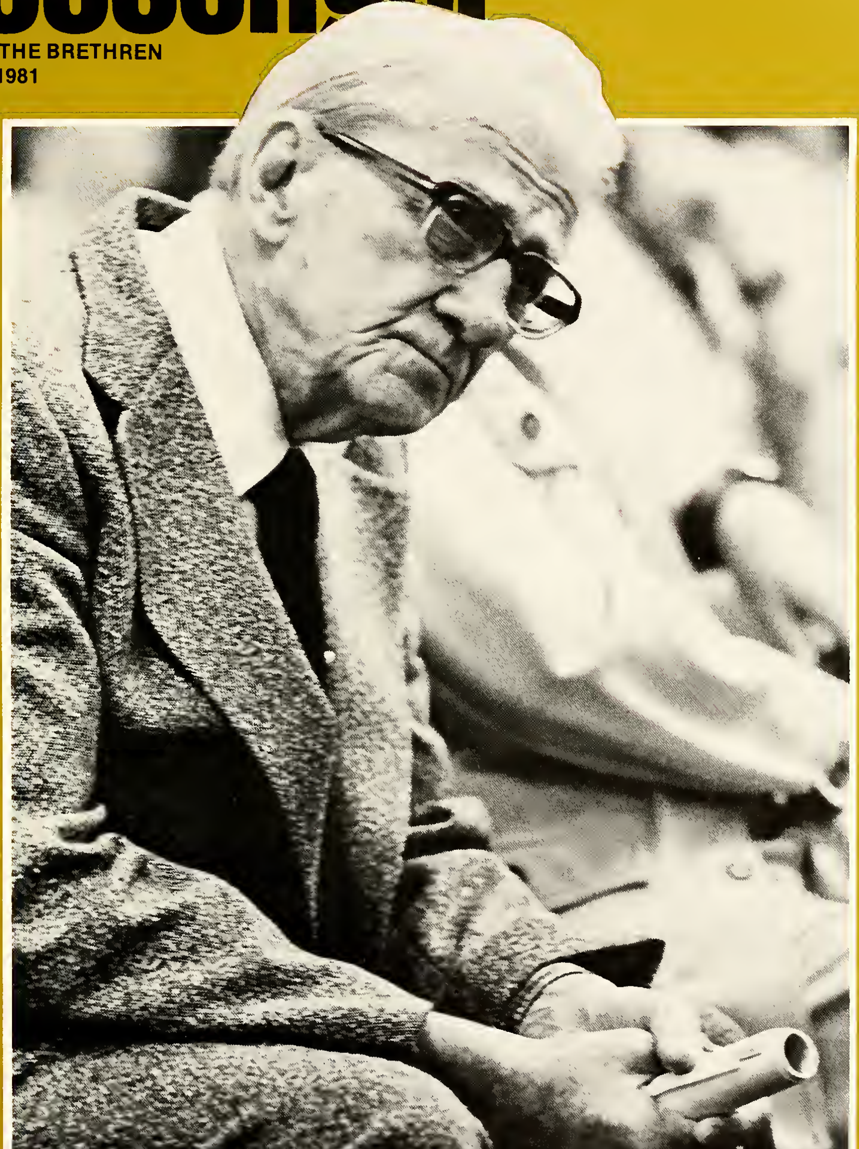
City ____________________

State __________ Zip __________

Phone (   ) ____________________

Congregation __________ District __________

messenger
CHURCH OF THE BRETHREN
NOVEMBER 1981



M.R. ZIGLER AT NINETY—
Still chafing at the status quo

contents

8 **Brothers We Are; Friends We're Not.** Recipient of a "Dear Friend" letter from Jerry Falwell, Earle W. Fike Jr. first started to drop it in the "round file." But on second thought, he sat down and let the chief spokesman for the Moral Majority hear from him.

10 **Alternatives to the Religious Right Wing.** Three Brethren thinkers—Paul M. Robinson, Paul E.R. Mundey, and Dale W. Brown—respond to MESSENGER's question, "Can the mainline churches offer alternatives to the religious right wing in this country?"

13 **M.R. Zigler at Ninety: Still Chafing at the Status Quo.** Going strong as he heads into his 10th decade, M.R. Zigler contends, "I wouldn't give a nickel for the church as it is, but I wouldn't trade it for any I know for its potential." Story by Donald F. Durnbaugh.

16 **Caring About People.** In a Bible study of Isaiah 58:6-12 and Matthew 25:31-46, Donald L. Stern lifts up ways we can show our biblical concern for neighbors at Thanksgiving by opposing injustices that create poverty and hunger.

18 **Does Your Church Have a Welcome Mat?** Saint Paul admonished the church: "Practice hospitality." That's been good advice ever since, says H. Fred Bernhard.

22 **If Justice Could Show It's Face.** If justice could show it's face, asks Tom Wilson, what would America and the institutions molding its life look like today? What form would the witness and ministry of the church take?

In Touch features Martha Ahmadu, Hildi, Nigeria; Galen Switzer, Hutchinson, Kan.; and Tommy Fisher, Luray, Va. (2) . . . **Outlook** reports on Neutron bomb. Immigration plan. Refugees. Moscow. Tax withholding. 1982 Annual Conference. BVS workcamp. Draft law. Conference queries. Agricultural exchange. Satellite consortium. Laura Sewell. Salvation Army. United Ministries in Education (start on 4) . . . **Underlines** (7) . . . "M.R. Zigler on Being Brethren Today," by Micki Smith (14) . . . **Pilgrim's Pen** (19) . . . "Autumn Dramatics," by Patricia Kennedy Helman (21) . . . **Prayer Calendar** (24) . . . "The Window of History," by Tom Wilson (25) . . . **Opinions** of Emmanuel Amadife, Wayne Sutton, and Myron C. Horst (26) . . . **Turning Points** (28) . . . **Editorial**, "Live Coals and Fresh Fuel," by Kermon Thomasson (32)

---

messenger

EDITOR
Kermon Thomasson
EDITORIAL ASSISTANT
Wendy Chamberlain
EDITORIAL ASSISTANT
Mark Mitchell
FEATURES
Fred W. Swartz
SUBSCRIPTION SERVICES
Ruth Anne Culp
PUBLISHER
John D. Metzler Jr.

VOL. 130, NO. 11 NOVEMBER 1981

CREDITS: Cover, 1, 13 Randy Miller. 2, 3 left, 5, 15 Kermon Thomasson. 4 Scott LeCrone. 10 National Council of Churches. 17 Three Lions. 21 art by Wendy Chamberlain.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1981. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years. $8 per year for Church Group Plan. $8 per year for gift subscriptions. School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Nov. 1981.

Copyright 1981, Church of the Brethren General Board.

---

letters

DENOMINATIONAL LARYNGITIS?

If we want to grow, why not do like the Apostle Paul? He was a tent maker. But he didn't go around preaching the tent. I do believe we are losing our voice.

EVERETT STEWART
Denver, Colo.

STICK TO FUNDAMENTALS

We have been reading in MESSENGER about the concern of the Church of the Brethren in the drop of membership. Is it possible that one reason is our compromising some of our fundamental doctrines of the New Testament, on which our church was founded?

Perhaps another reason for decline in membership is that some are seeking a more liberal church, or a more emotional church than the Church of the Brethren. Psalms 46:10 says, "Be still, and know that I am God." Also I Corinthians 14:33 says "For God is not a God of confusion but of peace." I hope we can always be a peace church and people.

The July editorial, "Tempest in a Foot Tub," seemed to point out this one doctrine of the New Testament.

Also some churches are putting too much pressure on young children to become members of the church before they are ready. (See "When Your Child Doesn't Want to Join the Church," July.) There should be a training class taught by the pastor to these children in such a way that they clearly understand what it means to give their hearts to Christ and become a member of the church. Then if they truly understand this and want to join the church well and good, but they should not be pressured to become members just because their classmates are.

I am not against changes. Some are for the better. But don't change the fundamental doctrines of the New Testament.

MARGUERITE SNOEBERGER
Cumberland, Md.

OBSERVATIONS ON DISTRICT MEETING

My wife and I were "ecumenical delegates" to Western Plains district meeting of the Church of the Brethren at Estes Park, Colo., in August. It was an educational, inspirational, and practical experience for us. I was impressed by the spirituality of the participants, the depth of their commitment, and the fervor of their "spirit." While I had to learn some new songs (both tunes and words on occasions), I also sang several of the same ones that I would in a United Presbyterian Meeting.

Also, if some of the words of address had been changed just a little bit, I would have thought that I was in just such a judicatory meeting because it seems that we are both struggling with many of the same issues, frustrations, dreams, hopes and desires.

Our United Presbyterian General Assembly meeting in Houston last May heard the Micah verbs, "do, love, and walk" emphasized in a manner that I had never heard before. So it was great to hear Church of the Brethren people speak on the same text. Brethren, too, may want to think about the "verb power" of the Yahweh name and the Micah text as you pursue your Goals (and problems) for the '80s.

I was pleased to read in the August Messenger that James Gittings writes to and for you, at least on occasion. Jim has a way of saying things which "tell it like it is" even when it hurts. This editor for our United Presbyterian *A.D.* magazine stirs the cobwebs in my brain with every article he writes.

While I wouldn't want everything ever to come to just "one church" in its physical expression (since I don't believe any one group can grasp and convey "the whole gospel"), I do regret that ofttimes those of us who really are much closer at heart than we may realize duplicate efforts of planning, programing, and publication, and hence may divide our witness rather than multiply it.

Donald R. Hammerli
Presbytery of Northern Kansas, UPCUSA
Salina, Kan.

DECISIONS DENY BIBLICAL PRINCIPLES

Dean Miller says (August, page 16) about the human sexuality study paper that Brethren avoided denominational shipwreck by charting a course "between the rocks of arrogant moral superiority and complacent moral relativism" and that "in this paper is presented human sexuality from a Christian perspective."

It is *not* from a Christian perspective because it is not biblical. The Bible must be our authority. We are still in danger of denominational shipwreck. Many churches and people cannot go along with the human sexuality study, the decision to stay in the National Council of Churches and World Council of Churches, and decisions denying Bible principles.

Both churches I pastor in Southern Ohio have cut off their contributions to the Brotherhood Fund, the district, and Bethany Seminary.

Larry Moreland
Union City, Ind.

LOOPHOLES FOR DOING YOUR THING

I am appalled at the lack of unity concerning the Annual Conference study paper on human sexuality (August, page 16). Scripture is so clear on this matter that I cannot imagine anyone needing six years of study to find out what God thinks. God's Word was given for our protection, not to keep us from having a good time. It seems like some people must be hunting for loopholes in order to do their own thing.

The Church of the Brethren is a peace church. Peace has to begin in the heart of the individual before it can spread to the world. I have yet to meet anyone involved in premarital intercourse, or adultery, or homosexuality who personally exudes the peace of Jesus.

I was both pleased and angered to see the Conference statement against growing, selling, or using tobacco. The church can agree to stand against tobacco but can't agree to condemn sexual sins? Could it be that declining membership in the church is God's judgment against a people who refuse to take a stand for righteousness and holy living?

Phyllis Wampler Neff
Grove City, Pa.

MUST GOD ASK FIRST?

Frank Ramirez says ("Scientific Creationism," September), "Current scientific theories date the universe as we perceive it in the neighborhood of 10 to 20 billion years old."

Why is such an immense age assumed? Is it not simply because the "big bang" theory of cosmic evolution demands it? How is this hypothetical primordial superbomb supposed to have gotten there in the first place? Must God obtain the permission of the modern scientist to create all basic things *ex nihilo*—out of nothing—in any number of places? And can't God do it in six 24-hour days if he so chooses?

Even if present estimates of metagalactic distances are fairly accurate, the smattering of information that we receive from an object that was a billion light-years away when "the message was sent" is a billion years out of date when we get it.

Neither the creationist nor the evolutionist can speak with final authority on the matter of ultimate origins. To engage in philosophical speculation and label it "science" is dishonest. Modern science, in some quarters, seems to have become a false god.

Christian Bashore
Versailles, Ohio

THE ORDER OF THE ORDINANCES

In the July editorial, the question is asked, "If one element of a Brethren communion and love feast can be optional, why not the rest?"

Although feet washing is a meaningful ordinance to me also, I believe that the bread and cup (Holy Communion) is the chief act of Christian worship. These symbols remind us of the price with which we are bought and of Jesus' promise that he will come back and commune with us again. Not to partake of the sacraments is in disobedience to our Lord's command, "Do this in remembrance of me."

Martha Zimmerman
Ephrata, Pa.

(For me, the foot tub is no less effective a symbol of "the price and the promise" than are the bread and cup. The supposed directive, "Do this in remembrance of me"—referring to the bread and cup—is added to the Scriptures by some ancient authorities, and is carried only as a footnote to Luke 22:19 in the most authoritative versions of the Bible. But Jesus clearly says about feet washing in John 13:14-17, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. . . . If you know these things, blessed are you if you do them." That's a blessing I don't plan to opt out on . . . as long as I can find a partner at love feast.—Ed.)

The photo, superfically, shows little: An old man dollies a load of exhibit supplies through the corridor at Annual Conference. But it is symbolic: The old man is M.R. Zigler, impatient as always at the pace of others, and ready to go on his own when the time is urgent.

Thus, for many of his 90 years, M.R. Zigler has been dollying his peace programs down the corridors of Brethren history. Some of us cross his path, others jump aside, and still others get in step behind him or even help push the dolly.

I met M.R. Zigler in—of all places—Africa, and have been an admirer ever since. I was involved at the founding of On Earth Peace in 1974. My duties as editor have curtailed my active participation in OEPA meetings, and my staff position has sometimes been awkward in the noisier dialogs on OEPA's role in Brethren program. I never get enough OEPA and Brethren Encyclopedia news into Messenger to satisfy M.R., and a continual flow of letters and phone calls from New Windsor, reinforced with an occasional fatherly "dressing down" in my office, keeps me alert to my responsibility as perceived by my favorite gadfly.

I count myself fortunate to know and to work with a peace activist who was born a mere 26 years after the War Between the States, in a family neighbors to John Kline; with one whose "Elgin" experience goes back to 1919, and, above all, one who guarantees my being spared from complacency about moral issues.

Our cover story, "M.R. Zigler at Ninety," is a well-warranted salute to a genuine Brethren "hero." Ten years ago, Messenger ran a story, "M.R. Zigler at Eighty." Want to bet what story we will be running in 1991?

Next month Steve Simmons tells the story of peace activist Mary Blocher Smeltzer, noted for her work in World War II with Japanese-American internment camps. Dave McFadden suggests a way to abolish war. And Tom Goodhue discusses peacemaking and basin ministry, among other items in a special peace cluster—The Editor

in touch

Martha Ahmadu: Health for Hildi

Every day except Sunday, Martha Ahmadu opens the village health post from 7 a.m. to noon. People come to her home any time of day or night. But Martha does not view this as an imposition; rather, she considers it part of her responsibility to her neighbors. She makes home visits on newborns and on persons too sick to come to her health post.

Martha is the village health worker (VHW) in the small village of Hildi, in northeastern Nigeria. Since graduating in the first VHW class conducted under the Lafiya program of primary rural health care in 1974, she has worked continuously to upgrade the health of her people in Hildi.

Martha has the reputation throughout the area served by the Rural Health Program of being one of its most dynamic and faithful health workers. Caring for women during delivery is what she enjoys most. During her three-month training course at Garkida in 1974, she learned how to perform safe home deliveries. Upon returning to Hildi she began to attend deliveries and has become a "traditional" birth attendant, averaging 12 to 20 deliveries per month.

Martha cares for the people of Hildi by giving them both curative and preventive services. She dispenses 24 medications and treatments for 30 different diseases and injuries. With each treatment, she tells a story to the patient that explains the cause, management, and prevention of that illness. Storytelling is the traditional teaching method among her people. From her initial training and the yearly refresher courses, Martha has learned about 45 specially prepared teaching stories. Being a good storyteller herself, she now creates her own stories to match each situation.

Martha, like other VHWs, has no formal education besides her training at Garkida. That is not important. By learning health care through the oral tradition of storytelling, she acquired the essentials of medical care which are appropriate in her setting.

But her skilled and effective performance at Hildi demonstrates what is at the heart of Lafiya's phenomenal success—drawing the people themselves into leadership roles, teaching by traditional methods, and offering health care that's within the reach of everyone. With workers and Martha Ahmadu the Lafiya goal of "Health for All by 2000" can become a reality.
—James E. Kipp

Dr. James E. Kipp of Manheim, Pa., recently completed a term of service with the Lafiya program in Nigeria.

Galen Switzer: Produ

Galen Switzer plays the guitar. I first heard him perform at Estes Park, Colo. In that setting of snow-capped, pine-draped Rocky Mountains, Galen's admiration for John Denver's music was easy to understand.

It was also at Estes Park, at the Western Plains district meeting this past August, that I observed Galen participating as president of the district youth and as a member of the district board.

"I was intimidated at first, being on the board at my age," confided 18-year-old Galen. "But more and more I have felt comfortable and I now feel free to speak up and take an active role."

Had being a member of the district board provided any revelations to him, I wondered. "Yes, I was really surprised," said Galen, "at the amount of work that goes on that I was simply not aware of. And I am impressed by the planning that is necessary for events and the work that has to be done before reaching decisions. That has been eye-opening."

Galen plans to be involved at next August's National Youth Conference, which will be held at Estes Park for the second time in a row (last time: 1978). "And I hope Western Plains youth can be helpful hosting traveling Brethren youth at that time," he says.

For scattered Western Plains youth, the two big events of the year are the spring Regional Youth Conference at McPherson College, and the Fall Rally. The latter event is being held this year November 13-15, at Ottawa, Kan.

This fall also finds Galen at McPherson College, where as a first-year student he is majoring in psychology. "I really got turned on by psychology in high school. I

f the plains

hope I can combine it with some kind of religion major. Then eventually I would like to get into some kind of Christian service with it."

Had he thought of Brethren Volunteer Service? Galen agreed he certainly had. "When I registered for the draft, I put on the form that I was a conscientious objector. Certainly, if I am drafted I hope I can be in BVS alternative service."

Galen hopes at McPherson to continue his interest in debate and poetry. He was a Kansas state champion debater in high school in his home town of Hutchinson, Kan. His poetry has been published in *Young Kansas Writers* and he was a finalist in National Council of Teachers of English (NCTE) poetry competition.

With his many interests, Galen is a good example of the youth being nurtured in Western Plains, where scattered congregations preserve a unique brand of Brethren heritage and look toward passing on leadership roles to future leaders such as he.—K.T.

Tommy Fisher: Child of the kingdom

Among the Brethren in the Shenandoah Valley there are many persons who, knowing Tommy Fisher, recall moments when the phrase "A little child shall lead them" has taken on special meaning.

Tommy is the 35-year-old Down's Syndrome or "Mongoloid" son of Max Fisher, pastor of the Luray (Va.) Church of the Brethren, and his wife, Anna Belle. There are Brethren who recall the time when this special child memorized his short Christmas verse and marched proudly up on the stage, said his piece and quickly counted the lights at his feet before returning to his seat. There are the Sunday school teachers who have been delighted when he made that rare comment in class that showed he heard what was being said, and that he understood.

There are those who witnessed Tommy's request to be a part of the Body of Christ. Standing on the banks of the stream at Fulks Run, Va., Tommy had just watched his father baptize his younger brother, Jerry. "I want to be baptized too," he said simply.

There are those who came into contact with Tommy during his daily trek to the Linville Cottage School. He rode school buses nearly three hours daily and was rarely absent, for he loved Mrs. Spitzer and his fellow students. Strangely, on many occasions, Tommy has identified another retarded child and commented, "He can come to my school." How did he comprehend this subtle difference and identify with the child? Only God knows.

He has been a peacemaker by his own example and by his recognition that "God doesn't like that," when he has observed people using abusive language or fighting.

Knowing and loving Tommy has influenced each member of the Fisher family. His birth and the comprehension of this special responsibility directly affected the choice of the Fishers to enter the ministry. Tommy has affected the career choices of his brothers and sisters as well.

Every Sunday Tommy takes his place in the front pew, listens intently and makes his offering to God. He silently endures the physical limitations brought about by two severe bouts of rheumatic fever. No one has heard him complain about his lot in life.

Certainly, in the final judgment of our lives, one question must be, "How many lives did you influence for Christ?" Tommy Fisher is one special person who shall hear, "Well done, thou good and faithful servant."—SHIRLEY FISHER RACOP

Shirley Fisher Racop, an English teacher at South Central Community High School in Union Mills, Ind., is a member of Michigan City Church of the Brethren.

Opposition to neutron bomb production grows

"We cannot write off the opposition to the neutron bomb in eastern Europe as a product of Soviet propaganda alone. Theirs is a very basic concern that their homeland will, for the third time in this century, be the stage for a world confrontation."

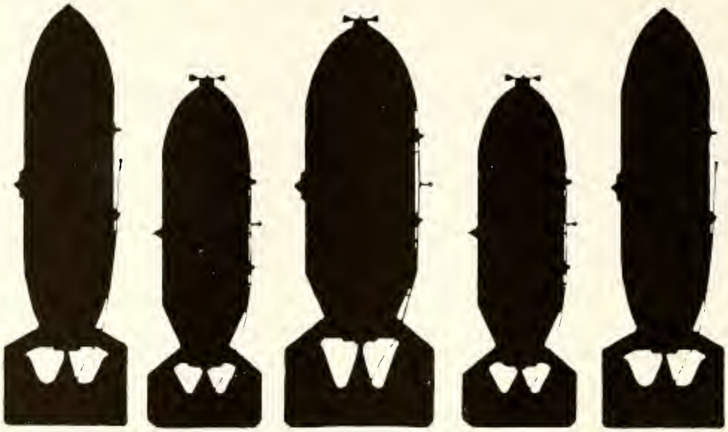
Recently returned from a sabbatical experience in Europe, General Board European representative H. Lamar Gibble's response above contradicted the definition by the secular media of eastern European protests against the neutron bomb as caused only by Soviet propaganda. Gibble stated that he understood the pressure from the Soviet Union as very real but said that "we must recognize beneath this the very real Christian concern on the part of east Europeans."

Brethren, he said join many of the people of Europe in denouncing the weapon for two reasons. "First, we're appalled by the development of this bomb because it's designed to destroy people while preserving property," he said. The bomb's purpose, according to the Reagan administration, is to thwart a Soviet tank attack in Central Europe. The atomic warhead would ostensibly kill Soviet soldiers while causing minimal property damage.

The second point of opposition he expressed was that the presence of theatre nuclear weapons (theatre refers to local weapons as opposed to launching a widespread bombing from far away) makes the possible escalation of a confrontation into an all-out nuclear war more likely. Previously a "firebreak" or safety gap existed between conventional weaponry and nuclear weapons. The neutron bomb eliminates the gap, asserts Gibble.

While in Europe Gibble attended the meeting of the World Council of Churches' Central Committee in Dresden, German Democratic Republic. The committee issued a statement on threats to peace that contained a denouncement of the bomb, saying it is "the most recent example" of "new dehumanizing weapons."

Other churches have spoken out against the Reagan administration decision, announced the weekend of the 36th anniversary of the Hiroshima bombing. The Quakers and leading US Catholic clergy have been sharply critical of the President's decision and have asked that he reconsider.



Many who oppose production of the neutron bomb state that while all weapons are evil this bomb epitomizes that evil because it destroys life while preserving property.

New immigration plan called 'isolationist'

As President Reagan's immigration proposals head for Congressional debate, the Church of the Brethren's chief concern should be the "isolationist" tone of the legislation rather than any budget cutbacks, says Jan Thompson, General Board refugee and disaster coordinator.

Reagan's proposals include:

—a doubling of quotas for Canada and Mexico;

—amnesty for current illegal aliens and the right for them to apply for permanent residence;

—penalties for employers of illegal aliens;

—an experimental "guest worker" program with Mexico to admit 50,000 workers each year; and

—permission for the Coast Guard to intercept refugee boats from Haiti and other countries.

The Reagan proposals have little Congressional support, according to Ralph Watkins of the Church of the Brethren's Washington office. He cites some of the objections: employer penalties will encourage discrimination against Hispanics and Asians; the amnesty plan is unrealistic because of the bureaucracy involved; increased quotas for Mexico are merely "a stopgap measure"; and the Coast Guard proposal is excessively harsh.

Thompson urges a return to the US's commitment to refugees. "With 16 million refugees in the world today, the United States needs to be doing more." The US handles more refugees, number-wise, he notes, but in terms of area or population the US falls behind many other countries.

Though the Church of the Brethren resettled about 1,400 refugees last year, Thompson expects between 1,000 and 1,200 this year because of decreased response from churches. Twenty-three percent of Brethren congregations are active in refugee resettlement.

He doesn't anticipate that government cutbacks will seriously affect Brethren refugee projects. Most budget-trimming will be in the CETA program, and Thompson expects local volunteers to fill the gaps.

More serious, he says, is that Reagan's isolationist proposals reflect "the mood of the country." "We in the Church of the Brethren ought to look at our last name and remember that we were once refugees." he says.

Refugee resettlement coordinators gather

On the eve of the arrival of yet another wave of refugees from East Asia and Kampuchea, a group of 15 refugee resettlement coordinators for the Church of the Brethren met in August to strengthen their network of refugee response.

Meeting at the new Windsor Service Center, the volunteer coordinators received information on English as a second language, orientation of refugees. health problems and services, and other material related to their work.

The refugee resettlement network now has 20 coordinators, each representing and responsible for a Brethren district. Several districts are without coordinators of resettlement efforts.

Administrative assistant for the Refugee Disaster Program Donna Derr indicated that the need is growing for immediate sponsorship of refugees from Poland, Romania, and Kampuchea. She pointed out that in May and June the highest number of "boat people" fled Southeast Asia in two years. "Current figures show that only 23 percent of our churches are actively involved in sponsorship," she said. "We're hoping to improve this number over the next year."

Weaver: Moscow trip is rare chance to share

"One older Russian woman returned to our booth many times to look through the Bible. On one visit she turned to the book of Obadiah and said to the dozen or so people around her, 'I want you to read this,' and they all read it."

Brethren Press marketing director Clyde Weaver spent hours talking with many such enthusiastic Soviet visitors to the Protestant Church-owned Publishers' Association display at the Moscow International Book Fair in September. Representing the Brethren in PCPA, Weaver was invited to display 11 Brethren Press books as part of PCPA's overall display.

Weaver felt that the importance of attending the fair went beyond the contact he made for Brethren Press marketing: "At the close we were reassured that our presence among the brothers and sisters there was significant." He said that the Soviet "believers" were hungry for the privilege of access to the Bible.

Commenting on his contact with other publishers at the fair, Weaver sounded hopeful that a soon-to-be-released Brethren Press book, *Mr. Songman—The Story of Slim Whitman,* would be marketed in England, where Whitman is very popular, by a British publishing house.

Weaver summarized the two-and-a-half week trip as profitable not in terms of sales, since the sale of books was prohibited to the public, but in terms of the mission to the Soviet Christian community. He said, "We found ways to give Bibles and books to people without getting anyone in hot water."

Taxes held in protest by General Board staff

Three General Board staff families have taken a stand against war by withholding part of their 1980 federal income taxes.

Chuck and Shirley Boyer, Ralph and Mary Cline Detrick, and Miller and Phyllis Davis protested the use of their tax dollars for defense spending by giving the amount withheld to other organizations. Miller Davis, director of the New Windsor Service Center, and Phyllis withheld $100, which they sent to the General Board.

Peace consultant Chuck Boyer said that he and his wife, Shirley, had periodically withheld income taxes since 1971. This year, they and the Detricks, of life cycle ministries, each gave $50 to the local school board to demonstrate their support of public non-military programs.

"We don't mind paying taxes," says Mary Detrick. "That's why we chose to pay the same amount to a public institution. It feels like a little bit of leaning toward justice."

Adds Ralph Detrick: "It's a symbolic protest of how the government spends our money. We choose to make a nuisance."

Like the Detricks, Boyer acknowledges that tax resistance currently is little more than a "nuisance" to the federal government. But he points out that such a protest could have an impact "if 20,000 or 30,000 Christians did involve themselves."

Boyer and the Detricks stress that their personal decisions are not intended to tell others what to do. Rather, they hope to raise questions and to give support to other Brethren families who have chosen to take the same stand.

"It's not the kind of thing I like to do. People probably think I'm a real radical," says Boyer. "It's a struggle within me to find what it means to be faithful," he concludes, "but something has to be done, and this is it for now."

Peace is theme of Wichita Annual Conference

Meeting at the General Offices in Elgin, August 27-29, the Annual Conference Central Committee (above) was moved by the continuing nuclear arms proliferation to establish the theme, "Would that you knew the things that make for Peace" (Luke 19:42), for the 1982 Annual Conference in Wichita, Kansas. The committee plans for the peace theme to be an integration of peacemaking within and between persons as well as peacemaking in the global community. Other plans for Wichita include Insight Sessions, Workshops, and Bible studies in the morning and evening. Teaching of the Scriptures will be made more intentionally the center of each day's business sessions.

Central Committee carries responsibility for planning the Conference program and is composed of (left to right) Annual Conference manager, Matthew Meyer; moderator, Earle Fike Jr.; elected member, Galen Heckman; treasurer, John Metzler Jr.; secretary, Phyllis Kingery Ruff; elected member, Leah M. Zuck; moderator-elect, Paul W. Hoffman; assistant conference manager, Doris I. Lasley; and elected member, Donald Shank.

BVS workcamp serves rural Kentucky community

Building homes and bridges in Inez, Ky., (above) was among the tasks that engaged 35 volunteers and leaders at the third Brethren Volunteer Service workcamp in Inez last July. For two weeks the group lived in a church, worked seven hours a day, and spent the evening hours learning about the region. According to leaders Bev Weaver and Scott Lecrone, everyone was surprised by poverty existing along side the wealth brought into the area by the coal mining industry. The leaders reported that everyone worked hard but also had fun together.

Seventeen members of the group of 35 left Inez after two weeks and went to Camp Woodland Altars, Peebles, Ohio, as the 151st BVS orientation unit. For three weeks they prepared for their BVS projects by first exploring communication skills and personal values, then by looking at various social issues including, human sexuality, aging, death and dying, peace, and world awareness.

Work and study did not monopolize all of the unit's time. Square dancing, cooking and eating together, singing and worshiping together, and sharing one-to-one added to the overall BVS orientation experience and to the individual's reservoir of faith and knowledge as they head out into projects around the world.

Draft law defied by Selective Service

Executive director of the National Interreligious Service Board for Conscientious Objectors Warren W. Hoover denounced a recent Selective Service System action as "an unprecedented action in defiance of the law."

Hoover says that Selective Service's decision to post in their communities the names of young men who have registered is an attempt "to encourge Americans to turn in their neighbors whom they suspect of not registering, to bolster the draft agency's failing registration program."

"Selective Service is claiming," continues Hoover, "that Section 6 (h) of the Military Selective Service Act requires them to post these names when, in fact, nothing could be further from the truth." Section 6 (h) of the draft law states: "There shall be posted in a conspicuous place at the office of each local board a listing setting forth the names and classification of those persons who have been classified by such local board."

The NISBCO director points out that presently there are no classifications and no local boards. Calling Selective Service's act a "blatant misrepresentation" of the law, Hoover says there is no statutory reason for them to take this action unless they intend to move quickly toward draft classification of registrants.

Hoover states that this action "has been taken not to protect the rights of registrants, but rather to continue the 'scare tactics' the draft agency has been using in a desperate attempt to increase the current 69 percent registration rate."

Agricultural program with China underway

Upon the arrival of two Michigan State University professors and seven Chinese agricultural specialists in their respective host countries, another important step of the Brethren Chinese Agricultural Exchange will be completed.

The two US professors, Edward Klos and Robert S. Bandurski, left in August for China, offering supervision in plant and disease control and plant biochemistry and physiology respectively. The Chinese candidates for study in the US will arrive upon completion of their placement process by the Brethren Service Exchange Program.

The exchange program, designed after the highly successful Brethren/Polish Agricultural Exchange, is designed to give young Chinese agricultural scientists research experience in universities or experiment stations, in addition to making available US teaching in China itself.

AC query procedure subject of booklet

Phyllis Kingery Ruff, Church of the Brethren Annual Conference secretary, has published a booklet, "The Preparation and Processing of Queries." Distributed widely to local and district church leaders, the 8-page guide not only answers specific questions about getting queries to the Annual Conference floor, but addresses as well the perennial general question, "How did *that* ever get to Conference?"

Ruff points out that any member of the denomination or any congregation has the right to raise questions and concerns relating to the Christian life or to the mission and work of the church. When the answer cannot be gotten satisfactorily through local, district, or General Board channels, a query may be formulated to go to Annual Conference.

It is at the district level that the decision is made whether a query merits being sent to Conference. Forwarded to the secretary of Annual Conference, the query, if it fulfills all preliminary steps, is listed by the Annual Conference officers for consideration by the Standing Committee. That group, at its meeting just prior to Annual Conference, studies all queries and recommends answers to the delegates.

Standing Committee has much leeway

in handling queries, including recommending that the query be returned as inappropriate for consideration. Ultimately the decision for disposing of each query lies in the vote.

Copies of the booklet can be obtained free from Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120.

Church satellite group airs television show

A six-member satellite consortium, which was brought together under the auspices of the National Council of Churches' Communication Commission, aired a new TV show on September 6.

The premiere segment of a weekly, half-hour programming called "One in the Spirit" was telecast via RCA's Satcom 1 satellite and made available to hundreds of cable systems in 49 states. Transmitted between 8:00 and 8:30 EST on Sundays, the programs are aimed primarily at denominational audiences.

Rather than "broadcasting" one program to all the participating groups, the consortium is based on "narrowcasting" with each group creating its own program for their particular audience. Director for media resources at the Communications Commission of NCC David W. Pomeroy said that most of the programs deal with denominational mission efforts in an attempt to develop more communication between the local church and the denominational headquarters.

Head of the Church of the Brethren General Board's communications unit Fred Swartz reports that the General Board is interested in exploring possibilities in satellite communications. Currently members of the Brethren team are attending meetings of the consortium and other NCC-sponsored satellite and telecommunications gatherings. "We simply are not prepared presently to do our own programming," said Swartz, "the option does remain open for us to join later."

The six groups in the consortium, which will use the satellite time on a rotating basis, are the United Presbyterian Church in the US, The United Methodist Church, the Christian Church (Disciples of Christ), the Episcopal Church, the American Baptist Churches in the US, and the Association of Regional Religious Communicators. Other denominations, in addition to the Church of the Brethren, are considering membership in the group.

underlines

KICKBALLS TO HONDURAS ... *The Brethren Discipleship Group*, an across-the-denomination network of regional discipleship groups, recently sent 500 playground kickballs to the refugee camps in Honduras where *Yvonne Dilling* (see Oct. MESSENGER cover story) is working. Spokesman for the group *Jeff Hunn* of North Manchester, Ind., commented that the group "has taken on El Salvador as one of the things we're planning to do something concrete about." In July Dilling indicated to the group that the Salvadoran refugees had few toys and that kickballs would be welcomed by the children trapped there.

NAMES YOU KNOW ... Anna Mow will speak at the "Praise Gathering for Believers-1981" at the Indianapolis Convention Center Nov. 5-7. The gathering is a time of personal enrichment and praise through worship, seminars, concerts, and music workshops. . . . *Clayton N. Pheasant*, formerly director of development at Juniata College (Pa.), was named to the newly created position of vice president for development at Elizabethtown College (Pa.) Sept. 1. . . .Also new on the Elizabethtown staff is *Joan Austin* who began as chaplain in August following her resignation as director of the office for the disabled at Temple University. . . .During October General Board member *Joyce Miller* of Franklin Grove (Ill.) church exhibited 25 of her paintings of refugees in Old Main building at the New Windsor (Md.) Service Center. Joyce made the paintings of refugees on location at refugee camps in New Windsor,Chicago, Miami, and elsewhere. . . .US Senator *Harry F. Byrd Jr.* was the featured speaker at the Richard D. Obenshain annual tribute dinner Sept. 11 at Bridgewater College (Va.). . . .Nobel Peace Prize winner *Betty Williams* and pastor of the Riverside Church in New York City *William Sloane Coffin* were guest leaders of Elizabethtown College's third annual Emphasis Week, which this year examined elements of intercultural conflicts.

Honored ... This being the Year of the Disabled, the Church of the Brethren Health and Welfare Commission commended *Violette C. Eash* with a citation in recognition of dedicated service on behalf of humankind wherever she found need. . . . Member of Trinity (Mich.) church, *Emanuel Hertzler* received the honor of being visiting professor at the University of Cologne, Germany, in October and November. . . .*William Kenworthy* of Greenbelt, Md. was selected as one of the top 10 scientists in soybean research and took part in a 10 day tour of research facilities in the US and England. . . .*Ruth Fasnacht* and *Margaret Sarafian* were chosen at this year's University of La Verne Alumni banquet as recipients of the Honorary Life Alumna Awards. They were cited for their total dedication to La Verne, especially for aiding their husbands in their successful efforts to lead the University.

PHILIPPINES ASSIGNMENT ... *Harold* and *Miriam Smith* of the University Park (Md.) church left August 28 for a one-year appointment in the Philippines. On leave from the University of Maryland, Harold will be an assistant to the Ministry of Agriculture and work closely as a consultant to the assistant secretary for planning services.

CNI future promising, says India missionary

Long-time India missionary Laura Sewell expressed optimism for the Church of North India (CNI), as she left the States in September for a new tour of service in Bulsar, India.

"I think the church is more aware of its Christian heritage and what it has to give to India." She senses a "togetherness" that translates into "a big influence, no doubt about it. For a small group they really get a lot done."

Laura Sewell

Sewell wishes that day-to-day upbeat happenings in the India church could overshadow news of its tensions. Church activities are largely unchanged, she says, despite dissension of recent years and news of it that appears in the US. All but one of the denominations that joined to form the CNI have experienced similar divisions, reports Sewell, and she and her co-workers don't pay much attention to the issue in their daily work.

Instead, she continues to manage the literature, to advise women's fellowships, and to train lay people throughout the Gujarat diocese. Lay training is particularly important now, says Sewell, because many of the pastors in her diocese will retire next year. Currently most pastorates are staffed, but she wonders about leadership in the future.

Sewell's major concern for the Church of North India today is "to try to revive the spiritual feelings and interest in the church." The Indian people "have struggled so long to be somebody that they have become materialistic. They need to wake up to more of the spiritual values of the church."

The challenge of becoming united has had positive effects. "In church union we learned a lot about other churches," she says. "We have a sense of worship that I don't think we had before."

"And," she says with a grin, "more people are washing feet." Feetwashing has become a part of the CNI liturgy and happens even in such places as the CNI cathedral in Delhi and Bishops College in Calcutta. Other Brethren influences are the simple life and justice.

Sewell retires in 1984, after 36 years of service in India. Until then she continues her mission with the growing community in Gujarat. There's plenty to do.

"Sometimes I wish I were twins—or even triplets," she laughs.

Peace education given top priority by UME

Peace education recently was voted as the highest priority of United Ministries in Education. UME is an organization shared by 8 denominations, including the Church of the Brethren.

The decision, made at the Policy Board meeting last May, underscore the importance of UME's Peace-Making, Militarism, and Education program. The program has three emphases:

—a research tool which will be used by colleges and universities to gauge their dependence on military values and support;

—a workshop for people concerned with the effects of militarism on elementary and secondary education; and

—counseling for colleges and universities who are developing peace studies.

Shirley Heckman, Parish Ministries Commission staff for education, manages the program. Other Brethren members of the Policy Board are Nancy Faus, Don Lowdermilk, and Ralph McFadden.

Salvation Army leaves WCC over 1978 grant

The Salvation Army has withdrawn from membership in the World Council of Churches three years after it suspended its participation in the ecumenical group.

It is the second body to leave the World Council to protest an $85,000 grant to the Patriotic Front of Zimbabwe given in 1978 by the WCC's Special Fund to Combat Racism.

The Army's Gen. Arnold Brown pledged continued support of the World Council's programs in evangelism, interchurch aid, and medical work. He requested a "fraternal status," which the WCC granted.

Bob Neff, general secretary of the Church of the Brethren, said he was "saddened by the fact that the Salvation Army has withdrawn from the World Council of Churches, because the areas of greatest commitment—development and confessional character—are now the reasons why the Salvation Army is withdrawing."

Brothers we

by Earle W. Fike Jr.

A while back I received a letter from Jerry Falwell, senior pastor of the 17,000-member Thomas Road Baptist Church in Lynchburg, Va. It is the largest church in the nation, complete with private elementary and high school, a college, a seminary, an alcoholic treatment center, a summer camp, and a foreign mission program. Falwell's TV program reaches perhaps 50 million viewers over 324 stations. As a pastor, he is a not-for-profit corporation president with 950 employees under him. The corporation has an operating budget of 56 million tax free dollars for 1980 and an expected 75 million for 1981. Falwell is also the founder of and the chief spokesman for the Moral Majority, a registered tax-paying religious lobby in Washington, D.C. It was in this latter role that he wrote me.

While the letter was not personal, I took it as that. Flying in the upper right-hand corner of the first of four pages was an American flag, while in the left-hand corner was the question, "Is our Grand Old Flag going down the drain?" The letter began, "Dear Friend, I have bad news for you. The answer to the above question is 'yes.' Just look at what is happening to America." Falwell went on to list as examples practicing homosexuals in classrooms and pulpits, smut peddlers operating under the protection of the courts, x-rated movies because there is no legal definition of obscenity, TV sex and violence, and legalized abortion. Then he moved beyond the borders of this country and listed our broken treaty with Taiwan, the giving away of the Panama Canal to a leftist government, and negotiating with the PLO. Finally, Falwell declared, "Unless we rebuild our military strength, one day the Russians may be able to pick up the telephone and call Washington, D.C., and dictate the terms of our surrender."

The letter asked that I fill in a congressional petition on moral issues and include a gift of $10, $20, or $100, concluding with the invitation, "May I hear from you?"

My first reaction was to drop the letter in my "round file." But on second thought I decided to let Jerry Falwell hear from me:

are; friends we're not

Dear Brother Falwell:

Let me begin on some common ground. I share with you a confession of Jesus as Lord. That makes us brothers. I share with you the joy and the responsibility of being a pastor. That means we are both concerned about the "good news," how it is received and lived out in the hearts and lives of people. I share with you the conviction that the Bible is God's Word to us. It is our rule of faith and practice and by it we are fed and led. Further, I share with you a concern for the slippery and fuzzy values which are an everyday diet and which have created a real moral crisis in our time.

When asked about simple answers to complex problems, you responded that in science and mechanical engineering " . . . you come to exact simplistic answers if you follow the proper equations and the proper processes. Theology to me is an exact science. God is God. The Bible is the inspired Word of God. And if everyone accepts the same thesis and the same equations, they will arrive at the same answers." But the problem, Brother Falwell, is that while we have some things in common, you and I do not come out with the same answers.

There is a vision in Micah 4:2-5 of how a country under God might look. It was written in the 8th century before Christ at a time of revolutionary unrest, a time of increase in armaments. But in his vision Micah saw the day when people would learn from God and walk in God's way. Disputes between nations would be settled without war. They would beat their swords into plowshares and their spears into pruning hooks (that is, weapons would be transformed into tools to support life). There would be no more training for war (no military conscription). Every man would sit under his own vine and under his own fig tree (that is, all persons would have what they needed and it would belong to them). No one would be afraid. And multiple gods would be replaced by faithfulness to the one God.

That kind of vision inspires hope because it is consistent. It holds together with what we know of God's love through Jesus Christ. Following the Lord (That's what morality is) brings an end to war, provides the basic necessities for everyone, and eliminates fear.

Brother Falwell, the Christian tradition out of which I come believes it is the lifelong task of the Christian to study God's Word, to search for and live by the consistent strains which are replayed time after time in the history of God's relationship with us. I find in the Moral Majority too many inconsistencies.

For example, in your letter you are concerned about legalized abortion. You call it murder. Yet the other day on your TV show I heard you, in a talk on Genesis 12 and Romans 11, say in effect that we should thank God that Israel's Prime Minister Begin sent the raid against the nuclear reactor in Iraq; that we should thank God every time the Israelis bomb and attack the PLO and the Arabs. Is that not murder? If, as you say, "It has always been the position of the Bible that life has dignity," then both abortion and war are wrong. The fact that the Jews hold a special place in scripture does not exempt them from judgment. The gospel I read would call us to abhor violence whether initiated by the Jews or by the PLO.

The Moral Majority is concerned about violence on TV. So am I. But you are a strong advocate of increased military spending as a deterrent to war. Brother Falwell, " . . . between 1816 and 1965, there were 99 disputes between major world powers. Of the 99, where countries were engaged in an arms race, 23 disputes ended in war; five did not. Of the disputes in which there was no arms race 68 avoided war; three ended in war." Arms as a deterrent is a historically bankrupt philosophy. More than that, how do you reconcile it with Micah's vision of beating swords into plowshares, or with Christ's command to love the enemy?

You are one, Brother Falwell, who understands big figures. If James Taylor is right, that "at the moment the USA could wipe out the USSR 50 times and the USSR could wipe out the USA 25 times, that the stockpiles grow by three bombs a day, that there is one soldier for every 250 people, but only one doctor for every 3700" if that is all true, then is it not time for Christians to put their money where their prayers are? Your simple answer from the biblical facts is to put more money in arms lest the Russians call us on the phone. My simple answer from the biblical facts is to reduce arms lest God call us into judgment for misreading the Word.

I find myself in agreement with another pastor, William Augustus Jones of Bethany Baptist Church in Brooklyn, N.Y., when he said to you in a letter, "I sense no tension within you between the demands of government and the demands of God. Whenever churchmen tailor their theology to fit their sociology, the resulting deity is unworthy of worship."

I cannot read the Bible and by any stretch of my imagination believe that registration for military draft and conscription for war comply with "not learning war anymore." Can you really believe that the one who commanded the disciple to put up the sword, the one who refused to be a part of a military kingdom in the desert temptation, would now be pleased to command an army?

I cannot read the Bible and by any stretch of my imagination believe that a macho America flexing its military muscles fits the image of the Servant in the Upper Room. Can you really believe that the one who took a basin and towel would trade it for a big stick?

The Lord who holds my allegiance is not a Lord of coercion, but a Lord of persuasion. Jesus Christ lived by peaceful example rather than by military revolution. He stirred up trouble, but he did not stir up an army to support him. He spoke out against immorality in high and low places, but he did not destroy humans by word or sword to make his point. The bottom line is he died rather than kill others to promote or protect his message.

Brother Falwell, as you can see, we serve the same Lord and read the same Good Book. But our simple answers do not come out the same. We are worlds apart. Because we serve the same Lord, I call you brother. But I request that you send me no letters addressed, "Dear Friend." Brothers in Christ we are, though far apart. But friends we are not. Friends have more in common than we have.

In Christ's peace and God's love,
Earle W. Fike Jr. ☐

Earle W. Fike Jr. is pastor of the Elizabethtown (Pa.) Church of the Brethren, and moderator of the denomination's Annual Conference.

Alternatives

Three decades ag
hopeful new sign
to celebrate th
question of whethe
it only th
Three Brethre

by Paul M. Robinson

The suddenly evident political power of conservative religious groups in this country has become a matter of grave concern for Christians who think of themselves as "mainline" denominations, representing the historic and traditional Protestant witness. I am as uneasy with the tag, "mainline," as I am wary of the self-styled name "moral majority," which some Christians apply to themselves. My church, the Church of the Brethren, has certainly not always been "mainline" in either church or society. I would like to believe that we have always had a deep concern for morality, whether we were in the majority or minority in our witness.

And we cannot criticize the evangelicals for becoming politically active. Brethren believe that their religious convictions should be expressed in our daily life, and that our theological beliefs should be translated into meaningful action.

My greatest concern with the religious right in this country is its unwillingness to accept the inevitable differences in belief and perspective inherent in any democratic society. It approaches the secular world with the same authoritative stance with which it operates in its churches. Christians of the religious right baptize their convictions on political and social issues by declaring them to be biblical morality, God's final word on the subject, never allowing for the validity of a different perspective. They are forever finding simple answers to complex questions.

The "mainline" churches have, for the most part, learned to live with the ambiguities which are natural to the democratic process. They have discovered that differing insights open a dialog which is helpful in the discernment of truth. The autocratic and dogmatic pronouncements of the religious right appeal to many people who are convinced that there must be moral renewal, and who are weary of the slowness and ineffectiveness of the democratic process.

Such people are not aware, however, of the dangers in this kind of religious fascism, which is willing to use any method to achieve its ends. Nor are they aware of the unholy alliance between the Moral Majority and other right-wing political forces such as the National Conservative Political Action Committee, whose executive director, John T. Dolan, said of his organization, "A group like ours could lie through its teeth, and the candidate it helps stay clean" (*The Washington Post,* August 10, 1980).

What alternative message can the mainline churches offer to counter that of the religious right? We must remember that the kingdom of God is not identified with any political or economic system. Liberals as well as conservatives must be reminded of this. The task of the church is to seek the mind and spirit of Christ in all of our common life—in the social order, the political arena, the sphere of economics, and in the morality of personal choice. This is no simple commis-

(Continued on page 12)

by Paul E.R. Mundey

The right-wing "landslide" has knocked any number of religious and political groups off balance. The mainline churches (with whom the Brethren identify, at least in part) are to be counted among them. At both the grassroots and national levels, long established, deeply rooted denominations are shaken and confused . . . confused about who they are and what they have to offer to the mood, the "zeitgeist," of the times. As we yearn for direction, orientation, and vision during this awkward period, there are certain basic steps we should take.

Gaining some perspective by recognizing some "logs." Our natural tendency as we face the conservative onslaught is to lash out with judgmental statements and cutting humor. The style and perspective of Christ suggests another approach. Speaking through the words of the Gospel writer in Matthew 7:1-5 (Luke 6:37-38, 41-42) the Master advises us to wrestle with some "logs" before attacking any "specks"; to come to grips with our own shortcomings before amplifying the limitations of others.

In part the conservative resurgence within the church is an indictment on the mainline establishment. In important and significant ways we have not been completely faithful to the vision of the New Testament. The right-wing movement, in some cases, is merely filling a void that we ourselves have created. Two areas of neglect are especially prevalent:

Our willingness "to live the questions" has suggested too many times that there really are not any answers. Though persons need to grapple with the ambiguity of faith, they need also to be reassured with its clarity.

In our eagerness to be socially involved

to the religious right wing

Cleveland the National Council of Churches was created—a cumenical progress. This month the NCC meets again in Cleveland, ooperative witness in an "Ecumenical Event." The theme raises the ainline churches have a vision for the future of the church. Or is xtreme religious right that really has a program for our time? inkers give their perspectives.

in the lives of the persons around us, we have often neglected to be spiritually involved. Thus, the ministry of the church, *at times,* has bordered on secular humanitarianism or humanism. Though the context of our mission must always be in the world, in service, its content must always be grounded in Christ, in his uniqueness and transcendence. "Human justice," William Stringfellow reminds us, "is not a substitute for divine justification."

We wrestle with such shortcomings (such "logs") not in a spirit of condemnation, but confession. We consider them not only with feelings of remorse and regret, but also with the hope of resurrection and new vision.

Recovering our sight through regrouping our priorities. We restore our sight, not by relinquishing our beliefs, but by regrouping them. I would suggest two areas of renewed emphasis and priority:

A renewed emphasis on the foundations of our faith. As we rightfully challenge people to wrestle with the complexity and cost of Christian discipleship, we need to help them find "a place to stand." We need to affirm that along with the questions there are some answers. We do this by declaring that there are some things within the character of our faith that are foundational . . . and even absolute. These "basics" center around Jesus Christ. Not just the Christ of social justice and ethical teaching, but a Jesus who is Person with whom intimate, accountable relationship is possible and essential. Richard Lovelace summarizes the words such a Christ speaks to our lives:

—You are accepted (because of God's grace and love)

—You are free from the bondage of sin (because of God's forgiveness)

—You are not alone (because of God's

(Continued on page 12)

by Dale W. Brown

There is an obvious Brethren answer to the religious right wing. We should praise God for ways in which the Spirit is using this phenomenon. At the same time we should attempt to offer clear biblical alternatives where "pop" religion represents American tribalism or self-centered salvation trips.

The church historian in me requires that I work at defining mainline churches before offering any assessment of their role in this witness. "Mainline" suggests the major families of churches which stem from clasical Orthodoxy, Catholicism, and Protestantism. But this is too easy, as many Christians who constitute the "religious right" claim the same rootage. So we use the word "liberal" to define the major bodies who are not as much a part of the new fundamentalist revival. This too is inaccurate, because the National Council of Churches includes Orthodox traditions and orthodox Christians who stand solidly on the fundamentals of the faith. Likewise the "mainline" denominations are all experiencing evangelical and confessional revivals which make ludicrous some of our labels.

Since I am currently completing a term as a member of the governing board of the National Council of Churches (NCC), it may be wisest to focus on this constituency. The NCC has represented a strong voice concerned about our collective responsibility to the poor. I have been moved in discerning the primitive Christian spirit of this gathering in its advocacy for the outcasts of our society. It says something about our culture when the hundreds of Old Testament admonitions about justice are labeled "liberal" when taken seriously by Christians. I have observed how denominations often speak more prophetically together than when separate. The NCC, for example, has taken more care that its deposits in banks not support South African racism than have Brethren institutions.

Honesty dictates that I also share critically. At times NCC board meetings have resembled the power antics of political assemblies more than Christians meeting to discern the mind of Christ. It is so easy to place more faith in political pronouncements than in the God who inspires us to preach the gospel to all the world, including the political arena.

But all of this can also be said of many of our local council meetings. And the gap between national proclamations and folk in the pews has meant that government leaders during the Vietnam period, for example, did not have to take as seriously as they might, advice which they knew did not have strong grassroots support. There has been a loss of evangelistic fervor such as was characteristic of older ecumenical gatherings. This vacuum has been filled by evangelicals in such conferences as the mass Urbana-Champaign missionary student gathering.

Since the World and National Councils have focused on justice more than on peace, they may have had a negative influence on the reorganization of our board. In lessening the sense of priority given to Brethren Service, we Brethren shaped our structures to conform more to standard corporation and denominational patterns. The continual escalation of the arms race, the erosion of the peace testimony in many of our congregations, the increasing priority given to peacemaking and in some mainline denominations, the call from these and others to have us share our heritage of peace—all suggest that the times are urgent for us to greatly increase giving and staffing for peacemak-

ROBINSON . . .

sion. The problems in our world are complex and our perspectives on Christian solutions are varied. Most of the mainline churches do feel the heavy burden of making Christian faith manifest in daily life. A church that concerns itself only with the rituals of religion and the preservation of its institutional life betrays the witness entrusted by our Lord.

Moreover, the church must be concerned for the people for whom Jesus showed the greatest concern—the poor and downtrodden and disinherited. The religious right in America, sitting upon the top of the most luxury-laden, wealthy, and wasteful society the world has ever known, has openly espoused its belief that guns are more important than bread, and that material prosperity is the evident reward of God's favor.

The church will fail in its mission as the incarnation of Jesus Christ in the world if it loses its concern for liberty and justice for all. In a time when, in the name of Christianity, some are espousing value systems so contrary to the teachings of Jesus, the churches which are committed to Christ as the Lord of all of life need to proclaim clearly and boldly that task so clearly and completely fulfilled by Jesus in his earthly ministry: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.
He has sent me to proclaim release to
the captives and recovering of sight
to the blind, to set at liberty those
who are oppressed, to proclaim
the acceptable year of the Lord"
(Luke 4:18-19).

It is tragic that the church of Jesus Christ is so divided in its understanding of the priorities of the kingdom. This is no time for self-righteousness or name-calling. Rather, in humble repentance, we all need to more clearly understand the meaning of Christian discipleship in our time, remembering that Christ never asks us to succeed, only to be faithful. Faithfulness in fulfilling the ministries to which we are called, faithfulness in searching for and finding the mind of Christ—this must be the response of the church to her Lord, and to the world. ☐

Paul M. Robinson is pastor of the Crest Manor Church of the Brethren, South Bend, Ind., and former president of Bethany Theological Seminary, Oak Brook, Ill.

MUNDEY . . .

contemporary presence through the Spirit)
—You have authority (because of the truth contained in God's living and written word).

A renewed emphasis given to evangelism. As we challenge persons to do justice we need to equally challenge them to do evangelism. As we strive to make our outreach more than secular "do-goodism," such an emphasis is essential. A priority given to evangelism (focused and tightly defined) keeps a spiritual dynamic alive in our mission activity. As we lead persons to Christ and his church we are reminded that our calling is not only to demonstrate love, but to declare (and introduce persons to) its ultimate Source and Origin.

Broadening our vision by expanding our relationships. We further and broaden our vision as we enlarge our circle of coworkers. Association with only a limited number of Christian organizations and judicatories often results in a limited or unbalanced view of faith. Increasingly we in the mainline churches need to reach out and form alliances with Christian groups not normally thought of as members of "our camp." Examples of such new partnerships might include: developing working relationships with ministries associated with the Neo-Evangelical movement; continued alliances with Third-World Christian groups (our own Misión Mutua is a model for this type of creative partnership) and active recruitment of more "conservative" leadership to complement more "mainstream" leadership on seminary faculties and national church staffs. Such relationships express and symbolize in a graphic way a denomination's commitment to bring breadth and depth to their ministry.

These are only some first steps as we seek direction and orientation during these perplexing times. They are offered not as "new" suggestions, but as reminders; reminders to see ourselves as part of the problem as well as the solution, to regroup and re-express our beliefs, not relinquish them, to reach out and expand our relationships within the family of faith. May such directives help us to set our sights higher, not lower, to brighten, not lessen our vision towards Christ and the work of his kingdom. ☐

Paul E.R. Mundey is pastor of the Friendship Church of the Brethren, Linthicum Heights, Md.

BROWN . . .

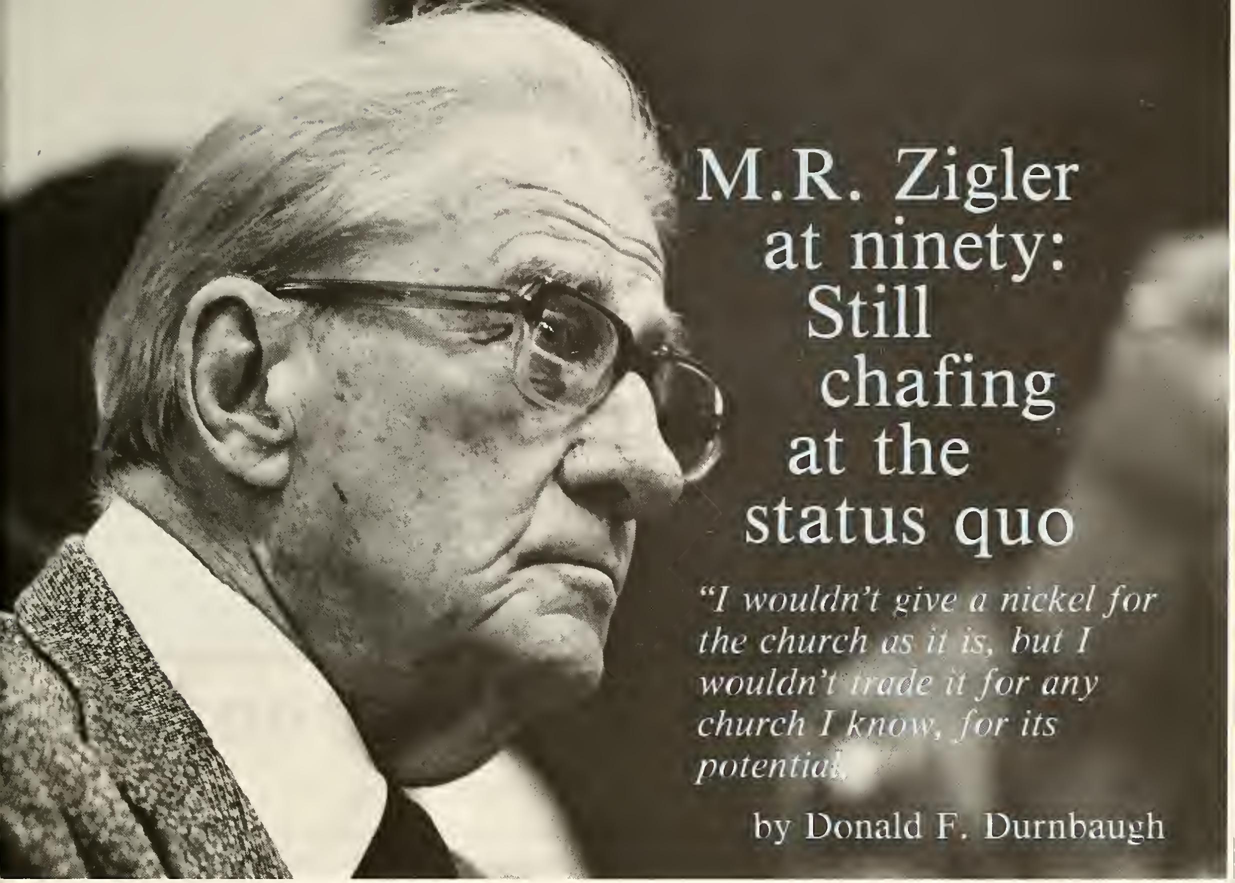
ing. This is imperative if we are to participate in being part of the answer to heresies of the religious right.

In spite of these criticisms, one of the reasons my heart has been strangely warmed to the "mainline" churches is that they no longer *feel* mainline. Because of their effective witness for justice, powerful economic and political forces have born false witness against them, labeling them as "communists" and spreading other lies about them. Forces that consistently support the violence of the rich and the spending of billions for weapons of death, hypocritically strain at gnats in pointing to any relationships other Christians have to the violence of the poor. The former mainline churches are learning what it means to pay the cost of discipleship, to stand against the "world."

But we should guard against an error I have often shared with "mainliners"—the tendency to be against something just because the religious right is for it. The "right" may be right or partly right. We are called to test the many diverse spirits around us. We may need to expand our circle of ecumenism. We need to speak the truth in love to those with whom we differ. We should relate more enthusiastically to the mission of the peace churches, and with those associated with the Fellowship of Reconciliation. We should join the biblical peace and justice concerns of evangelicals and Roman Catholics. And we should pray for increasing faithfulness for all, including those who constitute the religious right.

This should not mean that we turn our backs on the churches in the NCC and WCC. We will continue to hope that the "mainline" churches provide a powerful witness against the sin of collective self-righteousness which so pervasively supports forces of death instead of the Lord of life. We rejoice that when times seem to be at their worst, God revives old movements and finds new people to witness to what is best. Whether we are witnessing against the secularism of the left or the paranoic fear of the right, we pray above all that the *shalom* for which we long be manifest through each one of us and the Church of the Brethren. ☐

Dale W. Brown is Christian theology professor at Bethany Theological Seminary, Oak Brook, Ill.



M.R. Zigler at ninety: Still chafing at the status quo

"I wouldn't give a nickel for the church as it is, but I wouldn't trade it for any church I know, for its potential."

by Donald F. Durnbaugh

His rugged frame is shrunken, his hearing is poor, his gait a mite unsteady. Michael Robert Zigler is 90 years old—but he has the youngest mind and heart in the Church of the Brethren. His eyes still sparkle, his wit is keen, his awareness of denominational direction—or dithering—is as sharp as it ever was. And that says much. He still charges the sisters and brothers to make the church what, in God's sight, it should be.

"I wouldn't give a nickel for the church as it is," he says with some hyperbole, "but I wouldn't trade it for any church I know for its potential." His questions are: Where is the church going to be in 30 years? What are we preparing for our children?

This forward-looking man can look back on an unusual record of service. Following a long career from 1919 to 1948 as one of the church's first executives (latterly as director of the Brethren Service Committee) he spent 10 years as director of the BSC program in Europe. He was also the Brethren representative to the World Council of Churches at Geneva, Switzerland, where he had his office. Before long the prim and proper church leaders at the staid WCC headquarters were being charmed with the idea of distributing heifers, chicks, and goats to the world's needy. Lutheran primate Franklin Clark Fry told of his belief that Zigler would ride through the gates of heaven on the back of a heifer. "Holy cow" was no longer an expletive, it was a program.

M.R. Zigler not only sent animals, he also sent young people. He believed that relief goods would have more impact if someone went with them to interpret why they were given. He took young Brethren fresh from the farm or the college and made them ambassadors of the love of Christ in positions across Europe. Most of them caught the challenge and gave not only two years of service through BSC but also the rest of their lives in the work of the church in some form.

Among the sister peace churches the Brethren genius has been the ability to bring people together. Brethren have sometimes lacked the acuity of the Mennonites in biblical exegesis and the political savvy of the Quakers. However the Brethren origin in a mixture of pietism and anabaptism may have helped shape its gift for reconciliation. Sufficiently biblical to attract the Mennonites, sufficiently involved in social action to attract the Quakers, Brethren have often brought these groups together in combined peacemaking efforts.

No one has better exemplified this trait than has M.R. Zigler. During World War II he played the central role in creating the National Service Board for Religious Objectors, still alive and well in Washington, D.C., as the National Interreligious Service Board for Conscientious Objectors. NSBRO/NISBCO have brought together not only the peace churches but a host of other denominations as well in common liaison with government agencies on conscription issues.

When Zigler arrived in Europe in 1948 he sought out and united peace advocates

Frankly conscious of his mortality, M.R. Zigler is determined to do what he can in the time he has left to make peace on earth less a noble vision and more a reality.

there just as he had in the United States. Mennonites, Quakers, and Brethren met under his aegis with members of the International Fellowship of Reconciliation to deepen friendships and work together. He was concerned that they present a joint witness to the ecumenical movement through the structures of the WCC. Zigler was instrumental in starting a series of peace conferences on the theme "The Lordship of Christ," often called the Puidoux Conferences after the Swiss retreat where the first meeting was held in 1955. Originally designed to clarify the common witness of the peace churches, they branched out into full-scale theological discussions with leading European churchmen. They were called the first substantive conversations between peace representatives and the state churches since the 16th century.

Zigler was appointed to the important Central Committee of the World Council of Churches. There he pressed his conviction that wars could be arrested if Christians on all sides of the conflict would abstain.

His homecoming in 1958 was darkened by two tragedies—the crash of the KLM flight bearing Brethren returning to the USA from the 250th anniversary celebration in Europe and the two-car accident which took the lives of his beloved wife, Amy, and of two others. He was temporarily crushed both physically and emotionally, but bounced back with his innate courage and childlike faith in God's grace and direction.

A period of retirement at Sebring, Fla., could not content a man who had been at the center of the church's life for decades. He accepted a call to become a volunteer at the bustling Brethren Service Center at New Windsor, Md. Zigler had himself organized the center in the 1940s on the site of an unused college campus. For years it was noted as the focus for an interdenominational and worldwide effort of Christian response to need.

In 1974 he had a vision of a campaign for peace which he called simply "On Earth Peace." Underlying the vision was a concern to use the beautiful and spacious facilities at New Windsor for direct peacemaking action to extend the material outreach of the center. When it was first established, Zigler had already envisioned the creation of a Brethren "Pendle Hill"—the Quaker study and retreat agency near Philadelphia. For the Brethren the location was excellent—it was not far from Washington, D.C. and within driving range of a large percentage of Brethren members.

M.R. Zigler has been inspired by the work of the Evangelical Academies of Germany which had done so much in restoring the heart and life of the shattered German Church following 1945. He began bringing together vocational groups—physicians, farmers, young people, undertakers—in weekend assemblies at the center. They typically featured addresses by denominational and outside leaders. Those gathered brainstormed on how they could work for peace in their homes and occupations. Often assembly proceedings were distributed. Approaches to government officials, such as representatives of the Selective Service agency, kept discussions practical.

On Earth Peace sponsored other publications. It reprinted the John Kline diary, printed a collection of memoirs of Brethren Service workers, and published a large compilation of essays from the European peace conferences. Early assistance was given to the Brethren Encyclopedia.

Such programs cost money and Zigler found what was needed. He got on Greyhound buses and rode night and day to lay an arm on friends across the land. Some of them had been somewhat distant from the life of the church. Zigler sought them out and solicited funds for the On

M.R. Zigler on being

interview by Micki Smith

What should be the response of the Church of the Brethren to the Reagan administration's "get-tough-with-the-communists" actions and statements?

I do not belong to the Church of the Brethren as it is today. I belong to the Church of the Brethren as it ought to be. The Church of the Brethren—and every church—should study its own structure, its own faith, its method of settling disputes, and proclaim them, rather than telling the government how to do it. Neither the Christian church collectively, nor councils of churches, nor denominations have faced this issue because they spend more time making resolutions on how to run the government than on how to run Christianity as a body on this earth in our time. We'd better live our churches as they ought to be.

If you were a young man today, would you register for the draft?

The USA is a land of religious liberty. It was partly due to the influence of the peace churches—Brethren, Mennonites, and Friends—that the US Constitution recognized the right of religious liberty pertaining to participation in war.

The Church of the Brethren as it ought to be neither participates in war nor learns the art of war. If my government allows for conscientious objection I can register as a citizen, and with a clear conscience say, "Hallelujah, I live in a great nation, which gives me this freedom of choice."

I am not anti-government—I have a deep appreciation for the United States and the Constitution. If registration meant I had to go to war, I might not register. But since I have other options, I can register in good conscience.

Is this what you would counsel young people today?

I would give my personal testimony. I'd try to lift up all their options. I would support the right not to register for persons willing to accept the legal consequences.

Is the Church of the Brethren doing enough to educate young people on our peace stance, to prepare them for making decisions on registration and the draft?

We have never created an alternative program in peacetime that justifies the freedom we enjoy in wartime.

Is that something the peace academy could strive for?

Earth Peace projects. He set up an office at New Windsor and bombarded a growing mailing list with his plans and schedules. Some complained that the paper assault was too heavy. Zigler believed that people needed continual reminders of the program to keep interest and participation high.

Some problems emerged. One concerned the relationship of the program to the denominational organization. A plan was worked out which saw On Earth Peace as a consultative program related to the World Ministries Commission for the Church of the Brethren. But there were tensions. Zigler was eager for action and found the procedures of "Elgin" slowed him down. The denominational staff wanted to be supportive but needed to play fair with other projects and carefully worked-out policies. Bob Neff, general secretary of the Church of the Brethren General Board, suggested the solution—incorporation of OEP as an independent body. This occurred last August. The General Board and OEP look forward to continued cooperation in the interest of world peace.

At 90, what is M.R. Zigler promoting? The Brethren World Peace Bookstore was established in late 1980 at New Windsor. It hopes to place books on peace in many Brethren homes. Beyond that it serves the thousands of visitors who flock to the center each year.

The major push is the Brethren World Peace Academy, now in the planning stage. Also located at New Windsor, it will be a place where those of many ages can come to gain clarity about the issues of war, peace, and military service. Not a research center, it will be designed as a resource to help many find their individual answers. It will complement the work done on peace in the Brethren colleges and Bethany Theological Seminary.

At 90, M.R. Zigler is bursting with yet more projects, bubbling with new ideas, and chafing at the status quo. Frankly conscious of his mortality, he is determined to do whatever he can in the time he has left to make peace on earth less a noble vision and more a reality. ☐

Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, and editor of the forthcoming Brethren Encyclopedia, *was one of the Brethren youth serving in Europe with M.R. Zigler in the heyday of Brethren Service, and has been a principal in the M.R. Zigler saga ever since.*

Brethren today

The Peace Academy, as it ought to be, will, through intensive church and governmental research, qualify to advise individuals in the art of making a wise choice from the legal options.

Has the On Earth Peace Assembly been what you wanted it to be?

It started on December 20, 1974, as a layman's movement, primarily. We decided we wanted to work *within* the Church of the Brethren rather than incorporate. We were assigned to the World Ministries Commission. The On Earth Peace achievements far exceeded the first dream. The development of professional/vocational groups, the creation of books, the calling together of representatives of the Brethren bodies to shake hands leading to the Brethren Encyclopedia, the meetings of the historic peace churches resulting in the New Call to Peacemaking, the meeting between General Hershey of Selective Service and Loren Bowman of the Church of the Brethren with CPS men, and the enlistment of supporters prepared the way for incorporation, August 1 of this year.

How about the Brethren Encyclopedia project—How is it coming?

The Encyclopedia is the high water mark, so far, of OEPA, because of how it has brought the five divisions of the Brethren together for the first time since the original split in 1881. We may some day, out of this beginning, be reconciled to each other, but if we aren't we can love each other even if we don't belong to the same organization.

What is the biggest problem facing the Church of the Brethren today?

It lacks a focus. The "Great Commission" should be our focus. I'd stop right there—go into all the world, baptizing, teaching, and that's it—don't add anything to it. Don't put any geography anywhere.

What is your own personal focus?

The same as that of OEPA: Emphasizing the idea of development of church members to become creative world citizens.

What will be the major change in the world in the next five years?

There might be a world war—or worse, more dangerous than that, a civil war—a breakdown of society around the world. ☐

Micki Smith is coordinator of public information for the New Windsor Service Center, New Windsor, Md.

Bible study

Caring about

Read: Is. 58:6-12; Matt. 25:31-46.

Thanksgiving is a time to think of hunger as well as to rejoice in harvest bounty. Hunger is still one of the most serious and difficult problems facing the human family. It claims the lives of an incredible number of people every day. No one really knows how many are starving. According to one estimate there are approximately 930 million people who are presently getting less than the minimum daily requirement of calories. Eugene Carson Blake, president of Bread for the World, writes: "Today one out of every eight human beings suffers from degrading and destructive hunger."

The Bible instructs those who have bread to share it with the hungry. The Psalmist wrote: "Happy is he . . . who gives food to the hungry" (Ps. 146:5-7). Isaiah said, " . . . if you pour yourself out to the hungry and satisfy the desire of the afflicted, then shall your light arise in the darkness and your gloom be as noonday" (Is. 58:10). Jesus said, " . . . as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40). The first letter of John asks: "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 Jn. 3:17). The Apostle Paul reminded the Christians in Rome that if their enemies were hungry they were to feed them (Rom. 12:20). For Christians who are well-off, feeding the hungry is a moral imperative. It is a way of caring about others as much as we care about ourselves.

Ever since the first century, Christians have been involved in giving food and other kinds of help to the poor. Increasingly the church has recognized the wisdom of giving the assistance that enables the poor to get back on their feet and take care of themselves rather than becoming dependent upon others for daily sustenance. Heifer Project, CROP, Agricultural Missions, Global Women's Project, and many other programs of the church are assisting poor people in their struggle to free themselves from poverty and hunger. In the 1950s there were some who saw science and technology as the key that could open the door to a new world with food for everyone. High-yield wheats and rices were developed. A tremendous effort was launched to introduce and spread the use of such grains in the developing countries. This is referred to as the "Green Revolution." From 1950 to 1975 world grain production nearly doubled and wheat production doubled from 1960 to 1975. This trend, however, was interrupted in 1974 when crop yields began to decline. This was attributed to several factors: the marginal quality of the land under cultivation in recent years; the high cost of fertilizer and petroleum; and a reduction in fallowed land area.

While many people have been helped, the goal to end human hunger is still only a dim hope. There are more hungry people in the world today than thirty years ago. Lester Brown says: "One of the chief criticisms of the Green Revolution has been that it benefited primarily large landowners." Most aid programs have focused on attaining growth in per capita income. It was believed that as growth in per capita income occurred the benefits would trickle down to the poor and the hunger problem would be solved. The opposite is happening.

Some who have worked most closely with helping the poor have said that the chief cause of poverty and hunger is not the lack of food in the world. The real causes are oppressive political systems that maintain the inequitable distribution of the means of acquiring food and the other necessities of life. The primary resource necessary for food is land. Land, however, is increasingly concentrated in the hands of the rich. This is true not only in undeveloped countries. It is becoming more widespread even in developed countries.

In biblical terms, this concentration of wealth in the hands of the rich is injustice. For the Hebrews of the Old Testament, the problem of concentrated land ownership came about when adversity struck and a person needed help. In exchange for money to pay their debts, they sometimes had to give up their land. Some even became the slaves of the one who helped them (Neh. 5:1-5). The concept of the year of jubilee was an attempt to deal with this problem (Lev. 25). At the end of the 49th year, the jubilee was announced and all slaves were freed and all the land was returned to its rightful owner. The poor were liberated from oppression and given a new start.

Today's problem of concentrated land ownership is rooted in colonialism. Under the colonial system, territories in Africa, North America, South America, Asia, and some of the islands were claimed by countries of Europe. We are familiar with the oppression of that system. The inequities growing out of the colonial system continue in a new kind of colonialism. Industrialized countries have turned to the undeveloped countries to exploit their minerals, oil, and other resources, and as a market for manufactured goods. The system of trade which has evolved operates to the advantage of the rich.

The oppression of the poor by the rich is fundamentally caused by the inequitable distribution of food and other necessities for life support.

Pearl Buck asked, "Can the hunger pangs of an ever-increasing world population be satisfied? . . . Is it inevitable that some of us starve, or that many of us go half-starved all our lives?" These are hard questions deserving urgent attention.

We are not without alternatives. Human beings, as stewards of the earth, have the capacity to shape the future. China is one country which has been able

Those who have bread shoul

people

to halt starvation and provide food enough to feed its people. Farmers in Holland obtain food for all their people on about two-thirds acre a person.

There are many things which can be done to overcome hunger. Consider the amount of grain consumed by livestock. Eating habits can be changed. Land used for non-nutritional cash crops such as coffee and tea could be used for food crops. The spoiling of the land by war, pollution, and misuse could be halted.

The parable of the great judgment in Matthew 25:31-36 expresses the ethical spirit of the Old Testament. It erases any notion that one can keep the first commandment exclusive of the second. Probably in the original parable Jesus spoke of the Messiah King. Matthew knew Jesus as "King" and "Lord." The parable is about the last judgment. We are not asked to judge our brother or sister. Christ the king is judge, and he alone knows the heart of each person: "As you did it to one of the least of these . . . you did it to me" (Matt. 25:40).

Like the parable of the three stewards, which precedes this parable, stewards in God's household are to be found faithful. Faithfulness includes sharing with anyone in need. Is individual sharing enough? Are we responsible for working to change oppressive systems that enslave and deny persons the necessities of life? What about corporate sharing as a congregation? What is the responsibility of the faith community toward the neighbor in need? What can we do to help end world poverty and hunger?

Here are some ways individuals and groups can show their biblical concern for neighbor at Thanksgiving time by opposing injustices that create poverty and hunger:

1. Oppose United States aid to military dictatorship. Join efforts to demand a halt in the sale of armaments. Any support given to oppressive regimes makes life more difficult for the oppressed poor people.
2. Support the efforts of people who are struggling for freedom from oppressive regimes and trying to overcome poverty and hunger.
3. Study the Bible, being particularly attentive to discerning God's word concerning justice and the liberation of the oppressed.
4. Become informed about poverty and hunger. Develop a keen sense of awareness about your role in the world. Learn the root causes of poverty.
5. Give financial support to your denomination's Brotherhood Fund for aiding poor people to help themselves. The Church of the Brethren has dedicated Christians who are highly trained agriculturists, health and nutrition specialists, and technicians in development.
6. Examine your own lifestyle and decide what changes you must make in order to support a more positive distribution and use of the earth's resources. ☐

Donald L. Stern is a member of the stewardship unit of the General Services Commission of the Church of the Brethren, with specific responsibility for stewardship of creation.

share it. /by Donald L. Stern

Does your church have a welcome mat?

by H. Fred Bernhard

"We were hunting all over the world but discovered diamonds in our own back yard." This was a recent testimony given in describing the Oakland Church of the Brethren's practice of hospitality that led to our church growth. "It's so simple, yet so profound and peculiarly Brethren," echoed another member. "Our congregation is more vibrant than I can ever remember." These statements reflect the results of our congregation's recent attempt to practice the art of hospitality.

For the Oakland folks in Gettysburg, Ohio, evangelism was a word with negative connotations. Now we are not against salvation or church growth. But images arise of door-to-door visitations, questions of whether "you're saved," and condescending attitudes exhibited if the "right" answer is not given. We have had our annual organizational "get togethers" for teaching tactics in evangelism. But there was always a hesitancy at getting going. Some people simply would not show for the visitation. Others would complain that programmed evangelism was too artificial. A few others reluctantly forged ahead because they knew the pastor wanted them to. No one should have been surprised when nothing happened.

Oakland church is in a farming community but has easy access to urban centers. We are not a backwoodsy people, but we still exhibit friendliness, neighborliness, and pride in our community.

As Oakland's pastor, I had been in my yearly attempt to get us keyed up for evangelism, when I read Don Miller's article,"Brethren and Church Growth," in *Brethren Life and Thought* (Winter 1980). The article was shared with the pastoral supervisory group, and we agreed we were onto something vital for our congregational life, for the one area of life we knew best and felt most comfortable with was practicing hospitality. We never named it that nor probably consciously thought about it, but it was clear we had been taught to practice this since childhood.

So we looked at ways we were already practicing hospitality and from that concluded that our congregation had grown and remained strong over the years largely because of our practice of hospitality. We dreamed of what might happen if we practiced hospitality on a more intentional, programmed basis.

Then we made that dream become reality. In the spring of 1980 we had a Bible study class we called "Aspects of Caring Within the Gospel of Matthew." That course set the tone for increased sensitivity towards each other within the fellowship. Then that fall a Sunday school class of young adults and the Deacons covenanted with the pastor to begin a mutual journey of faith by working at two objectives.

They would study in the fall quarter biblical passages that related to hospitality and explore ideas for implementing those ideas within our congregation. And they would implement an idea of their choosing during the winter quarter to see what might happen.

The two groups moved quickly from Paul's admonition in Romans 12:13, which simply states, "Practice hospitality," to other scriptures giving data and experience to the word. The letter to the Hebrews suggests that we are to be hospitable to strangers (13:1-2). In Genesis 18 Abraham graciously entertains three strangers only to find that one was none other than the Lord God. A similar occurrence is recorded in Luke 24 where the disciples discover the stranger to be Jesus. Peter (1 Pet. 4:9) admonished Christians to open their homes ungrudgingly to one another. The idea of who are the righteous is answered in many places, one of which is Matthew 25:31-46. Here the righteous person is the one who gives food to the hungry, clothes to the naked, water to the thirsty.

The Bible study produced a new awareness and attitude towards other people. For many it became an action experience of faith. One member commented, "There seems to be a more conscious attempt to put together our faith and hospitality." A new spirit of friendliness emerged within our congregation. Worshippers lingered longer after services for fellowship. Phone calls increased among the membership. More letters and cards were sent to the sick. Increasingly friends and visitors were invited for meals.

A new attitude of acceptance for the less friendly emerged. Two members offered these testimonies: "More caring is exhibited that comes directly from the heart," and "The congregation seems to have opened its arms in friendliness and caring towards others." This happened as a natural progression of our studying the Scriptures. No programmed planning had yet taken place. It was spontaneous expression of fondness and faith in Christ.

The winter quarter groups' activities were an outgrowth of the Bible study. Here the real risk began. We already sensed attitude changes but would there be any numerical growth? The two groups had chosen their objectives for the quarter. The deacons would practice hospitality by using different settings for *listening,* thereby making persons feel welcomed and accepted. (How else can a stranger become a friend?) They would do this by

—visiting or inviting families for lunch;

—a deacon couple would be assigned each week to meet and greet any visitors that came to worship services (an almost weekly occurrence);

—provide a listening center at certain times where deacons would be available for anyone who wanted to talk about anything.

The YAMS (Young Adults Married and Single) contracted to invite others to experience with them the joys and pains of Church family life. They would do this by

—inviting persons from their age group to dinner or social events such as racquetball, theatre, tennis, or swimming;

—choosing another class within our congregation for a social event to get to know them better (the Silver Star class was chosen—65 years old and up);

—inviting persons and couples, those who were strangers to our church, to come with them for Sunday school and worship;

—making weekly contacts by phone calls, visits, cards, to all inactive and potential class members who were already members of our congregation.

Group leaders were chosen by the two groups to coordinate and assign members their activities. The pastor supervised the two group leaders.

Numerical growth during the three months, as compared with the same three-month period the year before, increased by 36 percent in Sunday school and 19 percent for morning worship. Six months later the growth continued, evidenced by those who have already joined the membership class. The results were convincing. One member reflected, "There was definite growth in numbers, but the greater benefit would surely be the warm feelings that are being exhibited in our church."

Practicing hospitality is a faithful way of expressing faith in Jesus Christ, who brought us strangers into his marvelous fellowship of love. Practicing hospitality strengthened our faith community in its understanding of its calling. As one deacon commented, "There is definitely an obvious challenge to our congregations; it is that we are all ministers, that we are all called."

It solidified the congregation into a family unit with the result that it freed members to risk reaching out to strangers. In theological language, it helped us see anew that if salvation is to happen, the first condition must be an open, receptive, affirming fellowship where something can happen to each of us, where Christ's reconciling love can break down the walls of fear and hostility, competition and rivalry, concerns about punishment and rewards.

True, we have only started. More fine tuning needs to be done, and other innovations will be thought of. But Oakland sees a future full of hope. And we are doing something that the electric church can never offer—giving first-hand hospitality. Our forebears were experts in the art of practicing hospitality. When that art is restored in all our congregations, inner and outer growth is a sure result, just as it was for Oakland.

For Christians, it happens because we have been given the gift of friendship and kinship through Christ, making us joint heirs of God's kingdom. Paul's challenge is needed as much today as when uttered: "Practice hospitality." ☐

H. Fred Bernhard is pastor of the Oakland congregation, Gettysburg, Ohio, and a member of the Church of the Brethren General Board.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• In the novel, *Moby Dick,* Herman Melville sets a marvelous scene in the Whalemen's Chapel in New Bedford. The chapel is decorated in the motif of the ships that transport the whaling men on their long and dangerous voyages. Carved in the likeness of a ship's bluff bows, the pulpit dominates the scene and a large Holy Bible rests on a projected piece of scroll work that is fashioned after a ship's fiddleheaded beak. After an interesting aside on this unusual pulpit, Melville has the narrator say, "Yes, the world's a ship on its passage out, and not a voyage complete, and the pulpit is its prow."

The whole passage calls to mind that one of the most apt metaphors we have for our faith is the metaphor of the sea and its attending symbols. The Scriptures, our hymns ("Brightly Beams Our Father's Mercy," "Love Lifted Me," "Rescue the Perishing"), and spiritual writers all make great use of this natural allusion. The sea is life, and the ship bears the world onto the flux, the danger, the mystery, and occasional calmness of the ocean depth. God is the creator and designer of the world, Christ is the captain and the pilots are those committed men and women who sign on to sail under this arrangement.

A Baptist minister friend from Wichita, Kan., gave an interesting account of the Festival of Evangelism, a recent ecumenical event held in Kansas City. The festival called all believing Christians together to consider the rising tide of spiritual concern for this continent and to clarify a vision that would through God's grace, empower them to be used in evangelistic mission. Some 9,000 people responded to the call and over and over again were informed that it was crucial that a living church have many ports of entry—another ocean metaphor. My friend said, "This means that every group, every class or committee or ministry of the church is an open place into which people can come and feel at home. And beyond that, every family or individual becomes one who is extending the invitation or making people feel comfortable. How different this is from simply having a staff and a committee who do what we call the work of evangelism."

In my wanderings, I have not experienced travel on the high seas. I do ponder whether or not I've ever been a "port of entry" into the faith for another living soul. If not a port of entry, hopefully a way into deeper waters of belief and experience. Considering the metaphor of seas and ships and captains and ports brings me to the unforgettable words of St. Augustine: "I toss upon the waves but Thou dost steer, Thou who standest at the helm of all things Thou hast made."

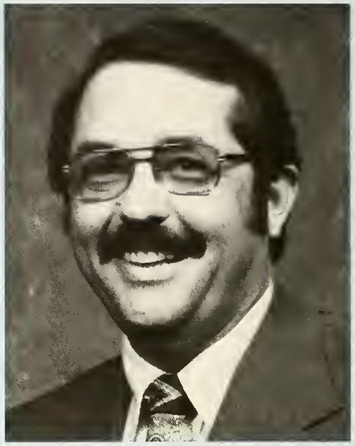
• While wandering around in an antique store recently I came upon a dozen copies of *The Christian Workers Magazine*, published during 1914-16 by the Moody Bible Institute of Chicago. I have spent too many hours absorbed in the fascinating contents including such articles as "Challenged Witnesses to the Second Coming of Christ Prior to a Millennium," "Did Paul Know of the Virgin Birth?" and "Cards, Theaters, and Dancing Considered from the Viewpoint of the New Testament." It is easy to smile at the church from a vantage point of 65 years—let me add that the light shines from these old pages. Though their path to God was different from ours, we are thankful there are many paths on which God and we can walk together.

Editors were taking their lumps then as now. Reports one careless journalist, "In our October issue we published some verses of poetry appropriate to that month and entitled 'Indian Summer,' in which one line extols cider. It had entirely escaped us, but did not pass through the sieve of our subscription list, and we have been duly taken to account for it."

• From another Pilgrims Pen: "Almighty loving kindness, only Builder and Warden of Peace, without whom all other watchmen wake vain, COME in this frightening hour of human plans most contrary to Thee, and REFRESH our poisoned air by draughts of swift tenderness and boundless understanding: Thus make the stranger dear to us and among us and the enemy safe."—**Sarah N. Cleghorn**

• See you on the journey.—P.K.H.

by Robert L. Rowe



A leadership crisis

There is a leadership crisis in the Church of the Brethren. We are confused as to roles, models, and expectations. The ideal of free ministry is stirred into the pot of professionalism. The authority of leadership is contradictory to the theology of community. The superhuman expectations are laid on whomever will say "Yes." This critical situation was brought on, not by anything we actually did, but by things we left undone.

Authority and responsibility have always rested within the community of faith. The church as a body has the authority to discern the will of God and thus give authority to ministry. After prayer, Bible study, and dialog, the church comes to its conclusion. The crucial point is that the church also has the responsibility to carry out the will of God.

Part of the leadership crisis is that the authority still rests with the community of faith while the responsibility has been delegated to the professionals. It is an unworkable arrangement to have the responsibility to do the will of God without the authority to act. And it is inexcusable to have the authority to do the will of God and refuse to act responsibly: The General Board and staff have the responsibility, but the local church has the authority to veto what has been discerned by the body as the will of God.

Annual Conference may indeed agree on priorities and mandates for ministry, while the local church in which the responsibility for ministry rests may ignore, veto, or reject such directives for ministry. If a physician had the responsibility for the health care of sick people, but had no authority to deliver therapy, surgery, and drugs, what could the physician do? While on the other hand, if the physician had the authority to do whatever was necessary to provide adequate health care, but lacked a sense of responsibility, one can imagine what a sad situation that would create.

The church has delegated its responsibility to the professionals but held on to the authority. The New Testament ideal and indeed the leadership principle of the Brethren heritage is that the local congregation accept both the authority and the responsibility for ministry.

Another aspect of the crisis in leadership is the destructive nature of the models of leadership now employed in the life of the church. The expectations placed on leadership require superhuman potential. In our eagerness to appear successful we have failed to adequately evaluate the model of leadership in American business with the theological framework of the nature of the church.

Still another aspect of the leadership crisis is that a tremendous gap exists in the vision of ministry between leadership and constituency. The two have grown so far apart that one sees the other as the enemy. The vision of ministry is shaped at the national staff level from the perspective of need at that level, while the vision of ministry is shaped at the local level from a different perspective. The two visions have few overlapping edges.

The responsibility and authority for ministry must be united, and the vision of ministry both locally and globally will emerge. We have been following a false assumption. Packaged leadership models do not produce a vision of ministry at the local level. Without that vision at the local level, ministry cannot be done at the global level.

Admittedly, the vision of ministry that leadership hears at the local level may be a far distance from the acute and pressing global needs. To shape a ministry at the global level without the support of the local congregation is to insure the vision dying in the wind and everybody suffering, including those brothers and sisters around the world. A vision of ministry emerges from a church's sense of faithfulness to God. We need to stop and attend to the things we have left undone.

We need to reaffirm the basic understanding that the church is the body of Christ in the society. In that reaffirmation concerning that nature of the church, we must clearly articulate the difference between the objectives of ministry according to Wall Street.

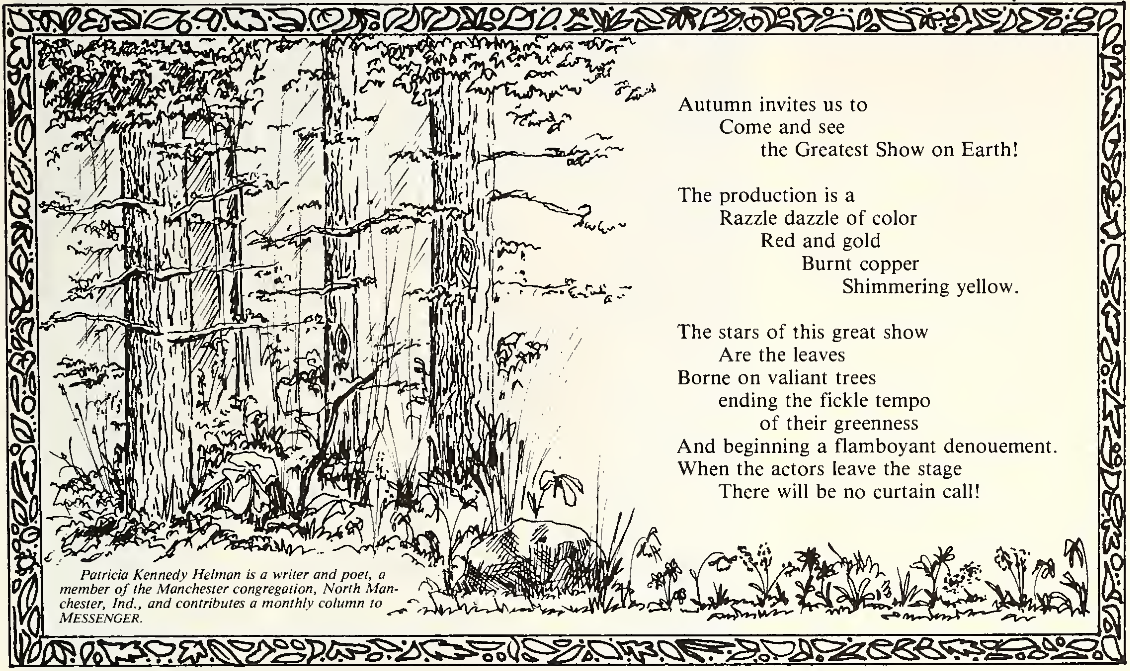
I am not referring to basic methods of organization. I am talking about basic purpose and objectives for which the church exists. Leadership and membership must be united on the theological principles which define our life together. The local congregation needs to shoulder its responsibility in a positive and constructive way rather than boycotting Brotherhood and district budgets and skirting global need. Rather than criticizing the ineffectiveness of leadership, the local church needs to accept the responsibility for leadership development and make opportunity for the intentional development of leaders.

The crisis in leadership is a serious one. the postponement of dealing with it only lengthens our inability to minister to the hurts of the human family. Something is missing when the same group of names appears on the ballot year after year, when the local congregation is required to make 10 contacts before finding one person to serve. Our future is not secure in our diversity. Our future depends on the manner in which the church copes with the leadership crisis. ☐

Robert L. Rowe is pastor of the Staunton (Va.) congregation.

Autumn Dramatics

by Patricia Kennedy Helman



Autumn invites us to
Come and see
the Greatest Show on Earth!

The production is a
Razzle dazzle of color
Red and gold
Burnt copper
Shimmering yellow.

The stars of this great show
Are the leaves
Borne on valiant trees
ending the fickle tempo
of their greenness
And beginning a flamboyant denouement.
When the actors leave the stage
There will be no curtain call!

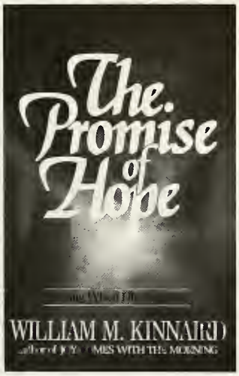
Patricia Kennedy Helman is a writer and poet, a member of the Manchester congregation, North Manchester, Ind., and contributes a monthly column to MESSENGER.

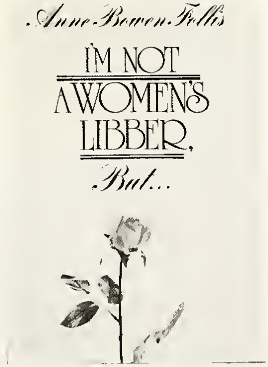
NEW BOOKS FOR BETTER LIVING

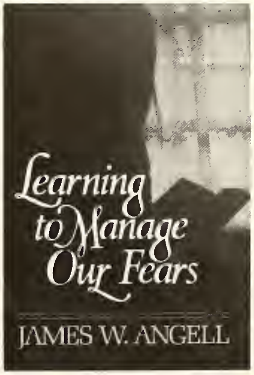
A very personal book

Warm, witty, informative

Managing Anxiety







Bill Kinnaird takes off his mask and allows the reader to see his hurts and to encounter the power of Christ that overcomes them. Bill's special sensitivity that comes from "having been there" makes this an excellent gift for someone who is hurting or needs encouragement. Ideal for reading alone or sharing in a group. Paper, $5.95

Anne Follis—homemaker, minister's wife, mother, Christian—recounts her personal struggle to remain true to the Word of God and at the same time recognize the realities of the world in which we live. This struggle has convinced her that feminism—the ideal of basic equality between men and women is entirely consistent with her Christian faith. $7.95

James Angell speaks with compassion and faith regarding the effects of fear in our lives. Writing from twenty years of pastoral experience, he examines the different kinds of fears and offers positive, inspirational ideas for overcoming them. An ideal book for anyone who needs renewed confidence for facing life. $6.95

Order through your
local bookstore or Abingdon

abingdon

201 Eighth Avenue, So.
Nashville TN 37202

If justice could show its face

If justice could show its face, what would America and the institutions molding its life look like today? What form would the witness and ministry of the church take?

by Tom Wilson

"Let justice roll down like waters, and righteousness like an everflowing stream."

These words are the essence of the Prophet Amos' preaching. His message was addressed to a specific time, context, and situation. It was the time when Uzziah was king of Judah (783-742 B.C.) and Jeroboam king of Israel (786-746 B.C.). It was a time of peace between Israel and Judah following years of warfare just preceding the reign of Uzziah and Jeroboam (2 Kings 14:1-22). The influence of Egypt had waned. About 802 B.C., Assyrian armies crushed Damascus, and in the process Syria, which had been a nuisance throughout the ninth century, was effectively silenced. In this context, both the Northern Kingdom of Israel and the Southern Kingdom of Judah grew strong. This strength was both a cause and an effect of the existing peace.

If this was a time of peace in Israel and Judah, it was also a time of affluence and prosperity. Business was booming and the economy was strong (8:5). Sheep and cattle were plentiful (6:4) and vineyards were planted everywhere (5:11). Homes, lavishly decorated with ivory, were being built; and some families had summer and winter residences (3:15). Living in these lovely dwellings were those who lived in luxury, with plenty of food, wine, expensive perfumes, and music (6:4-6). Religion, too, was prosperous. Crowds flocked to worship at the shrines of Bethel, Gilgal, and Beersheba, offering prayers and sacrifices, singing hymns, and paying tithes (4:4, 5:21-23).

The prophet Amos saw through this veneer of peace, prosperity, and religiosity. He saw that the wealthy acquired their wealth at the expense of the poor (3:9; 8:5). He saw the inability of the poor to obtain justice in the court, and the aggressive pursuit of legal action by the rich in prosecuting and abstracting fines from the poor (5:10-15). Some persons were even sold into slavery for minor debts (8:6). He saw that the lifestyle of the rich had a direct effect upon the poor (4:1). He also noted that individuals had little concern what results their conduct was having upon the community (6:6b). In this context, the face of justice was hidden, and religion seemed unrelated to life. No wonder Amos thundered the word of the Lord:

"I hate, I despise your feasts,
and I take no delight in your solemn assemblies.
Even though you offer me your burnt offerings and cereal offerings,

I will not accept them,
and the peace offerings of your fatted beasts
I will not look upon.
Take away from me the noise of your songs;
to the melody of your harps I will not listen.
But let justice roll down like waters,
and righteousness like an ever-flowing stream" (Amos 5:21-24).

For millions of American citizens, racism is the major obstacle to the achievement of justice. There has always been justice of a sort for blacks and minorities in America. But that justice, meted out on a sometimes progressive scale, should not be confused with the true meaning of justice or what justice could potentially be in its applied state. A symbol of justice common to most of us is that of a blindfolded woman balancing the scales of justice. This symbol when measured against what is, simply illustrates the difference between the ideal and reality. The administration of justice in American history has seldom been color blind or oblivious to racial distinctions. More often than not, racism has overwhelmed justice. Racism is any attitude, action, or institutional structure which subordinates a person or group because of color.

Where was the church when we bought and sold slaves in America? When we went to war to preserve the institution of slavery in the South and later instituted Jim Crow laws in order to disenfranchise former slaves, where was the church?

The Civil Rights Act of 1964 was the most far-reaching and comprehensive law in support of racial equality ever enacted by Congress. This law

—gave the attorney general increased power to protect citizens against discrimination and segregation in voting, education, and use of public facilities;

—forbade discrimination in most places of public accommodation;

—established a federal Community Relations Service to help individuals and communities solve civil rights problems;

—established a federal Equal Employment Opportunity Commission;

—extended the life of the Commission on Civil Rights to January, 1968;

—required the elimination of discrimination in federally assisted programs with termination of programs or withdrawal of federal funds as penalties for failure to comply; and

—authorized the United States Office of Education to provide technical and financial aid to assist communities in desegregating schools.

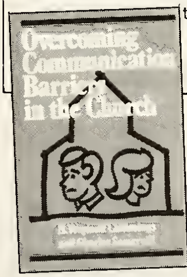
The Voting Rights Act of 1965 supplements the previous authority granted by the Civil Rights Acts of 1957, 1960, and 1964 by: (1) Suspending literacy tests and other discriminatory devices in the qualification of voters. (2) Making provision for the assignment of Federal examiners to registration and to observe voting in states and counties covered by the Act. (3) Directing the US Attorney General to initiate suits against poll taxes used to abridge the right to vote. (4) Extending civil and criminal protection to qualified persons seeking to vote and to those urging or aiding others to vote.

Already, attempts are under way by the Reagan administration to water down or abolish portions of the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

Massive cuts in social and humanitarian programs have also been enacted while we have witnessed an unprecedented increase in budget for military procurements. Behind all the rhetoric, the net effect of the programs being engineered by Reagan will be to give more to the haves and to take from the have-nots, even the little that they have. These actions are pernicious because under the guise of states rights they play into the hands of racists and political demagogues in the North and South. They are insidious, because this time they cast the government in the role of obstructing movement toward a more just and humane society.

In the past the federal government has been viewed by blacks as an ally and a reliable source of help. It was the federal government which lifted blacks from slavery, integrated schools, opened the

MUSIC IN YOUR CHURCH
WILLIAM C. HUNTER
A Guide for Pastors, Music Committees, and Music Leaders
MANAGING TODAY'S CHURCH
Robert N. White, editor



New For Pastors

Music in Your Church

William C. Hunter

How to turn a drab music program into a joyous expression of worship. Hunter offers innovative ideas for selecting music, inspiring congregational singing, organizing the choir, caring for the music library, and meeting the needs for music instruction. Paper, $4.50

Managing Today's Church

Robert N. White, editor

Practical guidelines for pastors, and leaders—

- Financial management and planning
- Management role of the pastor
- Using human resources more effectively
- Management in a stewardship context
- How to use successful marketing concepts to expand your church's ministry Hardbound, $12.95

Overcoming Communication Barriers in the Church

H. Wayland Cummings, Charles Somervill

"How-to-do-it"approach to the practical aspects of church communication—information exchange, problem solving, resolving conflict, and changing behavior. Includes charts for evaluating the effectiveness of communication.
Paper, $8.95

Available at your Christian bookstore or write:

JP
JUDSON PRESS
Valley Forge, PA 19481

Send for free brochure of pastors resources

CLASSIFIED ADS

TRAVEL—"A peace-making focus" with Dr. and Mrs. Dale Brown as guest leaders. Leave New York Mar. 10, 1982. Program: Bible lands and Athens, 9 days. Special continuing education opportunity with possible seminary credit and local contacts with special workers. Write Dr. Dale Brown, Bethany Seminary, Oak Brook, IL 60521 and/or Rev. Raymon/Anna-Belle Eller, 303 Kohser Ave., N. Manchester, IN 46962 or call (219) 982-6541 for a colorful brochure. Number in group limited. Pastors desiring to host a group contact us at once.

TRAVEL—Midwinter break in Hawaii, plus Rose Bowl Parade. Dec. 31, 1981—Jan. 10, 1982. Write J. Kenneth Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Juniata College Tours 1981-82: Nov. 13-16, Bermuda mini-tour at Hamilton Princess (J.C.'s 50th tour). Feb. 1982—Caribbean cruise. April 1982—Hawaii deluxe. Late spring—study tour to Cuba with Dr. and Mrs. Kenneth Crosby. Aug. 1982—China by train from London to Hong Kong. Deluxe. Harold B. Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

TRAVEL—Winter break in Hawaii—Jan. 17-28, 1982, four islands. $1,150 includes air fare from Fort Wayne, hotels, ground transportation. Fares from other cities on request. Dean Frantz, Tour Director, 1633 Goldspur Drive, Fort Wayne, IN 46804, Tel. (219) 432-7788.

WANTED—Young man or married couple as herdsman for 60-cow dairy farm, rural Brethren community, N.W. Illinois. Must have Christian standards and lifestyle. Rural background, knowledge of dairying preferred. Contact Carl and Marian Patterson, Milky Way Farm, R. 1, Milledgeville, IL 61051. Tel. (815) 225-7279.

WANTED—Church bells for use in Nigeria. If your church no longer uses its bell, contact Neal Mock, 605 College Ave., North Manchester, IN 46962. Tel. (219) 982-7272.

WANTED—Wanted to buy: "God's means of grace," by C.F. Yoder. Give condition of book and price. Contact A.B. Sturgill, R. 2, Sparta, NC 28675.

INVITATION—Attention, traveling Brethren, who will be residing in and visiting the Mesa, Tempe, Chandler, Apache Junction, Ariz., areas: Would you like to be part of a new Church of the Brethren in one of the fastest growing areas of our country, where the sun shines 86 percent of the time possible, where the low humidity and warm temperatures make the outdoors so very comfortable? For more information, contact: Paul Becker, 917 Leisure World, Mesa, AZ 85206, Tel. (602) 985-8819; Linda Payne, 1502 Garnet, Mesa, AZ 85204, Tel. (602) 892-0293.

INVITATION—Enjoy living in Florida with its good life. Come and worship with us. Lorida Church of the Brethren, 15 mi. s.e. of Sebring, off US 98. Worship 10:30 a.m. Good teachers. Nursery provided. Friendly, active fellowship. Adjacent to Palms Estates on Lake Istokpoga, and part of Florida Brethren Homes, Inc. Good boating and fishing. Box 461, Lorida, FL 33857. Tel. (813) 655-1466.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road, (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W.C. Crumley at (615) 687-1892.

prayer calendar

November 15-21: Uphold in prayer the work of Shenandoah District meeting at Bridgewater, Va., Nov. 20-22.

Give prayer support to the work of the Annual Conference Central Committee, meeting in Elgin, Ill., Nov. 19-21.

November 22-28: As we celebrate Thanksgiving this week in traditional ways, may we remember how appropriate *in every season* are the words of the Apostle Paul: ". . . in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6).

Pray for the Youth/Young Adult Conference at Camp Swatara, Pa., Nov. 26-28 and for participating Parish Ministries Commission staff member Ralph Detrick.

November 29—December 5: Give prayer support to Jay and Debbie Beuoy, BVSers serving with Church and Peace Office, Berlin, Germany.

December 6-12: Give prayer support to Dale Minnich of the General Services Commission staff as he participates in stewardship education meetings in Puerto Rico and Jamaica, Dec. 11-18.

Pray for Wilma Manders and Ton van Veghel, BVSers from the Netherlands, in service with Monroe County United Ministries, Bloomington Christian Center, Bloomington, Ind.

December 13-19: Remember in prayer Tanya Boone and Carol Swigart, BVSers serving with Friendship Day Care Center, Hutchinson, Kan.

Pray for Loren Waggy and Mary Blocher Smeltzer, BVSers serving as associate administrative directors of the World Friendship Center, Hiroshima, Japan.

voting booths and lunchroom counters, championed fair employment, and guaranteed access to the building trades, bank loans, business opportunities, and fair housing. It is no wonder; then, that blacks and minorities and "thinking whites" are becoming alarmed at the almost complete turnabout embodied in the present government.

In these historical events upon which we have focused, it appeared that the face of justice had broken through the veil and was clearly visible only to be hidden again and again because the scales of justice were being balanced by the unjust.

These events should have taught us that: (1) That which is legal is not necessarily right and just. (2) Laws and legal rights do not, in and of themselves, guarantee implementation. (3) Racism is endemic to American culture; it is a veil paralyzing our sense of decency, hiding from us and blinding our eyes to justice. (4) Wherever racism exists, justice becomes a casualty. Justice and racism cannot exist at the same time in the same place.

Where is the church today when proposals are being pushed that would reopen, prolong and rub raw the wounds of injustices? Is there any word from the church on affirmative action quotas as a numerical remedy for easing injustice in the field of employment? Does the church have anything to say about the concentration of minority groups in urban centers? Is the church concerned about the fact that the median income for black males in the South has fallen to 57 cents for every dollar made by white males and runs far below that in other regions? Do we really care about the high rate of unemployment among blacks and Hispanics in urban centers?

It should give us pause that the jails and penitentiaries in America are bulging with the poor, the uneducated, and minorities. Is there something inherently wrong with a criminal justice system that allows for the incarceration of some and the freeing of others charged with identical criminal offenses? What is just about a bail bond system that works for the rich and against the poor? Or, about a plea-bargaining system that is coercive and allows for pleading guilty to a lesser charge in order to avoid a greater? Will we continue to blame the poor for their poverty, believing that the rich have

The window of history

A quick opening of the window to several historical moments might serve to illumine our thinking on American justice and racism. Let us begin with the Declaration of Independence, which states: " . . . that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

This declaration depicts a nation at its best. Yet, as Lerone Bennett Jr., says, there was a single flaw in all of this that perhaps kept the United States from becoming a classic democracy. The flaw lay in ignoring in this foundational statement approximately 20 percent of the new nation's population. When the founding fathers penned the words "all men are created equal" they should have written "all white men are created equal." At the time of the signing of this document, a half-million blacks, mostly slaves, lived in the colonies. They had neither equality, freedom, nor liberty, and their very existence lay at the whim of their masters.

The Constitution which was drawn up by the Constitutional Convention of 1787, and hailed as a model by many newly independent nations also ignored black Americans. It did provide that slaves would be counted as three/fifths of a person for Congressional representation and taxation (Article I, Section 3).

The first eight Constitutional amendments of the widely hailed Bill of Rights, which guaranteed individual freedom, also ignored blacks. Lincoln's Emancipation Proclamation of 1863 freed the slaves in the South but was largely a military ploy to disrupt the South and to bring to a quicker end the Civil War. It was not until 1865, with the adoption of the 13th Amendment, that slavery was officially outlawed in America. The 14th and 15th Amendments gave blacks citizenship and guaranteed them voting rights.

On the heels of these giant legal and legislative steps ominous clouds were rising. The Ku Klux Klan grew rapidly in the south and through violence, threats, and intimidation made a mockery of the 15th Amendment. What the Klan failed to achieve was accomplished by poll taxes, Grandfather clauses, Black Codes, white Democratic primaries, Constitution tests, and literacy tests. A whole new set of Jim Crow laws designed to separate, humiliate, and otherwise re-enslave blacks, was set in place. Backed by these laws, discrimination and segregation by race became commonplace in the South; and the face of justice, if not completely hidden, was deeply marred and obscured.

Although its manifestations differed, racism in America never has been and is not now a regional phenomenon. Racism is everywhere, America!

The 1954 Supreme Court decision, Brown v. Board of Education of Topeka, Kan., outlawed segregated public schools and overturned the doctrine of "separate but equal." School boards were ordered to make a prompt and reasonable start toward full compliance and to proceed "with all deliberate speed" to admit children to school on a nondiscriminatory basis.

For many years, non-compliance was the rule rather than the exception. This was accomplished by concerted foot-dragging in many school systems. A rash of private schools opened all over the South. In Prince Edward County, Va., the whole public school system was closed in an effort to avoid compliance. In 1957, federal troops were dispatched to Little Rock, Ark., to control mobs trying to stop nine black youngsters from entering a white high school. Gerrymandering, a process of redrawing attendance and boundary lines so as to maintain segregation, became widespread in the North and South. If *de jure* segregation (that which is intentional and executed with the full backing of the law) was the rule in the South, *de facto* segregation (that which exists unintentionally—for example, because of housing patterns) was the rule in the North. In this setting, justice once again became a casualty of racism.—Tom Wilson

somehow earned God's favor and that the poor are reaping what they justly deserve?

In a nation of wealth and affluence such as ours, is it the proper role of government to help feed the hungry and work toward the eradication of poverty and injustice? What is our role as Christians, the church, and citizens? What is demanded of us? One thing seems certain, no nation can become great or remain great by ig-

HELP WITH LIFE'S MOST DIFFICULT EMOTIONS

YOUR PARTICULAR GRIEF
by Wayne E. Oates
Drawing upon a lifetime of pastoral counseling experience, Wayne Oates, editor of the *Christian Care Books*, presents a compassionate look at how to understand grief in our lives and move toward spiritual recovery. Paper, $6.95

OVERCOMING JEALOUSY AND POSSESSIVENESS
by Paul A. Hauck
A renowned author demonstrates how jealousy is a learned emotion and can be unlearned once you understand why you are jealous and begin to think in new ways about yourself and others. Paper, $5.95

THE GIFT OF COURAGE
by James Wilkes
This clearly written book offers powerful new insights for understanding how—with courage—pain and suffering can be faced and overcome. Combining biblical teachings with knowledge from psychiatry, Wilkes provides real help in confronting pain and learning from it. Paper, $6.95

Order from your local bookstore.

THE WESTMINSTER PRESS
925 Chestnut Street
Philadelphia, PA 19107

noring the plight of the poor in its midst.

Today, legal rights have been won in civil rights legislation, but economically blacks are still at the bottom of the ladder. Education for blacks lags far behind the national average. Among workers, blacks are still the last hired (unless federal compliance is enforced) and the first fired. Unemployment among blacks is consistently double that of whites. Many whites still feel that blacks have no rights a white person is bound to respect. Despite laws, there is still resistance to the free movement of blacks in the field of housing. Often, police still intimidate and jail blacks without cause; and racial discrimination in the courts of law and through other aspects of the legal system remains a major obstacle to justice. Progress, yes! But where is justice?

We must seek God's grace in understanding that the same economic system which, in this country, has rained blessings on some has also cursed others. Our high standard of living in America can be maintained only as we continue to exploit other people and their resources. We in America are beneficiaries of systemic injustices that are built into the major institutions of society. We must first do justice before we can walk humbly with God.

Whereas justice was foremost with Amos and other eighth-century prophets, it is apparently low among the priorities of the church today. It is much easier for us to talk about love and service than justice. We feel better preaching about missions and soul-winning than proclaiming justice. We are more at home in proclaiming peace than justice. When will we open our eyes to the massive injustices in the global community in which we live and learn that true peace can never be built on a foundation of injustice? We continue to devise all kinds of "new" and "cutting edge" ministries to meet needs but remain hesitant to confront people with the massive injustices of their lives and their world.

If justice could show its face, what would America and the institutions molding its life look like today? What shape would the world and the systems of the world take? What would be the posture of the church in the world? What form would the witness and ministry of the church take? If God is a God of justice whose face, indeed whose love, is revealed in acts of justice, then where justice hides its face God's face is also hidden. Where the face of justice is distorted, obscured, or otherwise hidden, so is the face of God—so is the love of God.

The church is mandated to do justice but racism forever stands as an obstacle. We will not do justice until in the presence and in the grace of God we know ourselves to be sinners, forgiven by God, no more deserving than anyone else and having merited nothing. Only as we stand in the strength and power of the Holy Spirit can we name the demon of racism and exorcise it. The church is at a major crossroads. The choice is simple, yet profound. It is either grace or race. ☐

Tom Wilson is Parish Ministries staff for racism. He also carries responsibility for congregations and communities in change, and SHARE.

For further reading:

Hodge, John L., et al. *Cultural Bases of Racism and Group Oppression: An Examination of Traditional Western Concepts, Values and Institutional Structures Which Support Racism, Sexism and Elitism.* 1975, Two Riders.

Leone, Bruno, ed. *Racism: Opposing Viewpoints.* 1978, Greenhaven.

Perlo, Victor. *The Economics of Racism, USA.: Roots of Black Inequality.* 1975, International Publishing Company

Rogers, Harrell, et al. *Racism and Inequality: The Policy Alternatives.* 1975, Freeman.

Schniedewind, Nancy. *Confronting Racism and Sexism: A Practical Handbook for Educators.* 1977, Commonground Press.

Van Der Berghe, Pierre L. *Race and Racism: A Comparative Perspective.* 2nd ed. 1978, Wiley.

Wellman, D. T., ed. *Portraits of White Racism.* 1977, Cambridge University Press.

Wilson, William. *Power, Racism, and Privilege: Race Relations in Theoretical and Sociohistorical Perspectives.* 1976, Free Press.

Mann, Arthur. *The One and the Many.* 1979, The University of Chicago Press.

opinions

On thanks,

Emmanuel Amadife

Thanksgiving in Nigeria

In America today, with families widely scattered, the traditional Thanksgiving feast is often shared with those who are separated from relatives or who otherwise have no one with whom to share the day. As a Nigerian student studying in Vermont before entering Brethren Volunteer Service, I was invited by an American family to share its Thanksgiving Day meal. I never ate such a feast in my life! I found it interesting how Americans stress the feasting part of Thanksgiving. I feel we get closer to the meaning of Thanksgiving in the Catholic church in southern Nigeria, where I am from.

There, Thanksgiving is held on the last Sunday of November every year, and it is a religious celebration. The practice was introduced many years ago in southern Nigeria by missionaries.

A few weeks before Thanksgiving, every member of the parish or congregation, in all Christian denominations, receives from the priest or pastor a brown envelope, marked on the left hand corner: "He who gives honours the Lord." In Igbo, one of Nigeria's 250 languages, this is "Onye nyere onyiye na asopulu Chukwu."

In this envelope is put one's thanks to God—symbolically, in the form of money. Those who cannot afford the money bring some other gift to express their dedication and thankfulness. It is not uncommon to see a farmer bring a basket of yams and plantains, or a carpenter a table, or a woman a chicken and eggs.

Then on Thanksgiving Day, everyone, old and young, rich and poor, brings to the church on Thanksgiving morning their envelopes or their various products, to

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

giving, ecumenicity

honor and praise the Almighty Lord for providing them with all their blessings.

The church that day is colorfully decorated. The choirs wear new uniforms. School children sing modern songs and traditional songs are shared also. In all of them, God is hailed and praised. The preaching that Sunday is usually brief but meaningful. After church, the building has to be emptied of the abundance of food that has been collected.

Some of the collected food and money is given to the poor and needy, and a portion goes to the priest or pastor of the church, whose salary is very minimal. Generally, most of the money gifts are used for the maintenance of the church house and for other church-related expenses.

So, while Thanksgiving in America seemed to me to center on a fantastic turkey dinner, in Nigeria, my Thanksgiving experience makes me feel closer to God. ☐

Emmanuel Amadife of Nigeria contributed this opinion while serving at the Brethren Service Center, New Windsor, Md., as a Brethren Volunteer Service worker.

Wayne Sutton

Our struggle for survival

I was pleased to read about the MICAH Mission—the $5.25 million program of outreach ministries in Africa and the US that has been launched by the Church of the Brethren (See July, page 14; November, page 30). However, my joy over the MICAH Mission was quickly clouded as I reflected upon the condition of my home congregation. In our times of self-evaluation as a congregation, the matter of outreach is constantly coming up. In the women's meeting, in Bible study, in conversation after worship, we are asking ourselves why we are not reaching out.

We live in a violent, crime-ridden community. A flourishing drug trade has spawned a murderous new "Mafia" that may be responsible for over half the murders in our county. For some of the cities in our megalopolis, alcoholic establishments are *the* single largest source of revenue. Add to that pornography, prostitution, the flood of refugees from Haiti and Cuba, an influx of teenage runaways every winter who often wind up selling their bodies, and the residue of hatred from the riots of May 1980, and you see that we live in a city that cries out for the Micah message. But why are we not reaching out?

It took me a while to realize that it is not a lack of concern that is preventing our congregation from reaching out. It is our struggle for survival. I used to be critical, in my heart, of our congregation's lack of outreach. Now I have begun to recognize the attrition of outreach in my own life. There is always a trade-off: Can my church afford the time I am putting into the local antinuclear movement? No. So I am no longer involved there. Can my church afford the money it loses if I buy a subscription to *Sojourners* for a Christian with a budding social conscience or for an activist with a budding interest in Jesus? No. So I put the money in the plate. I am nagged with guilt every time I pay my pledge to Riverside House, a local Christian ministry to ex-offenders.

So why don't we reach out? It's simple. If we do reach out, in the way we feel we should, our congregation would go bankrupt and collapse. We would not be able to pay our pastor or the few thousand remaining on our property debt. We can barely keep up with these things now. Our congregation is composed of primarily lower-income working people, widows on Social Security, and a few young families. We simply do not have the resources, human or financial, to do much more than just keep our church alive.

In spite of our introversion and financial difficulties, we have made some progress. We are now tri-cultural (black, Spanish, and English) in attendance. Our Sunday school is growing and in need of teachers. We have also begun to collect food and clothing for distribution among Nicaraguan refugees in cooperation with a small Moravian fellowship.

We have received some help from the district and Brotherhood. The district is helping us with the termites and the small sinkhole that is threatening to swallow the back stoop of the church house. Brother Tom Wilson of the national staff has taken us on as a project. With his help

NEW

Programs for Advent and Christmas, Vol. 2

Vincie Alessi, Editor

All new edition of this very popular resource. Filled with crafts, easy-to-produce plays, worship services, pantomimes, festivals, and more. Lots of sparkling ideas for involving children, youth, and adults of the church family in joyous, meaningful celebrations. Excellent for planning church and church school programs, intergenerational get-togethers, small group or home celebrations. Flexible and simple to adapt. Paper, $4.75

NEW

Spiritual Growth Through Creative Drama

Pam Barragar

How to help children and youth dramatize Scripture and learn how to apply the biblical characters' experience to their own lives. The emphasis is on personal involvement in a biblical situation. Includes helps for using creative drama in teaching Psalms, Proverbs, and the parables. Use these imaginative drama ideas for church school, study groups, retreats, and vacation Bible school. Paper, $6.95

Send for free brochure of pastors resources

At your Christian bookstore or write:

JUDSON PRESS JP
VALLEY FORGE, PA 19481

and God's grace perhaps we will be able to get more solidly established. I don't want to diminish these helps in any way. We need them desperately, but they are just not enough to free our congregation from the battle for survival so that we can minister to our neighborhood.

The Church has somehow developed the attitude that the local congregation is a ministry of self-indulgence, and that outreach means supporting professional institutions like hospitals, clinics, social service, and relief organizations. This notion is just not biblical. Certainly these institutions are worthy of our support, but the church needs to re-establish the local congregation as *the* primary vehicle for outreach. If we are called to reach out in a certain area, then we should plant a congregation there and then apply the worshiping community of believers to the task.

The Brotherhood also needs to be more supportive of congregations like ours, which are struggling just to survive. Many of these churches are struggling because they are located in areas which provide the greatest need and opportunity for outreach. Because of this, we need to revive the economic principles of the early church as taught in 2 Corinthians 8, especially verses 13 and 14. When the famine hit Jerusalem, Paul did not take up a collection for Church World Service. He took it up for the church in Jerusalem (I Cor. 16:1-4) because the congregation *was* the institution that fed the hungry and visited the widows in their affliction. I suspect that there are many congregations in the Brotherhood which, like my own, would love to feed the hungry at their doorsteps, but cannot do it alone. ☐

Wayne Sutton is a member of the Miami First congregation, Miami, Fla.

Myron C. Horst

Ecumenical basics in the hospital

I went to bed at the "Y" and woke up in the hospital. God was teaching me ecumenical basics.

Love swept down and picked me up in its arms when I was about to expire. No pain! Just sleep—the "Big Sleep" just around the corner! The Methodist maid quickly notified the Lutheran residence manager when she found me unconscious from uremic poisoning.

My Catholic band leader helped to identify me, and a Brethren surgeon did the bladder tap which prevented a recurrence of traumatic events.

As my body felt the many prayers of the First Church prayer chain, I settled down to healing. Brother Jesse's prayers were most soothing. There was no questioning of moralities and no dogmatic scriptural applications—only love. Lucabaugh, Crist, Jenkins, King, Frey, Wenger, Holingshead, Gibble, Shaffer, Lehman, and Gipe were a few of the names which sent love. The Lions secre-

turning points

Licensing/Ordination

Brenneman, Jerry Dean, licensed July 26, 1981, Columbia City, Northern Indiana

Heffner, Richard Allen, licensed July 26, 1981, Piney Creek, Mid-Atlantic

Myers, Earl Truman, lay speaker, July 26, 1981, Piney Creek, Mid-Atlantic

Nogle, Mr. and Mrs. Joel F., licensed, July 19, 1981, Waynesboro, Southern Pennsylvania

Stauffer, John Howard, licensed May 3, 1981, Lancaster, Atlantic Northeast

Pastoral Placements

Albright, James D., from English River, Northern Plains, to Lick Creek, Northern Ohio

Anglemyer, L. Dean, to Circleville, Southern Ohio

Cox, Alvin S., from English Prairie, Northern Indiana, to Bellwood, Middle Pennsylvania

Frazier, Steven R., from secular, to Henry Fork, Virlina

Hammer, Earl W., from Briery Branch, Shenandoah, to Charlottesville, Free Union, Shenandoah

Keegan, Gerald P., from Circleville, Southern Ohio, to Danville Emmanuel, Virlina

Mease, Gerald, from Morrill/Sabetha, Western Plains, to Rock Run, Northern Indiana

Miller, L. Byron, from Painter Creek/Pitsburg, Southern Ohio, to Spring Creek, South/Central Indiana

Mishler, John D., from Peru, South/Central Indiana, to Bachelor Run, South/Central Indiana

Owens, Pamela J., from other denomination, to Woodgrove Brethren, Michigan

Richer, Roger, from Santa Ana, Pacific Southwest, to Glendora, Pacific Southwest

Shaver, Byrl Eugene, from Cedar Grove/Brandywine, Shenandoah, to Ashland, Dickey, Northern Ohio

Snell, Tim and Dawn, from Laton, Pacific Southwest, to McFarland, Pacific Southwest

Tilley, Jay, from Maple Grove, Virlina, from interim part-time, to regular full-time

Vanderwiele, Dean, from other denomination, to Bethel/Greenville/Rockton, Western Pennsylvania

Anniversaries

Bookwalter, William and Letha, Covington, Ohio, 66

Franke, Harvey and Treva, Covington, Ohio, 56

Garrett, Mr. and Mrs. Douglas, Salem, Va., 69

Garrett, Mr. and Mrs. Rollin, Salem, Va., 60

Hill, Robert and Jessie, Covington, Ohio, 55

Minnix, Mr. and Mrs. Jesse, Salem, Va., 60

Powell, Dan and Jessie, Covington, Ohio, 61

Prouty, Mr. and Mrs. Walter, Dallas Center, Iowa, 54

Roberts, Paul and Grace, Ottumwa, Iowa, 52

Deaths

Barnes, Anna V., 99, Hanover, Pa., Aug. 8, 1981

Bechtel, Elnora B., 95, Woodbury, Pa., July 30, 1981

Blizzard, Edith Marie, 73, Harman, W. Va., July 27, 1981

Bowman, B. Floyd, 86, Muncie, Ind., July 24, 1981

Bowser, Howard R., 91, Kittanning, Pa., Aug. 1, 1981

Bowser, Viola, 61, Kittanning, Pa., July 2, 1981

Colbert, Wesley, 73, Covington, Ohio, May 11, 1981

Cooper, Flodie K., 86, Harman, W. Va., July 24, 1981

Drescher, Paul, 27, Mount Clemens, Mich., March 1981

Dunn, J. Archie, 75, Bridgewater, Va., July 7, 1981

Ebberts, Lottie, 88, Covington, Ohio, May 15, 1981

Fasnacht, Edna, 77, Ephrata, Pa., April 19, 1981

Flora, Rose M., 85, Boones Mill, Va., Aug. 7, 1981

Garber, Lucy, 87, Staunton, Va., May 23, 1981

Graham, John, 80, Windber, Pa., June 17, 1981

Hall, Sherman, 65, Rocky Mount, Va., June 6, 1981

Hoerner, Della, 94, McPherson, Kan., July 25, 1981

Holsinger, Edna R., 83, New Hope, Va., April 8, 1981

Holsinger, Laura, 88, Degraff, Ohio, July 17, 1981

Laughman, J. D., 70, Covington, Ohio, May 4, 1981

Lehman, Wilmer, 73, Saint Clair Shores, Mich., June 10, 1981

Macey, Fred, 81, Madison Heights, Mich., May 23, 1981

McCleaf, William, 45, Chambersburg, Pa., July 4, 1981

Musser, Raymond, 76, Covington, Ohio, June 8, 1981

Schmidt, Rose, 86, Johnstown, Pa., July 23, 1981

Seese, Stacia, 82, Ephrata, Pa., May 9, 1981

Ullery, Robert, 39, Dayton, Ohio, June 26, 1981

Wampler, Beulah, 83, Staunton, Va., April 3, 1981

Whitehead, Glenn Sr., 82, New Paris, Ind., Aug. 4, 1981 tary and a United Church of Christ pastor came in often.

There were two prayer meetings by independent black Baptists which pointedly asked God's healing of particular health problems.

Efforts were made to store my possessions, and a Brethren pastor lovingly offered free storage. This same Brethren pastor, with his sister and brother-in-law, used this period of time to dry-clean my clothes, so that I might have a fresh start. The servant's motto was "This is the church."

One United Methodist minister, about to be transferred, brought in stamped envelopes with stationery which served in love communications.

Another United Methodist minister, a Rotarian, asked about his church's possible help in paying bills. The Rotary flowers, mingled with good wishes of visitors, filled the hospital room with a love which healed the patient, who gratefully left the hospital after three weeks.

God heard the prayers of his people and lifted the patient back to a renewal of life. One venerable gentleman from the Lions Club came in two or three times a week to wish me well.

Would that all patients might find this level of love in the healing process.

I insisted on installation back at my friendly "Y," and Jesse made a deposit, prior to my return. Friendly Brethren provided transportation back to the "Y." A box of juicy strawberries was provided.

When I am tempted to criticize ecumenism, I think of the many names of benefactors of various denominations who wore the robes of Christ in my extremity. I think of relatives who served so faithfully in my hours of desperation. I think of their common-sense attempts to protect me financially.

Here is indescribable service which Christ taught. I am amazed at the carefully thought-out services which Christians presumed that a patient needed. Thanks, maid Beulah. Thanks, sister and brother-in-law. Thanks prayer chain and Jesse. Thanks, God! ☐

Myron C. Horst is an avid reader of MESSENGER, from York, Pa.

THE ELECTRONIC GIANT

by Stewart M. Hoover

The civilized world has entered a new age—the age of telecommunications. The author of **The Electronic Giant** calls it a revolution that will change us and our lifestyles. This electronic revolution is a vastly complex phenomenon touching every aspect of society. At the center is the broadcasting industry, both a blessing and a bane.

The Electronic Giant is a consumer's guide to the telecommunications age. It is also a textbook and manual for those who want to understand the rapid development of communications technology and respond intelligently to its institutions.

Stewart Hoover has been a radio and television producer and a frequent writer, workshop leader and lecturer on mass communications. He is one of the founders of Television Awareness Training and has studied at McPherson College, Pacific School of Religion and the University of Pennsylvania. $6.95 plus 85¢ postage and handling.

Order from **The Brethren Press**
1451 Dundee Ave., Elgin, IL 60120

Now continuing the phenomenally best-selling Bible study series begun by WILLIAM BARCLAY—

THE DAILY STUDY BIBLE—OLD TESTAMENT

John C. L. Gibson, Old Testament General Editor

Genesis
Leviticus
Daniel

"I am happy to commend this material. . . . It leads to a balanced concept of the Word of God."
—***Robert H. Schuller***

"Clear, thorough, responsible. . . . Should be of help to anyone who wants to know what the Bible says and means."—***Elizabeth Achtemeier***

"At last [commentaries] for Old Testament daily Bible study, complementing Professor Barclay's well-received Daily Study Bible—New Testament."
—***Sister Mary Louise Nopel, SND***

"The commentators establish parallels between ancient times and our own so that the old words become new words."—***Robert McAfee Brown***

Each volume is divided into small units ideally suited for both devotional reading and serious Bible study, for use by individuals and groups. The first three volumes, in a five-year publishing program, are available now:

Genesis, Volume 1 (Chapters 1 to 11) by John C. L. Gibson
Leviticus by George A. F. Knight
Daniel by D. S. Russell
Each, Hardbound **$10.95**/Paper **$5.95**

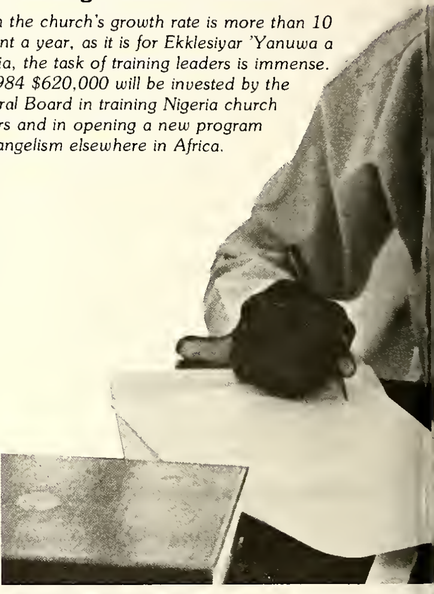
Order from your local bookstore.

THE WESTMINSTER PRESS
925 Chestnut Street, Philadelphia, PA 19107

WHAT IS THE MICAH

It is training leaders in Africa.

When the church's growth rate is more than 10 percent a year, as it is for Ekklesiyar 'Yanuwa a Nigeria, the task of training leaders is immense. By 1984 $620,000 will be invested by the General Board in training Nigeria church leaders and in opening a new program of evangelism elsewhere in Africa.



It is front-line health care in the Sudan.

Among the Nuer and Dinka tribes in southern Sudan, the Church of the Brethren and the Sudan Council of Churches are inaugurating a $1,000,000 health care system to save thousands of lives. In Nigeria, a $555,000 expansion of Lafiya, the pilot health care program, will reach new areas.

It is making the desert bloom.

Not just cups of water, but entire systems of water resources are being offered by Brethren in Nigeria, Niger, Sudan, and Kenya. Local participation, simple technology are basic.

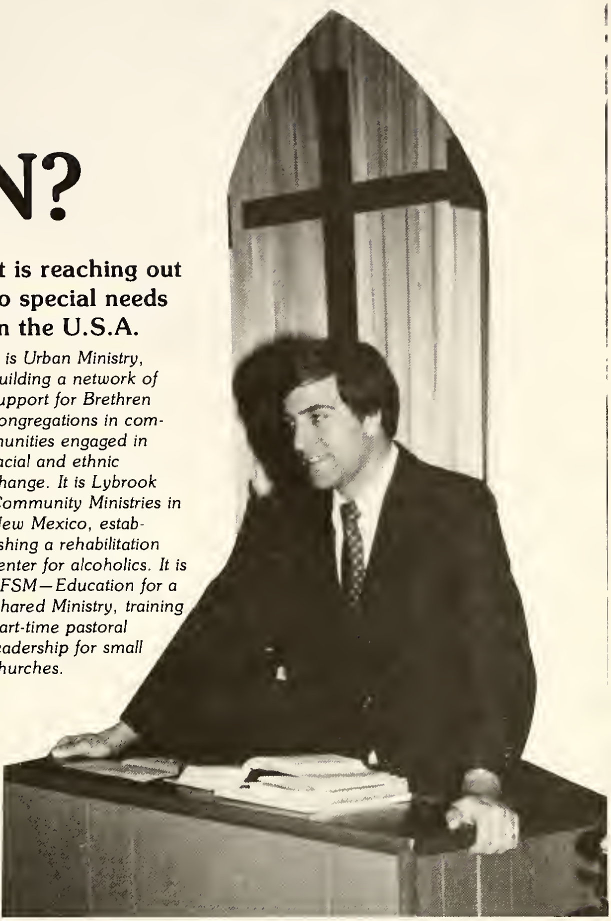
It is breaking down the walls of separation.

The Christian faith witnesses across cultural, political, and economic chasms. Misión Mutua en las Américas affirms this as Brethren embark on a new style of mission with Iglesia Cristiana Pentecostal, a young and vigorous church in Cuba.

MISSION?

It is reaching out to special needs in the U.S.A.

It is Urban Ministry, building a network of support for Brethren congregations in communities engaged in racial and ethnic change. It is Lybrook Community Ministries in New Mexico, establishing a rehabilitation center for alcoholics. It is EFSM—Education for a Shared Ministry, training part-time pastoral leadership for small churches.



It is planting new congregations.

The sights of the Church of the Brethren are set on launching 15 new congregations and fellowships in the U.S.A. by 1984. For these groups to begin with strength and move to self-support in a few years requires major backing by neighboring congregations and districts, augmented by $800,000 of support from the General Board.

$5,250,000 of new
and expanded ministries
in Africa and the Americas

The MICAH Mission
Church of the Brethren General Board

Live coals and fresh fuel

Recently a Nigerian friend, Pindar Banu, was visiting me. During his stay we talked a blue streak about our days together as teachers in Nigeria, and I pumped him for information on present times in his country.

I told Pindar that all this talk was like raking through last night's fire—the ashes were my memories, and the live coals we raked out were people, places, and events that came to life again as we reminisced about old times.

Then I got to thinking, if we applied that same analogy to our years of corporate Brethren missionary experience in Nigeria, India, Ecuador, and elsewhere, and asked ourselves what we did that was right, and what we didn't do that we should have done, what would happen? What live coals would we find? What fresh kindling and good dry wood would we need to throw on to make a new blaze appropriate for today's mission fire around the world?

I would take my cue from the "World Mission Philosophy and Program" paper adopted at this year's Annual Conference in Indianapolis. Central, as always, would be proclaiming the good news of God's love with fervor and joy. My priority would continue to be given to ministries that confront problems of ill-health, illiteracy, poverty, and hunger. I would endorse indigenization and mutuality. Those would be live coals from last night's fire, so to speak. There would be other coals too, if we sift the ashes further, but let those suffice.

The renewed fire would require plenty of good dry wood, as well. I cannot think of anything more combustible than the anger of the developing world today. In any renewed, revitalized mission program we must deal with that anger, and with Brethren ignorance of it—what we Americans are doing to help cause it, and the responsibility we bear because of the exploitation in which we take part.

For me, the biggest challenge in Brethren mission today, is mission education—teaching Brethren not all about those traditional values of mission—we all basically buy those—but teaching Brethren to live as global citizens and neighbors in the world of *today* . . . 1981. Teaching Brethren to see what their society is recklessly doing to the rest of the world economically. Teaching Brethren how to respect other cultures, other religions. Freeing Brethren from the rampant American fear of other ideologies. Showing Brethren that other people besides Americans know how to solve problems, and devise social systems and structures that work. And showing Brethren the enormity of American greed and its consequences in a global society.

The developing world is angry—and rightly so. And we Americans who disagree with much of what the Reagan program is doing, which is not only victimizing the poor and oppressed in our own country, but around the world as well, must realize that the anger of the developing nation's people is directed *not* against Reagan, but against *American Christians,* who, for many of those suffering people, are their *supposed* sisters and brothers in Christ.

When the Lord has given to humanity all that is needed to provide abundant life for all the world's children, but the rich and powerful nations choose, instead, to waste those resources on an obscene, futile arms race, what can we Christians, we Brethren, say?

We used to wave our white hankerchiefs and speed our missionaries away to distant lands. But in today's world, the mission field is in no faraway land beyond the seas. It encompasses our own land, our own people. I have no worry that the traditional missionary work will go on; *my* concern is that time is running out for Americans and the rest of the developed world to wise up and accept their share of responsibility for our global society . . . before the smoldering hostility and bitterness in the developing nations burst into a conflagration that defies comparison with any renewed fires of mission.—K.T.

THE GIFT THAT BRINGS RETURNS...

- **can entitle** you to a charitable contribution deduction
- **can save** long-term capital gains tax if funded with appreciated property
- **can provide** an attractive income for life, with no management worries
- **can save** estate taxes for heirs
- **can increase** spendable income

Write or call today. I will gladly provide information based on individual circumstances. Stewart B. Kauffman, Consultant for Special Gifts.

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Ave., Elgin, IL 60120
Telephone 312-742-5100

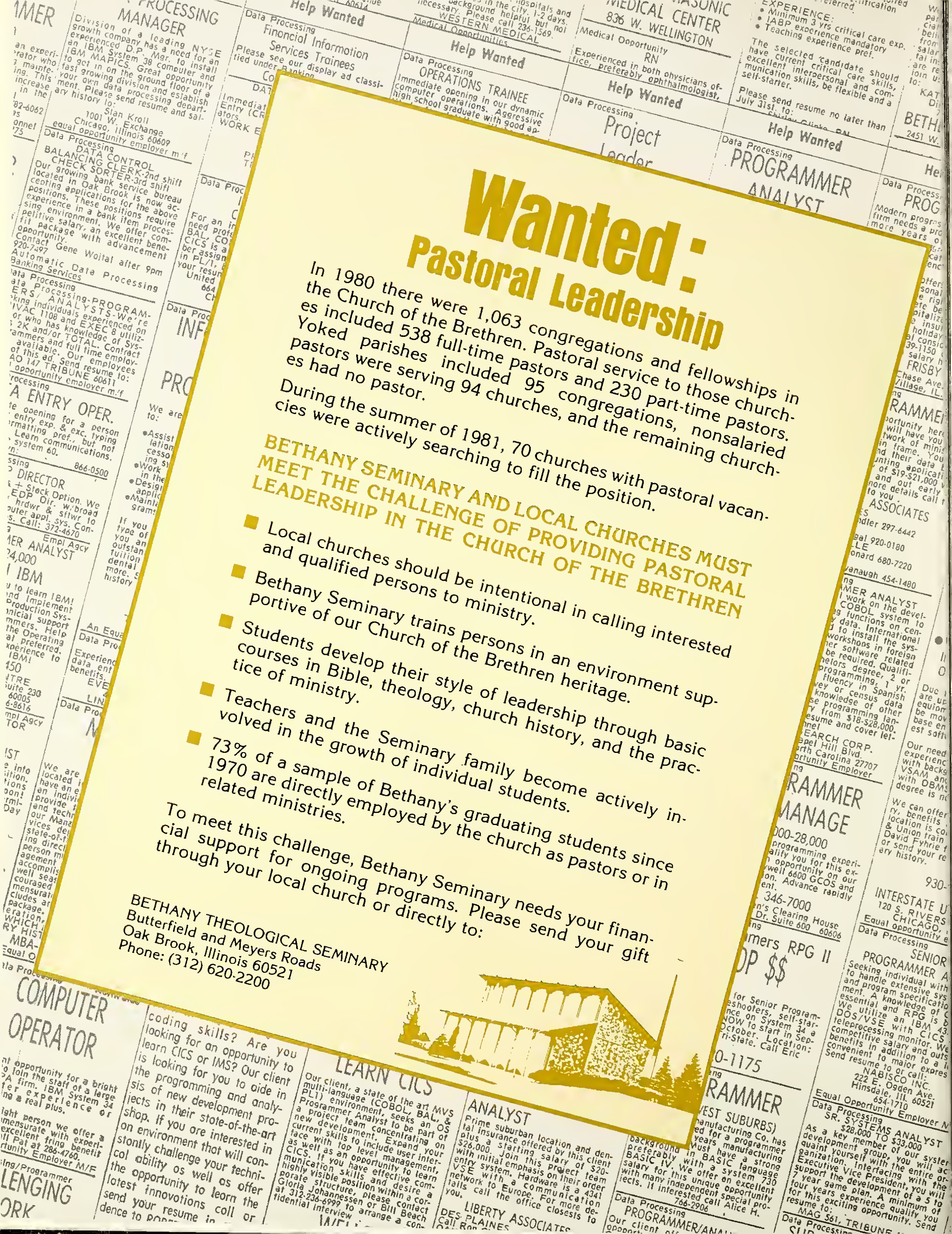
Please send me more information on the gift that brings results

Name age (mo day yr)

Address

City State Zip

#67 11/81



Wanted:
Pastoral Leadership

In 1980 there were 1,063 congregations and fellowships in the Church of the Brethren. Pastoral service to those churches included 538 full-time pastors and 230 part-time pastors. Yoked parishes included 95 congregations, nonsalaried pastors were serving 94 churches, and the remaining churches had no pastor.

During the summer of 1981, 70 churches with pastoral vacancies were actively searching to fill the position.

BETHANY SEMINARY AND LOCAL CHURCHES MUST MEET THE CHALLENGE OF PROVIDING PASTORAL LEADERSHIP IN THE CHURCH OF THE BRETHREN

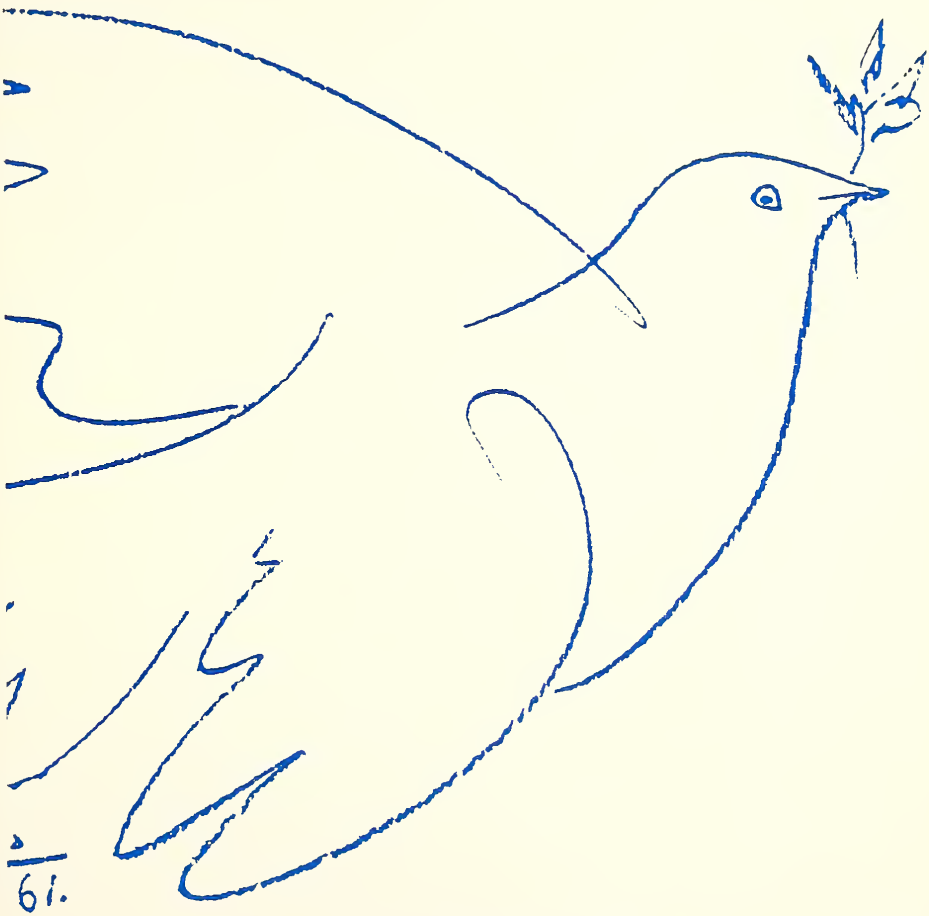
- Local churches should be intentional in calling interested and qualified persons to ministry.
- Bethany Seminary trains persons in an environment supportive of our Church of the Brethren heritage.
- Students develop their style of leadership through basic courses in Bible, theology, church history, and the practice of ministry.
- Teachers and the Seminary family become actively involved in the growth of individual students.
- 73% of a sample of Bethany's graduating students since 1970 are directly employed by the church as pastors or in related ministries.

To meet this challenge, Bethany Seminary needs your financial support for ongoing programs. Please send your gift through your local church or directly to:

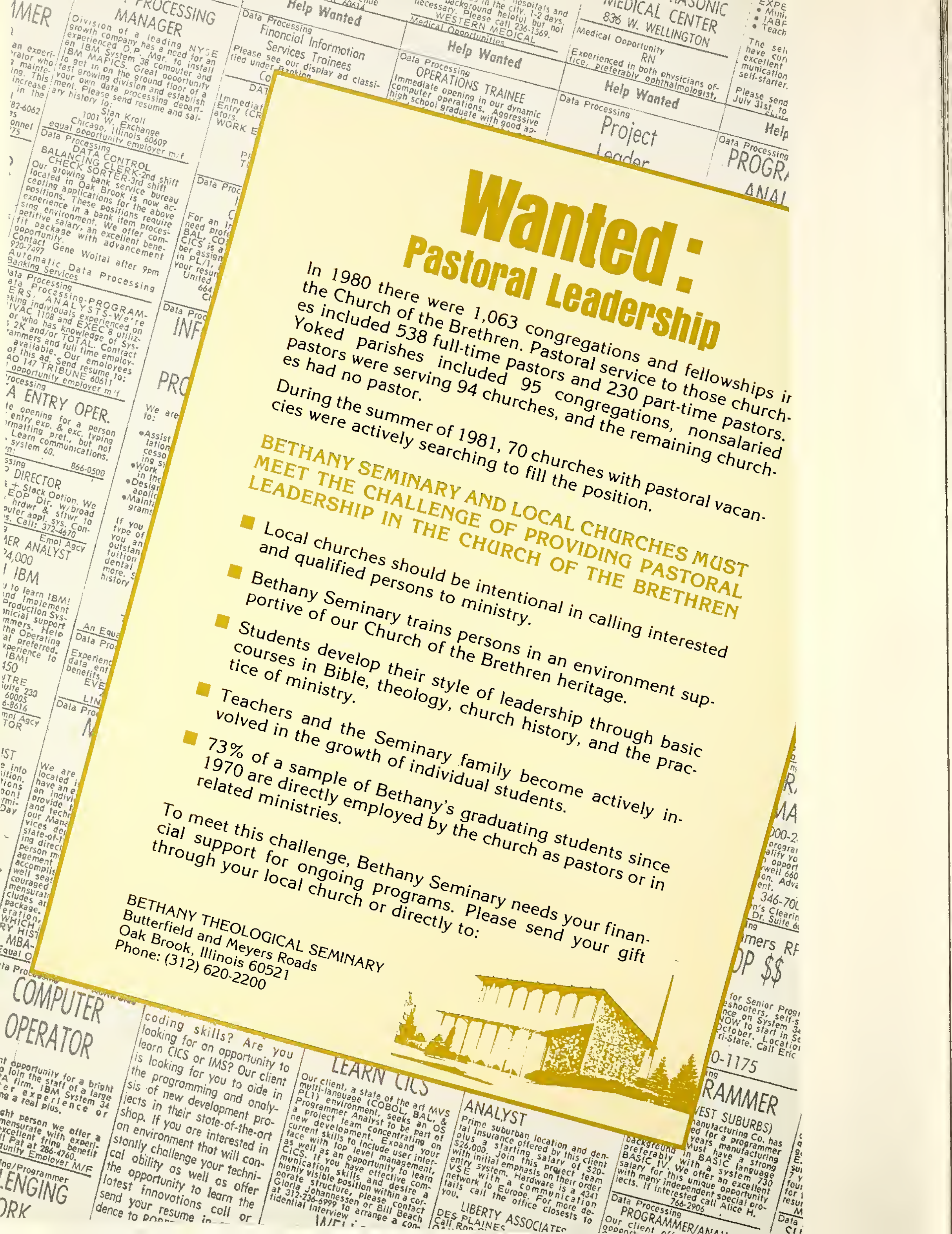
BETHANY THEOLOGICAL SEMINARY
Butterfield and Meyers Roads
Oak Brook, Illinois 60521
Phone: (312) 620-2200

ssenger

RETHREN DECEMBER 1981



. . . and they shall beat their swords into
plowshares,
and their spears into pruning
hooks;
nation shall not lift up sword against
nation,
neither shall they learn war any
more. . . .—Micah 4:3



Wanted:
Pastoral Leadership

In 1980 there were 1,063 congregations and fellowships in the Church of the Brethren. Pastoral service to those churches included 538 full-time pastors and 230 part-time pastors. Yoked parishes included 95 congregations, nonsalaried pastors were serving 94 churches, and the remaining churches had no pastor.

During the summer of 1981, 70 churches with pastoral vacancies were actively searching to fill the position.

BETHANY SEMINARY AND LOCAL CHURCHES MUST MEET THE CHALLENGE OF PROVIDING PASTORAL LEADERSHIP IN THE CHURCH OF THE BRETHREN

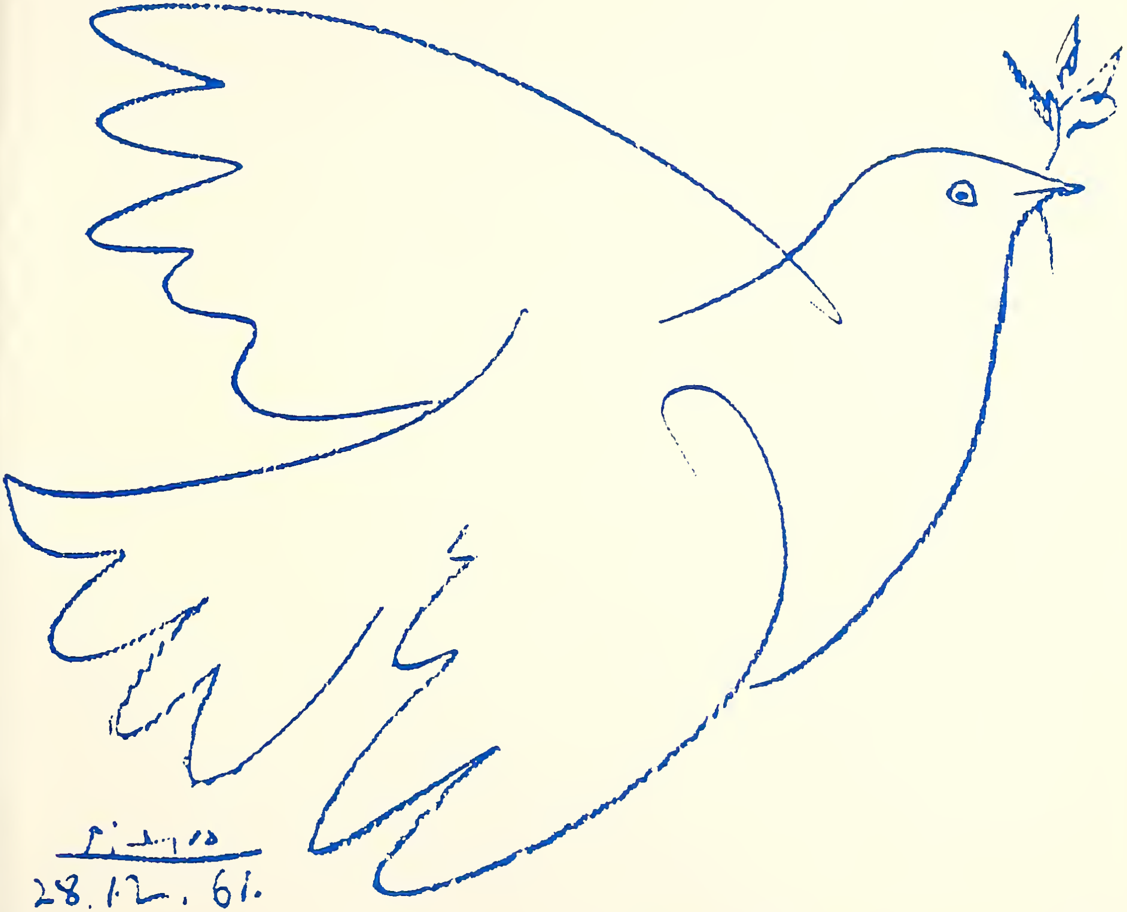
- Local churches should be intentional in calling interested and qualified persons to ministry.
- Bethany Seminary trains persons in an environment supportive of our Church of the Brethren heritage.
- Students develop their style of leadership through basic courses in Bible, theology, church history, and the practice of ministry.
- Teachers and the Seminary family become actively involved in the growth of individual students.
- 73% of a sample of Bethany's graduating students since 1970 are directly employed by the church as pastors or in related ministries.

To meet this challenge, Bethany Seminary needs your financial support for ongoing programs. Please send your gift through your local church or directly to:

BETHANY THEOLOGICAL SEMINARY
Butterfield and Meyers Roads
Oak Brook, Illinois 60521
Phone: (312) 620-2200

messenger

CHURCH OF THE BRETHREN
DECEMBER 1981



28.12.61.

. . . and they shall beat their swords into
plowshares,
and their spears into pruning
hooks;
nation shall not lift up sword against
nation,
neither shall they learn war any
more. . . .—Micah 4:3

contents

10 **Mary Blocher Smeltzer: Peace Is No Passing Fad.** Mary Blocher Smeltzer's recent decision to go to Hiroshima as administrator of the World Friendship Center marks no sudden attraction to peace causes or the Japanese. Steve Simmons tells how Mary pioneered in Brethren concern for Japanese American internees during World War II.

16 **Deciding Caesar's Share.** Karen Zimmerman and Bill Puffenberger tell how a group of peace activists in the Elizabethtown (Pa.) Church of the Brethren organized in their opposition to taxes that pay for war.

18 **New Abolitionist Covenant.** Christian acceptance of nuclear weapons has brought us to a crisis of faith. Peace churches are uniting in their efforts to abolish those weapons of war.

21 **Peacemaking and Basin Ministry.** Tom Goodhue traces the connection between pacifism and the observing of feetwashing as a symbolic ritual.

24 **Into a Real World.** Ken Gibble writes, "It is into a real world, not a make-believe world of bright lights, plastic wreaths, and forced ho-ho-hos, that we must prepare for Christ's coming."

26 **Christmas in December.** Tom Dorris says our forebears were wiser than they knew when they set the Christmas celebration for cold December.

In Touch features Anna Flory, Lawrence, Kan., by Irene S. Reynolds; Earl and Betsy Kreider, East Earl, Pa., by Joanne Ginder Smoker; Ray and Freeda Harlow, Nocona, Texas, by Chalmer E. Faw (2) . . . **Outlook** reports on Iglesia Cristiana Pentecostal. Fibi Asiyo. World Council of Churches. China. Mission interpreters. LIFE lab. Personnel. National Youth Conference. Japanese internment resolution. Gahagen gift. Disaster auction. Brethren Revival Fellowship. New Oxford home (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . "Desmond Tutu: Time Running Out," by James L. Merrell (12) . . . "Daniel Berrigan: Action as Parable," by John Deedy (12) . . . **Column,** "Another Day of Infamy," by Dean L. Frantz (15) . . . **Column,** "A Cue From Kings," by Dave McFadden (17) . . . "Bound Together for Peace," by Jim Wallis (18) . . . **Poem,** "Will to Kill," by Karen S. Carter (20) . . . **Poem,** "Replay of an Old Movie," by Ernestine Hoff Emrick (23) . . . **Resources,** "Spiritual Growth," by Matthew M. Meyer (28) . . . **Pilgrim's Pen** (29) . . . **Prayer Calendar** (30) . . . **Opinions** of Galen L. Miller, Jane and John Coffman, and Ronald D. Le Count (30) . . . **Turning Points** (32) . . . **Index** (33) . . . **Editorial,** "Peace for a Pyramid" (36)

---

messenger

EDITOR
Kermon Thomasson
MANAGING EDITOR
Wendy Chamberlain
FEATURES
Fred W. Swartz
SUBSCRIPTION SERVICES
Ruth Anne Culp
PUBLISHER
John D. Metzler Jr.

VOL. 130, NO. 12 DECEMBER 1981

CREDITS: Cover art by Pablo Picasso; used by permission of Amnesty International. 4 Kermon Thomasson. 5 top left, 6 top left, 28 Nguyen Van Gia. 5 right, Howard E. Royer. 7 Fred W. Swartz. 9 Wendy Chamberlain. 10, 13 upper, 14 Steve Simmons. 11, 13 lower Brethren Historical Library and Archives. 15 *The News Sentinel*, Fort Wayne, Ind. 18 art by Ed Spivey, *Sojourners*. 20 art by Ben Shahn, used by permission of Visual Artists and Galleries Association, Inc., New York. 21, 22 art by Isaac J. Sanger. 23, 24, 26 art by Kathy Kline.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1981. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $10 one year for individual subscriptions; $18.50 two years. $8 per year for Church Group Plan. $8 per year for gift subscriptions. School rate 50¢ per issue. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Dec. 1981. Copyright 1981, Church of the Brethren General Board.

letters

WITHDRAWAL SHOWS FEAR, NOT LOVE

Yes, let's share the "good news" as Becky Palmer says (Letters, August), but let's also obey God's commandment to love one another—even our enemies—which include those who are not easy to love, those with whom we disagree, and even those who sicken us.

Let's love each other in our conflicts. Let's study and struggle together, especially those with whom we disagree. Let's talk briefly, and listen and understand much more. Let's challenge with our study, but stick around and accept challenges from others who study.

Let's understand why we have such strong opinions and want to distance ourselves. Withdrawing when we have so much to offer in our struggles is not *agape* love. It is fear that has not been fully dealt with.

SHARON LE COUNT
Bakersfield, Calif.

A BIAS FROM HEADQUARTERS?

Why does MESSENGER work so hard at projecting the image of "allowing all sides to be heard and not giving in to either side" (excerpt from a letter in the September 1981 MESSENGER), when, as the September issue shows, such is not the case?

Once again "the official publication of the Church of the Brethren" has set forth liberal views virtually from cover to cover.

Could this be a leading reason for the declining membership, the current pastoral vacancies (over 60 of them), and the constant struggle for adequate Brotherhood funding? Could it be that these things are a vote of the "grass roots" Brethren against the kind of bias continually coming out of headquarters through MESSENGER?

F. RUSSELL GRILL
Reedley, Calif.

CERTAINLY 'NOT LIKE PULLING TEETH'

I take exception to MESSENGER's coverage of the debate on the "Resolution on El Salvador" at last June's Annual Conference, (August, page 20).

The proposed amendments condemned *all* killing in El Salvador, *all* the misery and horror. According to the resolution, only that 80 percent of the killings committed by government forces was condemned. What about the other 20 percent? Is butchery of innocent citizens approved if one is opposing the government?

The paper, as it was passed, ignores atrocities committed by the insurgents or leftists, as well as those committed by the far right. Surely, expanding the condemnation to take in *all* those who perpetrate murder is not, as MESSENGER puts it, "dental surgery."

I cannot see that the proposed amendments "question(ed) the integrity of the General Board." I do believe our denominational leaders are dedicated and reliable. There is, however, always the problem of different ideals and idealistic motivation from the actual behavior of average human beings.

In a similar vein, I question the statement on the item on "World Mission Philosophy and Program (page 14), that " . . . some Brethren (are) unwilling to admit that the Western world has achieved its affluence at the expense of the poor." Shall the Church of the Brethren adopt as its policy the statement, "The economic system of so-called 'free enterprise,' which brings unbelievable affluence to many nations in the western world, and does so at the price of cruel exploitation of other people"?

This condemnation of the philosophical foundation of our country would seem worthy of more discussion and debate than three lines of a paper on missions.

Betty Blough Martin
Bridgewater, Va.

BOYCOTTS, STRIKES, AND SIT-INS

I object to a "peace" church using boycotts, strikes, sit-ins, and various obstructionist devices in its struggle for justice. Jesus' means were essentially reason and persuasion, and not force, whereas the above means all are characterized by the abandonment of the reasoned or persuasion approach. Particularly for a "peace" church, the above "means" of achieving justice seem unacceptable:

They are not designed or likely to change the attitudes or values of the targeted individual or group, and often make the winning of the "real battle" more difficult.

They often lead to the destruction of property, and other forms of violence.

They express a kind of partisan love for one party to the dispute, but clearly not for the other party.

They represent a reversion to primitive, illogical, and childlike approaches to controversy.

I support the sending of knowledgable delegations to attempt reconciliation or mediation in situations where we use these tactics.

Russell V. Bollinger
North Manchester, Ind.

MORE THAN AN ORCHARDIST

Referring to Chauncy Shamberger (August, page 39) as a retired orchardist (which he is), is like referring to Jesus Christ as a retired carpenter.

Chauncy Shamberger headed the student volunteer movement in the Church of the Brethren. He also spearheaded the youth camps in our church. He is one of the few surviving pioneers of the Brethren camping movement.

James Buffenmyer
Lombard, Ill.

GOD IS FAIR

"Sitting on Our Gifts" (September) is a praiseworthy treatment of the intimidating nature of rejection and competition. Jim Poling reveals how these two powerful forces can inhibit our best spiritual endeavors for church and God. But, I do not feel that Divine preference for Abel's sacrifice is such a mystery.

God was pleased with Abel's sacrifice, because it was a superior, outward example of his inward faith in God. And God's disregard of Cain's sacrifice indicates, at least to me, that there was nothing to regard. "For the eyes of the Lord run to and fro throughout the whole earth, to show his might in behalf of those whose heart is blameless toward him" 2 Chr. 16:9. God is fair!

Ronald J. Gordon
McAlisterville, Pa.

GOD REQUIRES BLOOD SACRIFICE

James N. Poling asks (September, page 8) "Why did God receive Abel's gift and not Cain's?"

In Hebrews 11:4 we are told that "by faith Abel offered to God a more acceptable sacrifice than Cain, through which he received approval as righteous, God bearing witness by accepting his gifts; he died, but through his faith he is still speaking."

Also, "Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins" (Heb. 9:22).

By faith Abel offered that which God required, a blood sacrifice; while Cain offered a sacrifice of works, the fruits of his labor.

The sacrifice of Cain would of been all right, if it had been a thanks offering. But the purpose of the sacrifice was to bring them into a right state with God, and that required the shedding of blood.

We do the same thing today, when we try to get into heaven by our works of self-righteousness, instead of accepting the shed blood of Jesus as our sacrifice.

M. E. Nansel
Lanark, Ill.

A BIGGER THREAT THAN COMMUNISM

I get the impression that for me to continue my conscientious objection to nuclear weaponry is deemed preposterous in the face of profound postulates such as "Communism is godless and is our greatest threat; we can not just let them walk all over us; we can only negotiate peace and disarmament from a position of superior military strength."

Communism is not our greatest threat. We have been so conditioned that certain words trigger an emotional response in us so intense that we are willing to abandon the basic tenets of our faith, to dispense with rational thought, to build first-strike weapons, neutron bombs and nerve gas, and ultimately to wage war.

A threat far more serious to Christians than the threat of communism is the consequence of abandoning God. Why in God's name are we more frightened by talk of disarmament and its potential consequences than by talk of nuclear war which is such a demonic affront to our Creator's power of giving life?

We should not be interested in our country being the strongest military power on earth, but in it being the strongest advocate of peace.

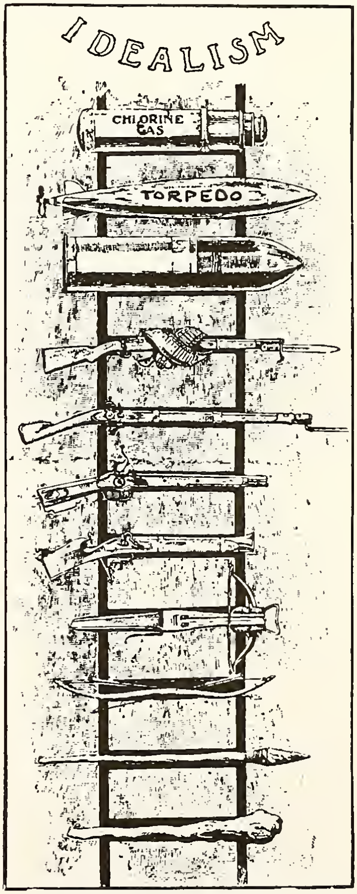
Mike Stern
Seattle, Wash.

page one

When we were planning this issue of Messenger dealing with the theme of peace, our Pilgrim, Pat Helman, phoned in to ask about the theme, pursuant to penning her monthly column. When we told her we were pushing peace she exclaimed, "Oh, I've found just the right cartoon for you to use."

Seems Pat had been poring over a 1915 copy of *The Christian Workers Magazine* (You know how magazines can pile up, when you're busy), and found this right-on cartoon, reproduced from *Puck*. Drawn for a World War I audience, it seemed to speak as relevantly for a nuclear threatened one.

Our first idea was "doctor" the original cartoon to bring it up to date with weapons developed since 1915. But then we decided to leave it as it was and let our readers' imagination "extend the ladder." So, read on, and figure out how many rounds of the ladder we have yet to climb. — The Editor



in touch

Anna Flory: They say, 'Ask Anna'

Anna Flory carried a fried-potato and sausage casserole and a pioneer photo to the Lone Star church's fellowship supper recently.

She shared the photo — one of the Ulrich-Metsker clan members who attended a Brethren conference at Ottawa, Kan., in the late 1800s — and discussed long-ago happenings with young and old members of the rural Lone Star congregation.

Anna Fox Flory celebrated her 80th birthday last July. She has been a member of the Lone Star church, where she directed congregational singing for many years, since her baptism at age 15.

Her home is a two-story, white frame farmhouse built by her husband's family in 1900 on their 160-acre farm. Anna has furnished the house with family antiques and keeps heirloom photo albums, books, and other historical information within arm's reach for ready reference.

She regularly visits her husband of nearly 62 years, Homer, in a nursing home in nearby Lawrence.

The gracious silver-haired grandmother of four and great-grandmother of seven delights in guiding family, friends, and church members through the northeast Kansas countryside and telling about places of historical interest.

She points to the site on Highway 59 of the former Pleasant Grove Church, first Brethren church building erected in Kansas, as she drives to a secluded, fenced area known as the Ulrich cemetery.

"A number of tombstones have disappeared . . . vandalism . . . over the years," Anna explains as she points to the grave of Jacob Ulrich and his wife, Mary Hoover Ulrich. The Brethren pioneer in Kansas, Jacob Ulrich hosted the first meeting of the Cottonwood church, the first Brethren congregation established in the state. After moving to Douglas County in 1859, Ulrich hosted the first love feast among Kansas Brethren.

Anna points out other family plots in the pioneer community burying ground — Cook, Bailey, Gerard, Miller, McKinney, Kling, Baker, and Bower. She tells of her grandfather Ulrich's rebuilding, with the original limestone, the family home after Quantrill's band burned it and the grain bins as it rode south after sacking Lawrence in 1863 during the Civil War.

History of both family and church is important to Anna Flory. Younger members of the congregation, when questioning a date in the church's history, such as how many years they have held the annual pancake supper, say, "Ask Anna." The answer, "That was the year when . . . " is given with a sweet, enthusiastic smile, for Anna Flory loves bringing the past and present together. — IRENE S. REYNOLDS

Irene S. Reynolds is a free-lance writer from Lawrence, Kan.

Earl & Betsy Krieder:

A stranger would look at the Krieders, see Earl on crutches and Betsy in her wheelchair, and label them "disabled." But to folks in East Earl, Pa., and the Conestoga Church of the Brethren, the Krieders' "disabilities" are practically overlooked.

"We've had to prove everything," says Betsy. And they have.

For Earl it has been a lifetime of proving. As a young child, Earl was diagnosed as having "osteogenis imperfecta," a bone disease which affected his legs and caused about 30 broken bones in his early childhood. After years of being tutored, he attended and graduated from high school and later a business school.

At the age of 16, Betsy had polio, causing paralysis of both legs. After long months away from her family, she returned home from the hospital and was graduated from high school.

Earl and Betsy were taught independence by their families. This enabled them to pursue such a variety of interests that people around them soon lost sight of their disabilities.

After school, an office job fell in line for Betsy and today she enjoys part-time work as a bookkeeper. Earl is a rate analyst for a large trucking company.

About their marriage, which was never discouraged, Betsy says, "Others had so many doubts, I almost wondered if I was doing the right thing." That was 15 years ago.

They wanted a home with children and checked into adoption. Betsy and Earl have a favorite Bible verse " . . . in everything God works for good with those who love him . . . " (Rom. 8:28).

"We knew adoption was tough enough for able-bodied persons," says Betsy, "let alone the disabled.

Able' Christians

Their joy was nearly overwhelming when one-month-old Lori joined their family. Excitement arose again six years later on the arrival of a second daughter, Kim, age seven, who had lived in a Saigon orphanage.

The church has been an important part in their family life and in turn the Kreiders have been an inspiration to the church. Betsy—who grew up in the Conestoga Church—and Earl are active members, serving on commissions and committees and as officers, teachers, and choir members.

The church has felt the power of God through this "special" family. Pastor Ross L. Noffsinger says of the Krieders, "Their life is a ministry to others. Their light does shine for the glory of God and their neighbor's good."—JOANNE GINDER SMOKER

Joanne Ginder Smoker is a member of the Conestoga congregation, Leola, Pa.

Ray & Freeda Harlow: Transforming youth

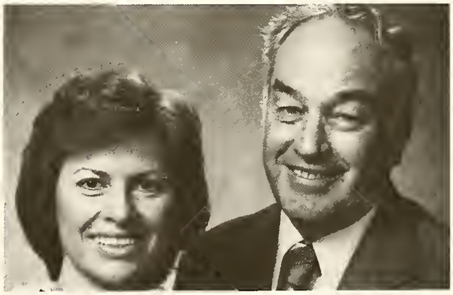
What would *you* do if you were suddenly asked to take in 12 "incorrigible" teenagers as foster children? For Ray and Freeda Harlow, it was not easy. They had already adopted four children on their own over the past few years. Now to be asked by the government to take in 12 more seemed almost too much.

They sought the will of the Lord and soon said they would. Their lives had already been transformed by the Holy Spirit and this new challenge was seen as the will of God.

That was back in 1977. Since then some 40 different problem-ridden young people, from 10 to 18 years of age, have come under their care, never more than 12 in residence at one time. Most of these youth have been the victims of one or more of the following: alcohol, drug and tobacco addiction; sexual abuse; abandonment; emotional trauma; depression; and various kinds of learning disability.

The Harlows' approach is something right out of the New Testament. Upon admission to the home each youth is confronted with the opportunity of accepting Jesus Christ as Savior and Lord. Seldom does this present a problem. Most of them are so needy and hurting that in a short time they open up with childlike eagerness. With this comes the baptism in the Holy Spirit. As Spirit-regenerated people themselves, Freeda and Ray firmly believe that the presence and power of God through the Holy Spirit are as effective today to transform lives as in early Christian times. This has been demonstrated over and over again with these youth, who, through prayer ministries, constant exposure to God's Word, and a loving, supportive home atmosphere, have been remarkably remolded into beautiful, capable, and strongly Christian persons.

Yet this "Children's Ranch," as it is called, is no monastery. A concert and recreation hall, frequent trips and outside activities, and attendance at the public schools, combine to give the youth a well-rounded life. They are free to attend any church they wish to. A considerable number of them prefer the Nocona Church of the Brethren because of its warm acceptance. It was there that I first met the Harlows, special foster-parents whose ministry is truly that of transforming the lives of youth.—CHALMER E. FAW



Chalmer E. Faw is a retired Bible teacher and missionary, engaged, with his wife, Mary, in extensive travel among the Brethren in a spiritual life renewal ministry.

Relationship with ICP appears jeopardized

Four members of the Misión Mutua Directiva held an unscheduled and sober meeting in October. Karen Carter, Guillermo Encarnación, and René Calderón, all of the Church of the Brethren, met unofficially in Puerto Rico with José Aguiar, president of the Cuban Iglesia Cristiana Pentecostal (ICP), partner in Misión Mutua.

"The situation is very serious," says René Calderón, World Ministries staff in Elgin.

The program, first conceived six years ago and finally launched about one year ago, is now in jeopardy.

Aguiar explained to the three that the Cuban government, anxious to sever ties with all US projects, is especially critical of one which calls itself "Misión Mutua."

In addition, he pointed out, blunders made unwittingly by the Church of the Brethren had further antagonized the government.

Though the Misión Mutua project in Cuba is not over, the terminology must not be used for the time being, says Aguiar. The two churches can continue the relationship they have built, but that relationship cannot be called "Misión Mutua."

Last February a group of twelve Brethren "mutualistas" visited the ICP in Cuba, and reported optimistically of the warm acceptance. The trip was one of a number of planned exchanges, most of which have not taken place.

Funds had been approved for ICP participation in General Board meetings, Annual Conference, a workcamp, and BVS. In exchange, Brethren would be involved with a tour of Cuba, a workcamp, study at Matanzas seminary, and provision of medicine.

Misión Mutua, or "mission in mutality," is a program without precedent. It is based on the premise that the US is also a legitimate mission field and that mission should involve mutual sharing.

The ICP became the first partner in Misión Mutua after General Board approval in June 1980.

The overall Misión Mutua program with Latin America will still continue. And while discouraged by the setback, Calderón does not believe that the recent meeting with Aguiar spells the end of the partnership with ICP.

The full six-member Directiva will meet again this month.

After addressing members of the Church of the Brethren staff in Elgin, Ill., Kenyan dignitary Fibi Asiyo talks informally with Africa representative Roger Ingold.

Kenyan MP urges Brethren to activism

Fibi Asiyo, a member of Kenya's parliament and her country's former ambassador to the United Nations, recently addressed Brethren national staff in Elgin, Ill. Urging Brethren to be active in working at justice issues, she stated that Christianity has the answers to many of Kenya and Africa's problems.

Asiyo expressed disappointment and alarm at the Reagan administration's performance in relation to Africa and the rest of the developing world. She believes that the present US soft line on South Africa's apartheid brand of racism, and US policy that exploits the African economy, defeats the very purpose this country claims guides its foreign policy, the defeat of communism. "The US only pushes Africa closer to communism, which we don't want," Asiyo states.

She urged Brethren to take the initiative in influencing their country's leaders toward policies more in keeping with Christian principles.

Asiyo was instrumental in negotiating the Brethren Global Women's Project at Miriu, Kenya, which funded a water supply project for a village health center (see Messenger, June 1980, page 4).

WCC ends banking with South Africa

The World Council of Churches (WCC) has withdrawn from two Swiss and one German bank that do business with Africa, thereby "supporting the system of racism embodied in apartheid."

The WCC measures are in line with the organization's policy to have no investments in "institutions that perpetuate racism." This latest action was preceded by initiation throughout the WCC constituency.

One member of that constituency, the Church of the Brethren, has in its investment policy a guideline which forbids its General Board from investing in any "company or bank that carries out business transactions with governments which practice apartheid." In recent years this has necessitated the General Board's investigating investment policies of the Continental Bank of Chicago, which has had South Africa links.

Other restrictions the General Board sets for itself preclude purchasing "securities in corporations/industries that are direct producers of defense or weapons-related products; involved in tobacco or alcoholic beverage products; involved in unfair employment practices; or involved in excessive profits."

Zhao Fu San speaks to Howard Royer, director of interpretation in the Elgin offices.

Chinese visitor defends integrity of his church

"We are the church of the future," maintains Zhao Fu San, about the minuscule Chinese Christian church that exists today in mainland China. There are only about five million Christians—both Protestant and Catholic—in China today, representing half of one percent of the total Chinese population.

"But it is not a matter of size," says Zhao Fu San. "It is the vitality, the faith, that counts. I am a disciple of the principle that 'small is beautiful.'"

Zhao, Secretary General of the Committee for Academic Exchange at the Chinese Academy of Social Sciences, addressed these remarks to the Church of the Brethren General Board at its October meeting. At the Board meeting, Zhao brought greetings from Peking's Pastor Yin Ziehzeng, whose Christian roots go back to Church of the Brethren mission efforts in China 1910-1950.

"In the past 30 years," said Zhao, "Chinese Christians have become an integral part of the Chinese people instead of being considered something like 'foreign devils.' Today Chinese see Christianity as a *faith* instead of something affiliated with colonialism. And we have built up an autonomous Chinese church. We are thankful that God has answered our prayers."

As signs of recent progress, Zhao cited 80 baptisms at an Easter 1981 celebration, including 60 young persons. A theological seminary opened in February 1981 with 47 students. A Chinese edition of the Bible has been published, and is being reprinted this year and the next.

A shortage of ministers, reluctance to form a united church, and smuggling of Bibles from the West are problems that trouble the struggling Protestant church in China, according to Zhao.

At the close of his remarks, Zhao presented General Secretary Bob Neff with a copy of the new Chinese language Bible. Neff responded by presenting Zhao with his personal Hebrew Bible, telling him, "I hope that in this exchange we will share in our faith and in our common love of Christ."

January LIFE Lab slated for Florida

A Church of the Brethren-sponsored LIFE Lab will be held January 17-22 in Florida.

LIFE ("Living in Faith Experiences") Labs are personal growth and enrichment experiences for pastors and laity.

According to Jay Gibble, director of LIFE Labs on the Church of the Brethren Parish Ministries staff, the labs provide a context of a Christian understanding of wholeness, in which "participants look at the many dimensions that are part of the Christian journey." LIFE labs are most helpful, Gibble says, when several persons from the same congregation attend together.

The Florida LIFE Lab will be held at the United Methodist Life Enrichment Center in Leesburg. Gibble can be contacted at 1451 Dundee Ave., Elgin, IL 60120.

Mission interpreters available to churches

More than a dozen once and future missionaries participated in a recent mission interpretation retreat in Elgin, Ill. In an orientation program coordinated by Howard Royer of the Communications staff and Von James of the World Ministries staff, the workers were prepared to visit Church of the Brethren congregations and interpret current mission program and philosophy.

They ranged in experience from James and Joy Henderson, just now preparing for their first term of service, to Grayce Brumbaugh whose 42 years of service is a record for Nigeria missionaries.

These mission interpreters are available to districts and congregations during the next year: Grayce Brumbaugh and Mary Dadisman, Elvis and Betty Lou Cayford, Ivan and Mary Eikenberry, John and June Fike, Robert A. Hess, James and Judith Kipp (all served in Nigeria); Esther Frey (Zimbabwe); and Ruby Stickel (Northern Ireland).

Pictured above are (seated, from left) James Henderson, Mary Eikenberry, June and John Fike. Standing: Ivan Eikenberry, Joy Henderson, Grayce Brumbaugh, Mary Dadisman, Esther Frey, Robert Hess.

Churches or districts interested in using the interpreters are encouraged to involve them in multiple sessions with various groups, focusing on local as well as global dimensions of mission. Contact: Von James, 1451 Dundee Ave., Elgin, IL 60120.

James and Joy Henderson

Gayle Sampson

Three beginning terms as teachers in Nigeria

Gayle Sampson of Wichita, Kan., and James and Joy Henderson, McFarland, Calif., have accepted assignments to teach in Nigeria.

Sampson is now music instructor at Hillcrest School in Jos, while James Henderson uses his extensive farming experience and graduate-level agronomy studies to teach agriculture at Kulp Bible School. Joy Henderson expects to teach home economics either at Kulp Bible School or at a local government school.

The Hendersons, serving as Brethren Volunteer Service workers, have studied the Hausa language with Charles and Marguerita Kraft, former Brethren missionaries to Nigeria. Sampson, whose home congregation is Crest Manor in South Bend, Ind., has been a music therapist in the Wichita area for five years.

Speakers selected for 1982 NYC at Estes Park

Speakers have been chosen for National Youth Conference, to be held in Estes Park, Col., Aug. 19-24, with the theme "Alive . . . to love, to care, to share."

Christy Waltersdorff, volunteer coordinator for NYC, reports that the speakers for the "Morning Alive" and "Evening Alive" sessions will be Anna Mow, Andy Murray, Bob Neff, Bob and Nancy Faus, Ruby Rhoades, Joan Martin, Jim West, Karen Carter, Merle Crouse, Ralph and Barb McFadden, and Ralph and Mary Cline Detrick.

Additional resource people will serve as worship and workshop leaders. In workshops the youth will confront major issues which face the church and the individual today. Other activities will be devotions, rap sessions, sings, movies, and a square dance. All major sessions will be signed for the hearing-impaired, and buildings are designed for wheelchairs.

Registration begins Jan. 1, 1982; no registrations will be taken before that date. Full refunds can be made until June 10, and after that date a late registration fee of $5 will be charged. Those who register before April 1 receive a free NYC T-shirt.

Brochures are available through local churches. A promotional slide show can be obtained by contacting Christy Waltersdorff, 1451 Dundee Ave., Elgin, Ill. 60120.

Board calls for redress for WWII internees

The Church of the Brethren General Board at its fall meeting adopted a resolution calling on Congress to acknowledge the wrongness of the internment of Japanese Americans during World War II and to make just redress for the damage done to those citizens and legal residents of the United States.

Executive Order 9066, issued by President Franklin D. Roosevelt on February 16, 1942, led to the uprooting and internment of some 120,000 persons of Japanese descent in the war years of the 1940s. No trials were held and no claims of wrongdoing ever lodged against the internees.

During the episode, the Church of the Brethren actively struggled to protect the rights of these Japanese Americans. Brethren served the needs of the internees at the Manzanar Relocation Camp in California, and in a Brethren Ministry to Resettlers in Chicago and New York City.

One Brethren who worked in the 1940s with the Japanese American internees, Dean L. Frantz of Fort Wayne, Ind., testified in September before the US Commission on Wartime Relocation and Internment (see page 15). The Commission was established by Congress in 1978 and will report its recommendations in early 1982.

Another Brethren, Mary Blocher Smeltzer, with her late husband, Ralph, worked at Manzanar, and in Chicago and New York, with Japanese American internees and resettlers, under the direction of M. R. Zigler, executive of the Brethren Service Commission. She is now administrator of the World Friendship Center in Hiroshima, Japan (see page 10).

The Brethren resolution encourages the US Commission on Wartime Relocation and Internment to call on Congress to acknowledge the wrongdoing, to make just redress, to enact safeguards against future governmental repression of rights, and to "signal . . . through such actions that the United States does indeed carry out in practice the ideals embodied in our Declaration of Independence, Constitution, and Bill of Rights."

Zella Gahagen donation to aid Africa programs

Zella J. Gahagen of Windber, Pa., has given the Church of the Brethren General Board an initial gift of $135,840 from a newly established trust fund which will provide General Board income of additional substantial amounts by 1988.

The gift was made possible after Gahagen sold 3,000 acres of coal-rich property last March for $10 million. The Church of the Brethren General Board will receive a yearly share of the charitable gifts, first from the proceeds resulting from the sale of the property, and from the Gahagen Foundation.

Gahagen, an 82-year-old member of the Scalp Level congregation in Windber, is an able business woman who had taken little interest in mining until her husband's death gave her responsibility for the property and the Gahagen Coal Company. She has, through self-education and on-the-spot experience, become a recognized authority in the coal industry.

Along with her business acumen, Gahagen has a special interest in serving the needs of children and young people. It was from that interest that she chose the Church of the Brethren General Board as a recipient of her monetary gifts. The 1981 gift to the General Board will be used in Nigeria's Lafiya primary health care program and in the Sudan primary health care program, now under development by the Brethren for the Sudan Council of Churches.

"Zella Gahagen is a beautiful person," says Stewart B. Kauffman, a member of the denomination's stewardship enlistment unit. "For her, life itself is a gift. Now she has chosen to use what has been given to her as a gift to help others."

Kauffman goes on to say, "The Church of the Brethren is fortunate that it has such programs as those in Sudan and Nigeria that can benefit from Zella Gahagen's Christian concern. Yet it is characteristic of Mrs. Gahagen that she expressed her own gratitude for the opportunity of giving."

General Secretary Bob Neff adds, "This is the kind of commitment we can all celebrate. Zella Gahagen's spirit is one of joy. We rejoice with her in her Christian concern for those in need. It is a challenge for us to work even harder both in our programs for those needy, and in our own individual commitments as Christians."

Stewart Kauffman of the Church of the Brethren stewardship staff displays Zella Gahagen's gift.

underlines

YOUTH RETREATS ... Southeastern post-high school youth will meet Jan. 8-10 at Camp Bethel, in Fincastle, Va., with *Ernie Dyerlie* focusing on "The Christian as he/she relates to the community." Write to the Interdistrict Youth Cabinet, Box 75, Bridgewater College, Bridgewater, VA 22812. . . . The On Earth Peace Assembly is sponsoring a peace conference at New Windsor, Md., for youth aged 16-20 on Dec. 27-29. *Andy Murray*, *Bob Gemmer*, and *Linda Logan* will lead the seminar on "Christian Citizenship and War." Contact the OEP Assembly, Brethren Service Center, New Windsor, MD 21776.

NAMES YOU KNOW ... *Andy Murray*, campus minister at Juniata, is taking a one-year leave-of-absence while his wife, *Terry*, does graduate work at Westminster Choir College. In November his weekends of speaking, singing, and consulting included sessions at the Southern Ohio District Youth Conference; District Conference in Bowmont, Idaho; Bridgewater, Va.; Cumberland, Md.; and Johnstown, Pa. . . . *David Eller* was chosen moderator-elect of the Northern Ohio District at the same time that his sister, *Janice Eller Fralin*, was elected to that post in the District of Florida and Puerto Rico. . . . La Verne president *Dr. Armen Sarafian* was cited for exceptional leadership by the Board of the Pacific Southwest Conference, meeting in Fresno, Calif. . . . The Virlina District gave a surprise tribute to *Anna* and *Baxter Mow* on Nov. 13. At a special service at Central church in Roanoke, Va., the Mows were presented with a memory book of letters, and the district established a Mow Scholarship Fund to be used for Bethany Seminary students and Camp Bethel.

MUSEUM GIFTS ... The Reuel B. Pritchett Museum at Bridgewater College has received two valuable collections which are now on display. *Leona Row Eller* gave memorabilia of the late *W. Harold Row*, who was for many years a leader in the Brethren Service Committee. *Ethel Roop*, former medical missionary to India now living in Westminster, Md., donated an India collection which is over 50 years old.

SOMALIA SERVICE ... *Dr. Harold J. Forney*, of First church in San Diego, and *Ruth Stump*, a nurse from Big Creek church in Cushing, Okla., are finishing up several months of service in the Ali Matan refugee camp in Somalia. *Dr. John Glick* and *Caroline Hatcher* have returned from terms there.

MILESTONES ... The Westminster (Md.) church celebrated the 60th anniversary of the ordination of *Edward K. Ziegler*, editor of *Brethren Life and Thought* from 1955-80. . . . As part of a concert tour marking his 80th birthday, *Nevin W. Fisher*, of Sebring, Fla., gave a piano recital at Elizabethtown College, where he had been chairman of the music department for 15 years.

REMEMBERED ... *Ora W. Garber*, 79, died in Elgin, Ill., Oct. 17. He was an editor for Brethren Press publications from 1939-69, a poet, and a writer and translator of hymns. . . . *Glen R. Davis*, pastor of the Enders (Neb.) church, died Aug. 23.

update

GENERAL BOARD ... met Oct. 10-13 at the Elgin offices and welcomed new members *Dorris Blough*, *Lowell Flory*, *Fumitaka Matsuoka*, *Elaine Sollenberger*, and *Donna Forbes Steiner*.

RECOGNIZED ... *Hazel Peters*, who retires Dec. 21 after almost 29 years of service, most recently as General Board staff for personnel relations; *Harriet Ziegler*, former managing editor of MESSENGER and director of news services; *Joel Thompson*, who has served as executive of the General Services Commission; *Mary* and *Ivan Eikenberry*, concluding 36 years of mission work in Nigeria; and *Clyde Shallenberger*, long-time General Board member and former chairperson.

ESTABLISHED ... a committee to review the 1972 position paper on abortion: *Sharon Graybill*, *Lauree Hersch Meyer*, *Donald Miller*, *Elaine Sollenberger*, *Fred Wampler*.

ACCEPTED ... the Criminal Justice Resolution on Ministry to Victims of Crime, to be sent to Annual Conference for approval.

RECOMMENDED ... to the Committee on Inter-church Relations that their declaration on ecumenical relationships be forwarded to Annual Conference for adoption.

RECOGNIZED ... the philosophy statement of the Parish Ministries Commission and encouraged its use with the broader constituency.

GENERAL SERVICES COMMISSION ... learned that about 250 congregations have participated in stewardship seminars; received an update on the MICAH Mission; voted to sign an agreement with Inter-Mennonite Media Group to share liabilities for the film "Responsible Living"; accepted a Brethren Press report which included news of three new books and a record; agreed to make historical resources a priority in budget-planning; and authorized the treasurer to exceed temporarily the investment guidelines and make funds available for church loans approved before July 1, 1981.

PARISH MINISTRIES COMMISSION ... gave input to *Merle Crouse* and the Congregational Renewal Team as they revise guidelines for developing new congregations; heard updates on National Youth Conference and the expanding Education for a Shared Ministry; approved a task team to plan the 100th anniversary of the Church of the Brethren Women's Organizations; and recognized the special-interest group "The Church and Persons with Disabilities Network," whose staff liaison will be *Jay Gibble*.

WORLD MINISTRIES COMMISSION ... approved $10,000 for a church development project on the island of Culebra, Puerto Rico; were told that the China Agricultural Exchange is now a reality; received a report that 571 refugees had been resettled since August; learned that three couples, including *J. Roger* and *Carolyn Schrock* and *Karen* and *Steve Metzler*, are budgeted for work in the Sudan, but a medical anthropologist and a medical doctor are still needed.

outlook

Chamberlain named to communications

Wendy Chamberlain has been called to the Church of the Brethren national staff, where she serves as managing editor of MESSENGER and director of news services.

Chamberlain is a 1981 graduate of Juniata College and brings to the communications staff expertise in news and feature writing, art, design, and photography. Her journalism experience has included two years with *The Wall Street Journal*, where she worked in the news room of the Washington office and in the graphic arts department of the New York office. A 1979 summer stint with the World Radio Missionary Fellowship in Quito, Ecuador, gave her experience in illustration and layout for mission publications.

A dean's list student all four years at Juniata, Chamberlain served as assistant to campus minister Andy Murray, was active in deputation visits to Brethren churches, and sang in the touring and concert choirs.

Disaster auction nets thousands for relief

Atlantic Northeast District's fifth annual disaster auction raised an unprecedented $36,573.10 for the Brethren Disaster Fund.

Over 3,000 people attended the auction September 19 at the Lebanon Fair Grounds in Lebanon County, Pa.

District youth originated the auction idea which in 1977 gained high visibility when the auction committee was allowed to solicit local congregations for support. That year the auction netted $11,510 of which $9,946 was given to disaster projects such as the Johnstown flood. Each year since, auction profits have increased by about $4,000. The 1980 auction total was $22,565.

The best seller each year is quilts—65 were auctioned this year bringing over $25,000.

In addition to quilts, the auction

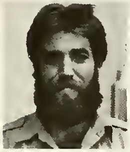
features household goods, farming implements, and craft work. A 1981 addition was a donated calf and bull.

Participants are reminded that "all the monies raised . . . represent a tangible sharing of God's love as we respond to those people caught in the tragedy of disaster." — Barbara Myers

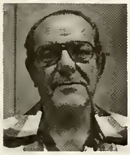
Four Board employees get position changes

Two General Board employees in Elgin have moved to staff positions, and two others will assume new responsibilities next month.

Virginia Hileman


Dave Ingold

Ken Stanley


George Wishon

Formerly supervisor of computer services, Virginia Hileman is now director of computer services. Dave Ingold, who has worked in maintenance for one year, is director of buildings and grounds.

In a restructuring of Brethren Press, Ken Stanley will become manager of creative services, and George Wishon will be manager of production.

Hileman brings to the job 6½ years of experience, including three years with the Church of the Brethren. Formerly a teacher, she spent three years in Istanbul, Turkey, with United Church Board for World Ministries.

Ingold moved from Niger two years ago after working with several service institutions, including Lutheran World Relief and the International Red Cross. The Niger government has cited him for his unselfish work. The son of Roger and Ginny Ingold, he grew up on the mission field in Nigeria.

Stanley, who has been art director for four years, will give overall direction to the combined design/prepress department called creative services. Wishon will have similar responsibilities for the rest of the production area. They will begin their new duties Jan. 1 when production manager Everton Vaughn retires.

WCC combats racism; Brethren take no part

From its Special Fund to Combat Racism, the WCC recently announced grants of $587,000 to 46 groups around the world where racism is being resisted.

The South-West Africa People's Organization (SWAPO) heads the 1981 list of recipients, as it did in 1980, with $125,000 in WCC funds. The money is earmarked for administrative and legal-defense costs in Namibia and broadcasting and administrative costs in four countries bordering the territory.

While the Church of the Brethren, a member of the WCC, also works to eliminate racism, it does not contribute to the WCC Special Fund to Combat Racism, since some of the groups receiving WCC grants use violence in their struggle for justice and freedom. A controversial $85,000 grant to the Patriotic Front of Zimbabwe in 1978 led to the withdrawal of the Presbyterian Church in Ireland and the Salvation Army from the WCC.

The 1981 WCC grants are going to a wide range of anti-racism causes, from the controversial SWAPO in Namibia to groups as innocuous as the National Conference of Black Lawyers, a US organization.

Brethren Revival group holds annual meeting

Two messages on "God's Unique Roles for Women" highlighted the September annual meeting of the Brethren Revival Fellowship at Pine Glen Church in Lewistown, Pa. Moderator-elect Earle Fike also spoke briefly in the afternoon session.

Speakers Harry Nell of Upper Conewago Church, Southern Pennsylvania district, and Galen Hackman of Mohler Church, Atlantic Northeast district, addressed a group which represented 5 states and 44 congregations.

The conference also included reports of major BRF emphases — church planting, Brethren Volunteer Service, and literature distribution.

New Oxford Home stresses energy efficiency

The Brethren Home at New Oxford recently occupied a new 120-bed addition to its facility, increasing its capacity to 284 persons.

The $5.5 million addition stresses energy efficiency in its design. Windows are recessed two feet, creating shade in summer and protection from cold winds in winter. Closets in each room are on outside walls, providing extra insulation.

Other features include vivid colors in interior decoration to compensate for visual loss in older people, and rooms so designed that each occupant's privacy is maintained and bedridden persons can comfortably see out the windows.

MARY BLOCHER SMELTZER: Peace is no passing fad

Now at Hiroshima's World Friendship Center, Mary Blocher Smeltzer continues to work at a reconciliation effort she helped start in 1942.

by Steve Simmons

Mary Blocher Smeltzer has always been interested in the Orient. "Since I was a child I've admired the Japanese; what they do is beautiful and they are lovely people."

Lately she's been reading up on the Orient and its people. She has been director of the World Friendship Center in Hiroshima, Japan, since October.

The center, with its noble purpose of "promoting better understanding among nations," is an international guest house. Besides running the center, Mary will assist with English training and produce a newsletter.

But work with Japanese is not new to Mary and peace is no passing fad. Only this time it's under much happier circumstances. She and her husband, Ralph, were among the first Brethren to aid the Japanese during the dark days of World War II.

Now, nearly 40 years later, the work of the Smeltzers and others is coming to the fore. The Commission of Wartime Relocation and Internment of Civilians, created by Congress in 1980, held summer-long hearings in major US cities to try to understand what happened and make reparations.

Mary has her own opinion why 110,000 "persons of Japanese ancestry" were put in internment camps in Wyoming, Arkansas, California, Colorado, Idaho, Utah, and Arizona—why the guarantees of the Bill of Rights were waived for them.

Before the war, Ralph and Mary lived in Los Angeles. They attended the Calvary Church in south Los Angeles and Mary taught history in Norwalk, Calif. They were also active in the American Friends Service Committee, attending its monthly all-day meetings. "The Brethren were not as active as the Quakers in this—they were in on the ground floor of the "Japanese problem."

Mary and Ralph hoped to involve the Brethren in the concern. M.R. Zigler attended a February 1942 Brethren regional conference in La Verne. He asked the Smeltzers to keep him informed and they sent frequent reports.

That same month, buckling under public pressure, the government began collecting and interning Japanese Americans. Within a few weeks all Japanese Americans in the Los Angeles area were evacuated, usually early in the morning. The Smeltzers, as volunteers, served breakfast to the departing internees at bus and train stations and then hurried off to their school teaching jobs.

That summer they directed a work camp in Farmersville, near Lindsay, Calif., in the San Joaquin Valley. Japanese Americans were sent from that area to other centers. With others, Mary and Ralph provided sandwiches and lemonade to the departing internees at the train station as an angry mob shook its fists and shouted.

Opposite page: *Mary Smeltzer carried with her to Hiroshima a handmade stained glass peace symbol as a gift from the Pomona Valley Council for Peace, Pomona, Calif.*

Left: *Ralph Smeltzer used his car and trailer to transport resettlers from the Manzanar internment camp to the Brethren hostel in Chicago.*

Below and bottom left: *The Smeltzers leased a Chicago house and created a hostel where Japanese American resettlers were welcomed.*

Bottom right: *The Smeltzers and the Chicago hostelers sing around the piano.*

Mary and Ralph applied to teach at the Manzanar Relocation Center, northeast of Mount Whitney, near Lone Pine. On September 22 they received their Civil Service order to report to duty—as high school teachers.

"From the time we got there we started figuring ways to get people out," Mary recalls. In March 1943, she took two men and a woman by bus and train to start a Japanese American hostel in Chicago.

Offices were set up on the main floor of the administration building of Bethany Biblical Seminary on West Van Buren Street. The hostel work continued there, with Mary and Ralph counseling hostelers, until the fall of 1943.

By then the Brethren seminary's student body, down because of the war, was increasing, so they needed other quarters. They leased an old Chicago mansion, formerly a rest home, and bought all its furniture.

In May, after placing over 1,000 Japanese Americans in Chicago, it was decided to open a hostel in Brooklyn, New York. New York's Mayor LaGuardia and New Jersey's Governor Edge opposed resettlement and the hostel attracted much press coverage in its early months.

But they were in New York just for that summer—M.R. Zigler wanted Ralph to be his assistant in Elgin, Ill. Ralph left New York in August, and Mary followed in September. "And that finished my work for a while." The work of the hostel though, continued about two more years.

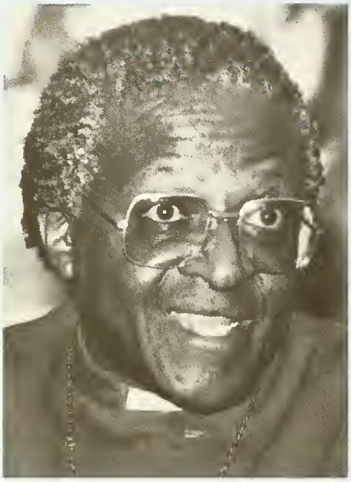
In *To Serve The Present Age*—the Brethren Service story, Mary wrote, "This

(Continued on page 13)

Who are today's peacemakers?

More and more church people are beginning to work actively as peacemakers, in the face of threats to peace that not only suggest imminent war, but imminent global destruction.

Today peacemaking is not the priority of just a few "peace churches." Inter-Church Features (ICF), an informal group of 10 religious journals' editors, recently decided to each run a cluster of articles on peacemakers. From many possibilities, MESSENGER chose to highlight Mary Blocher Smeltzer. As representatives of the wider circle of peacemakers, all ICF members are lifting up two others—Desmond Tutu and Daniel Berrigan.—K.T.



Desmond Tutu: Time running out

Bishop Tutu, first black dean of Johannesburg Cathedral and later prelate of the Anglican community in Lesotho, retains some hope and has not abandoned his role as peacemaker despite the depth of division in this land of *apartheid*. "But we warn the white leadership that we are losing patience. We are being pushed beyond endurance."

Not always an activist, Bishop Tutu was content in his early ministry to pursue priestly and pastoral duties while avoiding confrontation with the racist system. He ultimately realized, however, that he could not work among his people without facing the terrible consequences of the oppressive segregation laws. It is the immorality of South Africa's rigid system of discrimination that has become the obsession for Bishop Tutu.

He still holds to his vision of South Africa as a model for the troubled continent. He would like to see this goal reached by nonviolent paths, and his words to the churches are invariably reasoned, conciliatory, pastoral.

But those words are increasingly sharp, ringing with the prophet's warning that time is running out. He would like to see negotiations for peaceful change but urges the churches to take a firm stand for the voiceless despite the risks. Tutu wears the reconciler's mantle—and invites the South African lion to lie down with the lamb.—JAMES L. MERRELL

James L. Merrell is editor of The Disciple, *journal of the Christian Church (Disciples of Christ).*

Daniel Berrigan: Action as parable

In September 1980 at a General Electric plant Father Daniel Berrigan and seven others took hammers to missile warheads in production. The group flung blood and ashes on plant floors and files as a symbolic statement against the manufacture of such potential instruments of death. The dramatic raid was yet another move in the series of protests characteristic of the famed peace activist. Daniel Berrigan still believes that overt actions are his clearest witness to the absurdity of war and war's weapons.

In such demonstrations, says the Jesuit priest, he is impelled by the same spirit that should have sent knowing people of conscience to breach the gates and destroy property at the iron works manufacturing exterminating ovens for Hitler's concentration camps. Although the weapons now in production are not yet being used militarily, to Berrigan they are prospective vehicles of human genocide, perhaps even more hideous than Hitler's ovens because they are capable of indiscriminate slaughter.

A pacifist whose heart is on the side of humanity, Daniel Berrigan values life over property and sees the arms race threatening the world and life within it. His unswerving allegiance to the principle of non-violence has produced many numerous controversial words and actions over the last two decades. With a prophet's sense of God's justice and human folly, a scholar's grasp of history, theology and the Bible, and a poet's intuition for the right word, Berrigan nevertheless has become far better known as a leader who shapes action into living parables.

Berrigan admires Gandhi, the Buddhists, and Eastern religious traditions. But his roots are essentially nourished by the Jesus of the New Word, the Jesus who blessed the peacemakers, consoled the poor in spirit, and angrily hurled the moneychangers out of the temple. When he speaks in public, he is likely to draw analogies between current situations and scripture passages. On these occasions, his spirituality, springing from the tradition of mystics like Thomas Merton and others, shines through his prophetic call for peace—and a deep sense of the absurdity of violence in the light of God's will for creation.—JOHN DEEDY

John Deedy of Rockport, Mass., is author of Apologies, Good Friends: An Interim Biography of Daniel Berrigan.

SMELTZER, from page 11

deep scar (of the Japanese American internment) will remain on our history—an event that says much about us as a nation."

Mary recalls today, "The internment was part of the war hysteria—the Japanese were too good farmers and the economy wanted to get rid of their competition. I believe the whole episode said that we're a selfish and opportunist nation."

Part of the present investigation commission's duty is to explore possible redress. "There is a basis," Mary says, "for redress, but they still couldn't make up for the indignity."

She has heard some Japanese Americans say, "It was good for us; adversity makes some stronger." But Mary knows the majority lost 75 percent of what they had. "Personally it may not have been harmful for some, but materially many lost everything and they were law-abiding citizens.

"Many of the Japanese Americans thought, and we along with them, that something like the internment camps couldn't happen in America. That it did happen proves that we could do whatever we wanted—that we are easily swayed by propaganda and the economy has more power than any elected officials.

"The evacuation was not political. Many Americans did not really want it but they went along. We are not a Christian nation; but we talk like it."

Except for a late 1940s stint with refugee work in Austria, the Smeltzer family was in Elgin until 1971. That year Ralph became the director of the denomination's Washington Office. Mary continued to be heavily involved in social justice issues and she was active in many church and national organizations. But it was at Annual Conference in 1971, in Saint Petersburg, Fla., that her involvement in the women's movement crystalized.

In one pre-Conference session a group of young Brethren women and Nell Morton, a retired Drew Theological Seminary professor, conducted an intensive women's awareness workshop. "That day I started to find out what women's liberation really meant.

"In small groups we were asked to define ourselves in terms other than our husbands or children—some couldn't do it. I couldn't imagine not having my own self-image. I realized women were having problems—some had no initiative, no security or the personal confidence to be somebody. Women are second-class citizens and many women my age don't want to admit that."

Mary was a founder of the Womaen's Caucus and co-cordinator (with Mary Cline Detrick) of the caucus from 1972

Mary wears a medallion created originally by Japanese American artist Munio Makuuchi. It shows the "orizuru" (the folded paper crane, a Japanese symbol of hope and prayers for peace and long life), rising triumphant, Phoenix-like, from the destruction of Hiroshima, shown as concentric circles which turn into a rainbow of hope and promise.

Below: *Mary counsels Japanese resettlers in Chicago in 1943. At the Chicago hostel resettlers were helped in finding jobs and living quarters, as well as being counseled in making the difficult adjustment to the treatment they had received from the US government.*

through 1976. In the capital she threw herself into such organizations as NOW (National Organization for Women), the Women's coalition for the Third Century, and Women's Equity Action League.

"What my friends and I have tried to do is raise consciousness, and make women think. Many leaders in the church don't admit the issue is important and we must work harder on it."

Before she left for Japan, Mary was active in the La Verne church's weekly feminism study and support group and has attended numerous women's conferences.

"The problem with the women's movement is leadership. For eight or 10 years the church was working hard and now it thinks it has finished the task. Not enough ministers think the cause is important; they don't care. But I also believe that the average woman and the majority of women are not interested.

"Society's swing to conservatism has been felt everywhere. Both the country and the Annual Conference delegate body have been programmed to give leadership to men—that's why we haven't seen a woman moderator."

At age 66, Mary Smeltzer is not ready to sit down. She says of her life as a peace activist, "Life has been full and interesting for me—I've had a good time."

Mary was the first woman moderator of Mid-Atlantic District and the first woman to chair the board of the Washington City Church of the Brethren.

Mary's other cause has always been peace. Throughout her 66 years she has worked to ease pain wrought by war and to bring people together—for greater understanding.

During her Elgin years, Mary says, "I was active in peace groups and did politics, while Ralph was the church's social action-awareness director."

Mary worked in Elgin for the Fremont Center, an agency serving blacks in the town's black section. "Some people didn't like us and claimed our goal was to get a black family on every block, but there weren't enough to go around."

Trained as a teacher (she earned her B.A. from the University of La Verne in 1937 and her masters' from Claremont Graduate School, in 1938) Mary has honed her skills in three states and most recently in Africa.

From 1962 through 1971 she taught kindergarten in Elgin. She also led both youth and adult groups at Highland Avenue Church. She was a math and resource teacher in the 1970s in the "poor" Washington, D.C. school system. "It was bad. I often ended up teaching the parents too, so they could help their children."

In December 1976, soon after the death of her husband, Ralph, Mary participated in the "March on the Boyne," joining the Peace People of Ireland in a demonstration against the Northern Ireland violence.

Then in September 1977 she became a Peace Corps volunteer to teach in a Brigades center in the southern African nation of Botswana. The Brigades movement is a community-sponsored vocational training effort for young Batswana, as the Botswana people are called.

Mary taught math, developmental studies, science, and English—the official language—at Twelelopele Brigades Center in the "quiet, peaceful village of Ramotswa." Teaching there was not that much different from teaching in the US, Mary says. "But the Batswana are not academically inclined; they don't have that background. There is no built-in work ethic."

Upon completion of her tour in late 1979, Mary traveled through Nigeria, Kenya, Israel, and Norway on her way back to La Verne. "I felt good about the whole experience. I'm not a sophisticated American and I didn't mind making adjustments."

And now she is "doing peace" in Japan. "The day I moved back home, Leland Wilson (then pastor of the La Verne Church of the Brethren and head of the World Friendship Center's American Committee) asked me to go to Japan."

She turned down the offer then and again before the 1980 Pittsburgh Annual Conference, but this year she finally decided to go, and applied for her visa in August. She will be there a year. "I may decide to stay longer, but I don't want to miss my grandchildren growing up."

She admits she hadn't considered being a peace worker in another country because "there is really more to do in the US."

"Ralph and I worked on peace—it is not an area I don't know anything about. We always believed that the country needs a new definition of security—that the nation's greed and the profit motive are behind the arms race. I think it's ironic that after the war we forced the Japanese to agree not to re-arm and now we want them to change their position."

Mary is saddened that she will be out of the country during the crucial time for the Equal Rights Amendment—it needs to be ratified by three more states by next June to become part of the Constitution. "It's important; ERA could make a difference. I think a lot of women don't understand and as, a result, don't care."

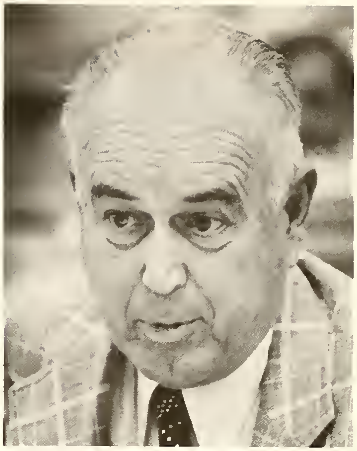
A fitting tribute to Mary's work and concern is the Womaen's Caucus scholarship fund named in her honor. Monies from the Mary Blocher Smeltzer scholarship fund are given to women studying leadership development. "I'm lucky to see something like this while I'm still alive," she laughs.

Mary Blocher Smeltzer continues to work for causes she has long believed in—age and locale haven't slowed her. "Life has been full and interesting for me—I've had a good time." ☐

Steve Simmons, formerly editorial assistant on the MESSENGER *staff, is city editor of the* San Marino Tribune, *San Marino, Calif.*

by Dean L. Frantz

Another 'day of infamy'



In his speech to the nation following Pearl Harbor, President Franklin D. Roosevelt said December 7 would always be remembered as a "day of infamy." But a second "day of infamy" occurred February 19, 1942, when President Roosevelt signed Executive Order No. 9066, calling for the removal of all people of Japanese ancestry from the West Coast.

This action was taken against the advice of both the US Attorney General and the FBI. As a result of this executive order, 120,000 people were ordered to leave their homes, farms, and businesses. Two-thirds of this number were American citizens whose only crime was having Japanese parents. The rest were Japanese people who had come to America to live, and for whom citizenship was not available under existing laws. Within a short time, 120,000 people were evacuated and incarcerated in 10 "relocation centers."

When I visited Hitler's concentration camp at Dachau, I found a remarkable similarity to the Japanese American relocation camp I had visited in Arkansas in 1944. There were no gas chambers, but there were the barbed wire, the sentry towers with searchlights and armed guards, and the living conditions in the tar paper barracks were indescribable. For all practical purposes, these were American concentration camps housing 120,000 Japanese Americans who had committed no crimes. No charges were ever brought against them, there were no trials, and not one act of sabotage by them was ever proven. They were blatantly deprived of the rights and privileges guaranteed by our Constitution to every American citizen.

Individuals and churches saw this crisis as a time when a cup of cold water could be given in the name of Christ. Among the Brethren, Ralph and Mary Smeltzer, who lived in California, committed themselves to addressing this terrible wrong. (See preceding story.) They volunteered to teach school at Manzanar Relocation Center. As a result of their concern, and with the encouragement of M.R. Zigler, the first Brethren hostel was established in Chicago in March 1943 at Bethany Seminary. Eventually a house was secured on the north side of Chicago. From March 1943 until April 1944, 1,077 Japanese Americans were assisted by our hostel.

In April 1944 the emphasis was changed, and our assistance to Japanese Americans became the Brethren Ministry to Resettlers, which I was asked to direct. It was basically a counseling ministry, dealing with the problems of discrimination, helping create a climate of acceptance in the communities where they lived and worked, and cooperating with other church and social service agencies to help people as they began life all over again, often in a hostile environment.

As one of these resettlers said recently, "We were scared, stigmatized, second-class citizens, and without the help of the Brethren, I do not know what we would have done." A sentence from a letter written by a woman whom we had helped suggests the gratitude for the ministry of our church: "I felt as if I had found a beacon in a dark night."

Now after nearly 40 years of collective silence about this problem, an attempt is being made to redress the grievous wrong of four decades ago. President Carter, on July 31, 1980, signed a law creating the US Commission on Wartime Relocation and Internment of Civilians. This Commission held hearings across our country this year, to determine why the evacuation was ordered, what happened to people in this process, and what can be done now to make restitution and bring some sense of justice to this grave injustice.

I was asked to testify at the Chicago hearing of this Commission on September 22, 1981. I did so because I felt the ministry of the Church of the Brethren 40 years ago needed to continue even at this late date. The Commission is authorized to present its findings and recommendations to the US Congress for implementation. Their work will be completed early next year. It is crucial that the churches of our nation, and especially the Church of the Brethren, since we were involved in ministry to these people 40 years ago, speak to this issue *now*.

I shall never forget the words of Martin Niemoller, the personal prisoner of Hitler in Dachau for eight years. Upon his release after the war Niemoller said, "The greatest sin of the church in Germany in the 1930s was in remaining silent when it ought to have spoken." The Church of the Brethren has spoken through its General Board. In its October meeting, the Board adopted a statement to be forwarded to the US Commission (see page 6, this issue). As this Commission considers the actions to be recommended to our Congress, it is essential that church bodies which care deeply about injustice done to fellow human beings, place themselves on record.

Thank God, the Church of the Brethren has done so, and we hope and pray that our Congress will have the courage to redress this terrible stain on our nation's history. ☐

Dean L. Frantz is a member of the Beacon Heights congregation in Fort Wayne, Ind.

Deciding Caesar's share

Jesus does not tell us to give Caesar everything he asks for. Nor does he specify what is Caesar's and what is God's. The 777 Club is one way to resist war taxes and maintain one's Christian integrity.

by Karen Zimmerman and Bill Puffenberger

What started out as a sharing experience for a few Sundays at the Elizabethtown Church of the Brethren expanded into a class lasting 12 weeks. The Topic? "War Tax Resistance." After a brief initial discussion of the topic we began an in-depth study of several key biblical passages. This led to other experiences—a visit with Paul and Loretta Leatherman (originators of a 777 plan of war tax resistance); a visit to the Mennonite Central Committee Headquarters to share with a group of Mennonites who have been practicing various types of war tax resistance; the sponsorship of a Sunday morning mini-workshop in the local congregation; and a Sunday morning dialog with our local congressional representative, Robert Walker. As a result of these experiences, some members of the class have offered to share their time and ideas on this issue with other churches in Atlantic Northeast District.

As newcomers to the field of war resistance, it was rewarding to have the opportunity to talk with the Leathermans —10-year veterans. Over the years they have tried various methods to withhold the portion of their taxes that are used for war. Eventually, the Internal Revenue Service got its money, but it was not an easy process and it provided the Leathermans an opportunity to witness to their local IRS agent, their bank representative, their employers, and others about their opposition to war and their necessity for funding it.

In an effort to have more people join them and hopefully to attract the attention of law-makers in Washington, the Leathermans initiated a 777 plan. They propose withholding a symbolic amount of $7.77 (or some variable thereof) as a war tax deduction. Because present US tax laws do not provide for this kind of deduction, many members of the class used the 1040 long form and wrote in the words "War Tax Credit" on line 46. A brief letter of explanation was then attached to the form. In addition, more detailed letters explaining our views were sent to our local congress members and to the President. We recognize that this is indeed a symbolic protest since in most cases the government has already taken the taxes or will take unpaid taxes from our future paychecks. Even though the taxes will eventually be collected, we think it is a matter of integrity to say by our actions, words, and letters how we feel about this issue.

The number 777 was chosen for its biblical significance and symbolism. Seven is the biblical symbol for perfection. Seven is the numerical framework for God's Creation, especially the Sabbath. Jesus tells us to forgive "seventy times seven." To us Elizabethtown tax resisters the number had even greater significance —our church address is 777 Mount Joy Street.

We studied in detail two biblical references on taxes: Mark 12:13-17 and Romans 13:1-7. Our study convinced us that we cannot assume that the law of the land is the sole judge of our moral decisions. We must see obedience to government in the context of the command to live in peace with all persons.

In light of the increasing militarism of the present administration in Washington it is particularly urgent that Brethren consider the issue of war tax resistance. Can we be satisfied that conscientious objection by only our 18 to 26-year-old youth is an adequate stance to maintain? What is to be required of us who are outside this age classification? In a world that is warring with a technology fueled more by money than by personnel, most of us are relatively unaffected by the draft. While our bodies are not being used, our dollars are being conscripted for war purposes. What kind of integrity is this? How can we conscientiously pray for peace and at the same time pay for war?

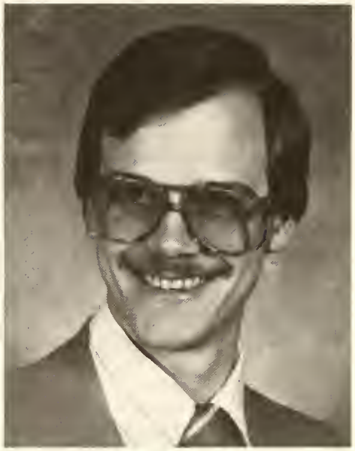
We urge Brethren to take another look at Christ's teachings as well as our denomination's peace position. We feel we have a convincing argument that the current military build-up is diametrically opposed to God's law to love one another. We are hopeful other Brethren join with us who are taking this symbolic war tax deduction of $7.77 (or $77.77 or $777.77) as a way of maintaining our Christian integrity and at the same time letting our government know that there are some people out there who oppose the current excessive military build-up.

We are not in principle opposed to the payment of taxes (which support many worthwhile endeavors). We are opposed only to the payment of taxes for war-like means (which we see as destructive and unchristian). We all have a choice: We can quietly pay our war taxes and support preparations for war or we can noisily refuse to pay (even a symbolic amount) and work untiringly for the cause of peace. We members of the 777 Club probably cannot arrest the current military build-up, but we will have at least set the record straight that we cannot mouth the words of peace and at the same time willingly pay into an ever-growing war chest. We seek to avoid a kind of Christian schizophrenia as we refuse to pay for that which is destructively unchristian. ☐

Karen Zimmerman and Bill Puffenberger are members of the Elizabethtown (Pa.) congregation. They were assisted in their writing by two other members, Don Kraybill and Pat Wright.

by Dave McFadden

A cue from kings



The premise that war has always been accepted as a given of human existence, a destructive and regrettable, but fundamental and unchangeable disposition of humankind, is untrue. The abolition of war can become a reality by our challenging this assumption of war as human nature, stimulating a public movement against war, and providing concrete alternatives to investment in war.

The 17th century rejection of monarchy as the sole repository of governmental sovereignty and allegiance is offered as a historical precedent. Considered until the 17th century to be a given of society, the institutions of absolute rule were challenged by the failures of dynastic monarchy, changes in the structure of government and the secularization of political theory. The economic, political, and theoretical pressures created by these forces combined to raise fundamental issues which questioned the validity of the assumption that societies were meant to be ruled by kings.

The experience of the 17th century can serve as a precedent for a 20th century movement to abolish war because similar pressures are raising questions regarding humankind's propensity for war. War as we know it is being challenged by failure of our economic system, technological innovations in weaponry which promise annihilation, and changes in the patterns of international relations.

Concurrent inflation and unemployment, growing global economic interdependence and the exploding costs of war are but three of the economic pressures which disclose failures in the economic system. The growing sophistication and destructive capacity of world nuclear arsenals threaten the very nations and peoples they are intended to secure. These systemic failures and technological innovations have created pressures which can be brought to bear on the institutions of war.

For those concerned with the dangers of the arms race and called by the challenge of the opportunity to abolish war, the issue becomes one of how to stimulate a popular movement against war as a legitimate and acceptable instrument of government policy. The first step is to educate the public regarding the high costs of war. Those costs must be tied to problems faced by the individual, the nation, and the world. A second step is to challenge and refute the logic of nuclear security. The third step is to enhance an emerging global consciousness.

When individuals begin to identify their interests with the human race rather than a geopolitical entity, a movement to abolish war can be established. But ways must be found to communicate this desire for peace and the abolition of war. One approach to communicating such concerns would be the adoption of locally written proposals for the alternative investment of funds currently committed to war.

Groups of concerned individuals—formally or informally organized—would reject current investments in military "security" and instead propose to fund projects which promote peace. These proposals would be written by local groups and submitted to the federal government as alternative investment projects. Their submission would be a clear statement in favor of the abolition of war and their content would serve as concrete proposals for change.

Assuming that funding for peace projects were available, proposals from local peace groups might be ideas such as these:

- *Energy security*—recognizing energy as a security concern of the US, we propose a peace project to examine US energy vulnerabilities and potentials, culminating in a report on the best uses of current defense funds to deal with this need.
- *Peace curricula*—aiming at the development of appropriate peace curricula for all levels of academic training, elementary to post-graduate.
- *Middle East peace*—recognizing the tension in the Middle East as a security concern of the US, we contract to respond to that concern by financing a series of peace workshops involving local leaders from both Israel and the Palestine Liberation Organization. The emphasis will be on human understanding, not governmental and diplomatic jargon.

The rejection of divine right monarchy did not mean an end to absolute governments or the elimination of monarchies. Neither will the abolition of war as a legitimate instrument of national policy mean a total absence of war or the end of the nation-state. Rather, the abolition of war will mean the end of an epoch when life was given and taken with little thought of the wrong involved.

The isolated nation-state has crumbled; "security" is no longer instructive; war is of no avail. Only a choice between life and death remains. Let our common human aspiration be life, and with life, a peace founded on respect for the immeasurable value of humankind. ☐

Dave McFadden is a Manchester College student. This column is excerpted from his essay, "The Abolition of War: Deposing a Modern Monarchy," which won the Wallach Award and a $1,000 cash prize in a peace essay competition sponsored by the Institute for World Order (see July 1981 MESSENGER, page 5).

New Abolitionist

The threatened nuclear annihilation of whole p
of national security is an evil we as Christians c

The Christian faith must be demonstrated anew in each historical moment. The gospel is always addressed to the time in which we live. Christians must find ways to relate timeless but timely faith to their own situation, showing what they will embrace and what they will refuse because of Jesus Christ.

Some historical issues stand out as particularly urgent among the church's fundamental concerns. These overarching moral questions intrude upon the routine of the church's life and plead for the compassion and courage of God's people everywhere. Slavery was such a question for Christians in the 19th century. The nuclear arms race is such a question today.

Thousands of Christians from diverse traditions came to see that slavery was an evil that challenged the very integrity of their faith. They believed that for any person to claim ownership of another human being denied that each person is loved by God and made in God's image. These Christians began to preach that to follow Christ meant to turn away from the institution of slavery, to refuse to cooperate with it, and to work for its abolition. Though this seemed like an absurd, unattainable goal, they insisted that God required nothing less. They came to be called abolitionists.

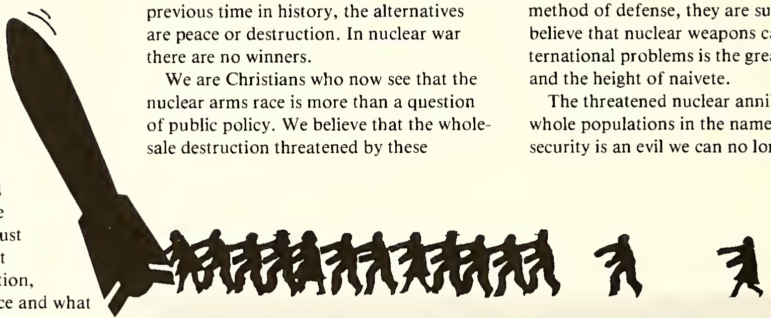
Christian acceptance of nuclear weapons has brought us also to a crisis of faith. The nuclear threat is not just a political issue any more than slavery was: It is a question that challenges our worship of God and our commitment to Jesus Christ. In other words, the growing prospect of nuclear war presents us with more than a test of survival; it confronts us with a test of faith.

Nuclear war is total war. Unlimited in their violence, indiscriminate in their victims, uncontrollable in their devastation, nuclear weapons have brought humanity to a historical crossroads. More than at any previous time in history, the alternatives are peace or destruction. In nuclear war there are no winners.

We are Christians who now see that the nuclear arms race is more than a question of public policy. We believe that the wholesale destruction threatened by these weapons makes their possession and planned use an offense against God and humanity, no matter what the provocation or political justification. Through deliberation and prayer we have become convinced that Jesus' call to be peacemakers urgently needs to be renewed in the churches and made specific by a commitment to abolish nuclear weapons and to find a new basis of national security.

As the foundation of national security, nuclear weapons are idolatrous. As a method of defense, they are suicidal. To believe that nuclear weapons can solve international problems is the greatest illusion and the height of naivete.

The threatened nuclear annihilation of whole populations in the name of national security is an evil we can no longer ac-



Bound together fo

The story behind the New Abolitionis

As the danger of the nuclear arms race has steadily grown, one thing has become clear: the need for a movement of Christian conscience to oppose the deadly momentum and to provide leadership for peace.

A small circle of Christians who saw that need began to meet and talk together almost a year ago. We met to deepen our fellowship with one another and to explore ways we might work more closely together. We came from five different groups, each working to re-establish the vocation of peacemaking in the churches: the Fellowship of Reconciliation, New Call to Peacemaking, Pax Christi, World Peacemakers, and Sojourners.

Our coming together was indeed an ecumenical event: Protestant, Catholic, and the historic peace churches, evangelical and liberal theological traditions; pacifist and non-pacifist. All had come to believe that any significant initiative for peace would have to be deeply rooted in faith. Our sessions were centered in prayer and theological reflection about our perilous situation. We asked how the new stream of Christian peacemaking now flowing here and there might become a mighty river of fervent prayer and costly action for peace in our time.

It became clear to us that we needed something more than another statement, and that one program of action wouldn't be adequate. The idea of "covenant" emerged, perhaps because that was what was occurring among us. To covenant is to bind together for the sake of a com-

Covenant

lations in the name
no longer accept.

cept. At stake is whether we trust in God or the bomb. We can no longer confess Jesus as Lord and depend on nuclear weapons to save us. Conversion in our day must include turning away from nuclear weapons as we turn to Jesus Christ.

The building and threatened use of nuclear weapons is a sin against God, God's creatures, and God's creation. There is no theology or doctrine in the traditions of the church that could ever justify nuclear war. Whether one begins with pacifism or with the just war doctrine, nuclear weapons are morally unacceptable.

The God of the Bible loves the poor and demands justice for the oppressed. To continue to spend hundreds of billions of dollars in preparation for war while millions go hungry is a grievous failure of compassion and an affront to God. But by God's grace our hearts can be softened in order to heed the biblical vision of converting the weapons of war into instruments of peace.

When nuclear war is thinkable, folly and madness have become the accepted political wisdom. It is time for the church to bear witness to the absolute character of the word of God which is finally our only hope in breaking the hold of the political realities in whose name we march to oblivion.

In times past, Christians from many traditions joined together to oppose great social sin and point the way to change. We believe the growing prospect of nuclear war now calls for such unity of Christian response.

Our response as Christians begins with repentance for almost four decades of accepting nuclear weapons. Repentance in a nuclear age means non-cooperation with preparations for nuclear war and the turning of our lives toward peace.

Whatever we say to the government must be based first on what we have publicly committed ourselves to do and not to do in the face of a nuclear war. The fruits of our repentance will be made visible in our active witness and leadership for peace.

No longer trusting in nuclear weapons, we refuse to cooperate with preparations for total war. Trusting anew in God, we will begin cooperating with one another in preparations for peace. We covenant to work together for peace and join with one another to make these vital commitments.

1. Prayer

We covenant together to pray. Prayer is at the heart of Christian peacemaking. Prayer can change us and our relationships. Prayer begins in confession of our own sin and extends into intercession for our enemies, bringing them closer to us. We will pray, asking God to hold back the nuclear devastation so that we may turn from our folly. Through prayer the reality of Christ's victory over nuclear darkness can be established in our lives and free us to participate in Christ's reconciling work in the world.

2. Education

We covenant together to learn. Our ignorance and passivity must be transformed into awareness and responsibility. We must act together to dispel our blindness and hardness of heart. We will ground ourselves in the biblical and theological basis for peacemaking. We will become thoroughly and deeply informed about the danger of the arms race and the steps to be taken toward peace. We will become aware of the churches' teachings on the matter of nuclear warfare.

3. Spiritual examination

We covenant together to examine ourselves. To shed the light of the gospel on the nuclear situation, we will examine the basic decisions of our personal lives in regard to our jobs, lifestyles, taxes, and relationships, to see where and how we are cooperating with preparations for nuclear war. The church should be concerned with the spiritual well-being of its members whose livelihoods are now dependent on the nuclear war system. We

peace

Covenant

mon purpose; what if Christians would covenant together to abolish nuclear weapons as an urgent matter of faith? The covenant would not be a new organization but a new relationship among Christians for the sake of peace.

The historical precedent of the 19th-century abolitionist movement had become a great inspiration to us and served as an example of how faith could be applied to a fundamental moral question. In that day, Christian faith was made historically specific and played a significant role in the movement to abolish slavery. That testimony spurred us on.

What emerged finally was the New Abolitionist Covenant, which all five groups have made together and now offer to the churches. The covenant found on these pages is comprehensive and calls for action on all levels: personal, congregational, and political. It begins in prayer and ends in public witness. The New Abolitionist Covenant expresses the deep conviction for peace that many of us feel.

Our hope is that it would draw Christians together into a vital relationship for the sake of peace. Our prayer is that it might focus and catalyze the movement of Christian conscience in our day to testify to the power of the gospel and turn the nation away from its present destructive course.

Let us covenant together as a sign of hope, as a step toward peace. — JIM WALLIS

Jim Wallis is editor of Sojourners *magazine.*

will undertake a thorough pastoral evaluation of the life of our congregations in all these matters.

4. Evangelism

We covenant together to spread the gospel of peace. We will speak out and reach out to our friends, families, and Christian brothers and sisters about the dangers of the nuclear arms buildup and the urgency of peace. We will take the message to the other churches in our neighborhoods, to our denominations, and to the decision-making bodies of our churches on every level. The cause of peace will be preached from our pulpits, lifted up in our prayers, and made part of our worship. We will offer faith in God as an alternative to trust in the bomb.

5. Public witness

We covenant together to bear public witness. Our opposition to nuclear weapons and the imperative of peace will be taken into the public arena: to our workplaces, to our community and civic organizations, to the media, to our governmental bodies, to the streets, and to the nuclear weapons facilities themselves. A prayerful presence for peace needs to be established at all those places where nuclear weapons are researched, produced, stored, and deployed, and where decisions are made to continue the arms race.

The gatherings, events, and institutions of the churches will also become important places for our public witness. We will make our convictions known at all these places, especially on significant dates in the church calendar and on August 6 and 9, the anniversaries of the bombings of Hiroshima and Nagasake.

6. Nuclear disarmament

We covenant together to work to stop the arms race. In light of our faith, we are prepared to live without nuclear weapons. We will publicly advocate a nuclear weapons freeze as the first step toward abolishing nuclear weapons altogether. We will act in our local communities to place the call for a nuclear weapons freeze on the public agenda. We will press our government and the other nuclear powers to halt all further testing, production, and deployment of nuclear weapons, and then move steadily and rapidly to eliminate them completely.

We recognize a call from God to make these simple commitments and, through the grace of God, we hope to fulfill them. Rooted in the gospel of Jesus Christ and strengthened by the hope that comes from faith, we covenant together to make peace.

How to use this covenant

The purpose of the covenant is to place before the churches the abolition of nuclear weapons as an urgent matter of faith. The nuclear threat is a theological issue, a confessional matter, a spiritual question, and is so important it must be brought into the heart of the church's life.

This is not a statement to sign but a covenant to be acted upon. In other words, the purpose is not to gain signatures, but to encourage response. Find at least two or three others to spend an hour, a day, or a weekend with this covenant. Gather with your friends to make the covenant and then take it to your congregations, groups, and communities. We hope to see the covenant distributed widely, used locally, and result in action.

The covenant should be dealt with in a community process. These commitments cannot be carried out alone. Therefore, we encourage people to enter into supportive relationships with others for the purpose of prayer, reflection, and action. Our hope is that the covenant can strengthen existing groups working for peace and help create new ones. ☐

This covenant is being distributed by the following groups: Fellowship of Reconciliation; New Call to Peacemaking; Pax Christi USA; World Peacemakers; and Sojourners. Copies are 30 cents each; 10 to 90 copies are 20 cents each; and 100 or more copies are 10 cents each. Postage is included in prepaid orders. The covenant can be obtained from any of these groups. Brethren may order from Chuck Boyer, Peace Consultant, 1451 Dundee Ave., Elgin, IL 60120. More information and help in implementing the New Abolitionist Covenant is also available from each group. An interfaith version of this covenant is also available.

Will to kill

by Karen S. Carter

I look at my world
And tremble.

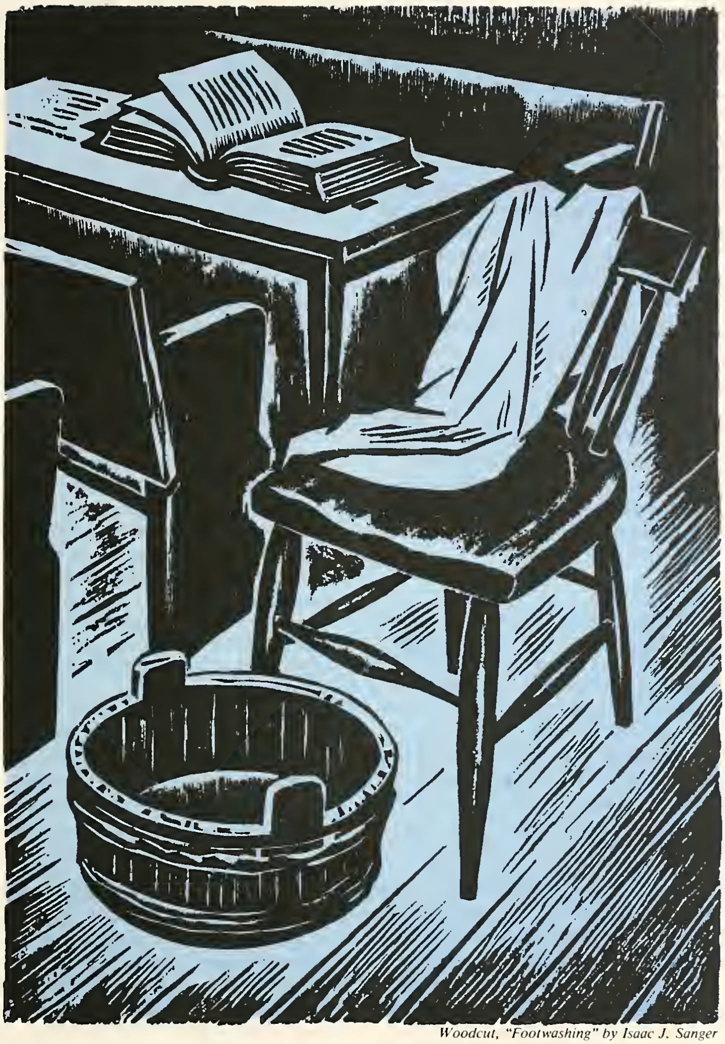
Turmoil and violence
In every corner of the globe.

Wealth and greed,
Walls that separate,
And a will to kill
To protect one's own.

Want and despair,
Death in a child's eye,
And a will to kill
To receive one's due.

I in the midst of it,
Not getting involved.
Thus expressing
My will to kill
By doing nothing.

Karen S. Carter is a member of the Church of the Brethren General Board from Daleville, Va.



Woodcut, "Footwashing" by Isaac J. Sanger

Peacemaking and basin ministry

For our efforts to be a real Christian peace witness we must work across denominational lines to oppose militarism and build peace.

by Tom Goodhue

Many of the denominations which wash feet also oppose participation in war. What could be the connection between pacifism and the foot basin?

The people who were compelled to wash feet in first-century Palestine were children, wives, and non-Jewish slaves. When Jesus asked his free, adult, male disciples to follow his feetwashing example, he was asking them to step into the role of those in their society who were powerless. Those who practiced feetwashing in the early church knew that they must side with the powerless. Cyprian (200-258 A. D.) connected feetwashing with serving the poor and imprisoned, many of whom were Christians jailed for their conscientious objection to military service and to swearing allegiance to Caesar. The list of good works in 1 Timothy 5: 9-10 places feetwashing between showing hospitality and aiding the oppressed.

Many advocates of this practice recognized that they could not support war, for wars most harmed the poor whom Christians were called to serve. Origen (c. 185-253) said, "We Christians do not bear arms against any country; we do not make war anymore. We have become children of peace and Jesus is our leader." Athanasius (296-373) said that when warmaking nations received Christ's teaching, "they were wise enough to end the violent slaughter. Now they do not care for war." Ambrose (c. 340-397), a powerful advocate of feetwashing, forced the Emperor Theodesius to do humiliating penance for the massacre of 6,000 people in Thessalonica before he would readmit the Emperor to communion. Though few feetwashers set out deliberately to become pacifists, they learned from experience that military force is usually used against

the poor for the benefit of the powerful. The same was true of the Anabaptists, who broke with Martin Luther in 1525 over his hostility to the poor during the Peasant Wars. They learned that "no force in religion" was a good principle, and later came to oppose all use of force in warfare.

While the pacifism of modern Brethren and Mennonites is well known, many other feetwashing groups are no less fervent in their peace witness. Many feetwashing holiness, pentecostal, and Sabbatarian denominations also oppose warmaking and discourage their members from participation in combat.* Yet for ours to be a real Christian peace witness we will have to go beyond merely avoiding personal participation in combat. We must work with other Christians, across denominational lines, to oppose militarism and build peace.

Moreover, it is important for pacifists to band together with those who are *not* pacifists but who oppose the current arms race. Many individuals and denominations are held back from embracing pacifism by their willingness to defend themselves and others or by their approval of wars of self-defense and national liberation. Perhaps if pacifists work with them in the building of peace they will come to see that militarism has little to do with either self-defense or coming to the rescue of a mugging victim, that wars are usually launched not to defend or free people but rather to extend control.

And while the church needs to support the young who refuse military registration and conscription, we must also recognize that modern armies often function murderously well without conscripts. Dan West once observed, "I am grateful that that little remnant did not let go of their 'No' to war, but we have done little to build peace between wars . . . ."

The task of peace-building is particularly urgent now, when nuclear weapons consume enormous amounts of money and resources, yet require few people to incinerate unseen millions on the other side of the globe. Now, when our troops are not embroiled in war anywhere in massive numbers, is the time for Christians to build peace. Now is the time to support peaceful resolutions of conflict and injustice. Now is the time to say we want the international arms race reversed.

We can show how stewardship of God's good creation requires peace. The building and testing of nuclear weapons poisons some of our own land and some of our own citizens. Military bases occupy land needed for productive purposes. The recent Titan missile explosion on the road to Damascus (Arkansas) demonstrated that weapons threaten those they supposedly defend. Basing the proposed MX missile on land would require ripping up thousands of square miles of Utah and Nevada, could cost $33 billion dollars, and would consume huge quantities of water in a region where water is a scarce resource.

We can tell how the arms race actually *weakens* our nation. Shifting billions of dollars from productive spending and investment to military spending creates more inflation, more unemployment, and lower national productivity. Each dollar for weapons means one dollar less for feeding the hungry, educating children, or caring for the elderly. While some people benefit from greater military spending—primarily those who already are well-off—this spending causes inflation which particularly hurts the poor, working-class people, and the middle class. The world cannot afford what is *now* spent on arms, let alone more.

We can appeal to those who say they favor a strong defense but shudder at the thought that *we* might start a war. As the arms race heats up between the United States and the Soviet Union, US nuclear strategists envision using our nuclear weapons first, rather than only in response to a Soviet attack. It is, of course, sheer madness to believe that we could launch a "small" attack which would not lead to massive destruction, but this is exactly what strategists now contemplate. New weapons such as the low-flying cruise missile and an undetectable "stealth" bomber would only make the Soviets fear that we—the only nation to use atomic weapons yet—were planning a sneak attack.

The arms race can escalate without any of us putting on a uniform: All we need do is pay our taxes and offer no opposition to militarism. Future wars may be fought through surrogates. Some advocate arming guerillas in Angola, not because Angola threatens the US but simply because the Cubans and Soviets have aided that country. Already the current Administration is sending more arms and advisers to El Salvador. We are told that this is necessary because of communist aid to rebels, yet in fact 80 percent of the guerilla weapons come from American capitalists. We are told that the government of El Salvador is moderate and the only alternative to communism, yet its opponents include non-communist reformers, pacifists, and many devout Christians. The United States has too often suffered from similar misinformation. Too often we have opposed reforms which were long overdue. Too often we have intervened where we should have stayed out. We must oppose our escalation of the war in El Salvador.

---

*The holiness, pentecostal, and Sabbatarian denominations which practice feetwashing and discourage participation in combat include the Apostolic Gospel Church of Jesus Christ, Church of God (Apostolic), Church of God (Guthrie, Okla.), Church of God (Seventh Day), Church of God as Organized by Christ, Church of God of the Apostolic Faith, Church of God of the Mountain Assembly, Church of God of the Union Assembly, Church of Our Lord Jesus Christ of the Apostolic Faith, Church of the Lord Jesus Christ of the Apostolic Faith, Congregational Holiness Church, Evangelical Bible Church, Free Church of God in Christ, General Assembly and Church of the First-Born, General Council of Churches of God, New Bethel Church of God in Christ, (Original) Church of God, Pentecostal Assemblies of the World, Pentecostal Fire-Baptized Holiness Church, Primitive Advent Christian Church, Seventh-Day Church of God, and the United Pentecostal Church, International.

Basin ministry, I am convinced, must include a daring witness to our Christian faith and our desire for peace. I believe we are called to aid the victims of war, to oppose excessive military spending, to support negotiated disarmament, and to support efforts towards justice and reconciliation. We might prefer not to speak out in public, write letters to Congress, or work with victims of war and injustice. I don't imagine that Jesus's disciples were eager to wash feet, either. If we are truly followers of the Lord who washed feet, however, we will let him lead us into new roles. These are some things that Christians are doing:

—Many Christian parents and teachers are trying to raise peacemakers. They are telling children peace stories, not watching violent television shows, helping kids sound-off when angry instead of lashing out with their fists, teaching them to respect others, and showing by their own example how to confess, apologize, and forgive. Children especially need male help in this learning. Jesus did work required of children when he picked up the basin; men who love peace could spend more time with kids.

—Some Christians are trying to live more simply, since whether or not we have peace may be determined by how scarce food, energy, and other resources become.

—Some Christians are urging Congress to oppose the MX and are supporting candidates who oppose massive new weapons systems.

—Women in my congregation meet once a week to write letters to their representatives about peace and justice issues. Their covenantal fellowship supports their efforts to discipline themselves into regular action.

—Some pastors and congregations are providing counseling for those asked to register for a future draft.

—Some congregations are studying peace as part of their worship and Bible study.

—Some congregations are circulating petitions on peace issues after worship services.

—Some congregations, such as mine, are building coalitions with other Christians who want to reverse the arms race. Jesus crossed social barriers when he wrapped a towel around himself and knelt at the feet of his disciples. To serve the cause of peace we may have to cross denominational lines.

We often hold back from peace witness because we fear we cannot understand all the issues which are involved. I am convinced, however, that we do not need to understand all the issues or have all the answers to every international conflict. All we need to do is let God lead us in our witness. And to begin to do that, pastors need only care about parishoners burdened by inflation and unemployment, lay people need only care about the earth God has entrusted to our stewardship, and parents need only want their children to live. That is all it takes for us to let God make us peacemakers. ☐

Tom Goodhue is a United Methodist minister who works with kindergarten children at the Riverside Church in New York City.

Replay of an old movie

by Ernestine Hoff Emrick

We are audience again
  in a quaint Melodeon Theater—
witness to history speeded up
  like an old Mack Sennett comedy
  run through too fast.
Jerky automaton characters
  race frantically through
  far-fetched situations,
a bevy of bumbling Keystone Cops
  appearing at appropriate moments,
  cracking a few heads and
  setting things straight.
Holding our breath, we watch
  Model T civilization
  weaving crazily in and out of traffic,
  specializing scarily in near misses,
  avoiding fatal crashes by hairsbreadth;
now racing the doomsday train
  and narrowly crossing the tracks
  with minus inches to spare.
We dare not squeal
  as children who delight in danger do
  knowing the driver will escape,
  step out and airily doff his hat
  to the words, "The End."

Ernestine Hoff Emrick is a writer and poet living in Whittier, Calif.

Into a real world

by Ken Gibble

I remember well the occasion of receiving a Bible of my very own for the first time. I was old enough to have mastered the alphabet and to have begun reading at least a little bit. I recall how excited I was at the prospect of being able to read for myself some of the wonderful stories I had heard in Sunday school.

And so when my birthday arrived, I eagerly tore open that package containing the King James Bible I had been promised. I spent some time admiring the newness of it, the bright gold letters stamped on the cover—HOLY BIBLE—that seemed themselves almost sacred, the black binding so rich and luxurious. Never mind that it was actually an inexpensive simulation of leather. To my young eyes it was beautiful, a worthy covering for the treasure hidden within.

I barely heard my parents' admonition to read the book, to study it. I needed no such encouragement.

That evening I curled up in a comfortable chair and opened to the first book of the New Testament. The first verse I could read easily: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." I'd heard of David and Abraham, but I did wonder how Jesus could be their son. Wasn't it Joseph who . . . ? Well, never mind, on to the second verse.

"Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Tha-mar; and Phares begat Es-rom and . . . ."

It was no use. I skimmed down the page and saw an endless list of "begats" and names I couldn't begin to decipher. Seldom in my life have I been so disillusioned. Was this the wonderful book I had heard praised so highly, that I had longed to open? Where were the stories? What on earth did "begat" mean? Disappointment overwhelmed me, so much that I didn't even bother to ask my mother to explain why the wonderful promise had been swallowed up by a jumble of begats and unpronounceable names. It was only much later that I learned to appreciate what the Bible really did contain.

I'm sure I have not been the only one disappointed by the beginning of Matthew's Gospel. Why *did* the author choose to begin his "Christmas story" with a hopelessly dull genealogical list?

We must understand that to Matthew's first readers, this opening was anything but dull. For them the names rang with happy familiarity. This was the royal line that extended from the father of the faith Abraham, down through the illustrious King David, all the way to the one whom God had sent in fulfillment of the messianic promise. This Jesus of whom the Gospel told was unmistakably a son of David, just as the ancient prophecies had said.

Scholars are almost certain that the first readers for whom Matthew's gospel was written were themselves Jews. Theirs was a long history filled with years of glory, but also years of tragedy. The very latest tragic event in their history had been a Jewish revolt against Rome and the subsequent savage reprisals by the Roman armies against the Jews of Palestine,

It is in the midst of a real world of doubts, fears, and threats that we prepare for Christ's coming, believing in God's promises.

including the destruction of Jerusalem.

So it was that the first readers of Matthew had serious questions about God in relation to the recent tragic events. Why had God permitted this to happen? If Jesus was the Messiah, why had the age of peace and prosperity, foretold by the prophets, not come to pass? Was God no longer to be trusted? Had God abandoned them?

Matthew's Gospel gave some answers to these questions. Yes, God was to be trusted. He had sent the Messiah, Jesus, who was a bona fide son of David—look here at his family tree. But that's not all; the birth of Jesus was also a miraculous event.

In that time in history, the birth of every important hero was accompanied by miracles—portents in the stars, upheavals in nature. Greeks and Romans put great stock in such miraculous happenings as verification of a person's true greatness. It is in this light we can appreciate the significance for Matthew's readers of Mary being found with child of the Holy Spirit. Surely then this was God's promised Messiah. For not only was the conception miraculous, it was likewise in fulfillment of Isaiah's prophecy: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel (which means, God with us)."

God-with-us! God has *not* abandoned us to our enemies. He was faithful then, and now, and always. Blessed be he!

With just such thoughts and words Matthew's readers may have responded to the Advent story in the Gospel. The coming of the child was an act of God's salvation. Joseph is told in a dream to name the child Jesus, or in the Hebrew, "Yoshua," which means, "O Lord, save." And how appropriate this name is, for, says the heavenly messenger, "he will save his people from their sins."

And so once again Matthew assures his readers that their God is a God who saves. Even in a world filled with disappointment and shame and tragedy for God's people, God comes to save.

Matthew's story of the coming of Christmas is realistic. The birth of the Son of David does not suddenly bring an end to suffering and evil. The very opposite is true in fact. Even before he is born, he brings shame and potential disgrace to his mother. Joseph's mind is filled with suspicion and anxiety when he learns that Mary is with child. He wants to do what is right, but what *is* right in this situation?

And then, as we know, when Jesus is born, the visit of the wise men frightens Herod terribly. "A king is born? I alone am king!" So he sends his soldiers to kill all the little children in Bethlehem.

This, Matthew tells his readers, *this* is the world into which the Savior was born. It was a time of slaughter and destruction. It was a time when men and women were afraid, when children lost their lives and their parents wept for them. It was a time no different from our own.

But now we must leave Matthew and his contemporaries and come to our own time. For though the Christian faith was born many hundreds of years ago, it is not merely history. And as our preparation for Christmas nears completion, we are faced with the need to discover what meaning the birth of a child in Bethlehem has for us today.

To some extent, our present day experience parallels that of Matthew's first readers. Oh, there has been no national tragedy, of course. And few of us have been forced to flee our homeland. All the same, we live in a world which threatens our security. Always hovering over us is the potential of nuclear destruction. We are told that the natural resources of the earth are running out, that overpopulation is a time bomb relentlessly ticking away, that crime is on the increase.

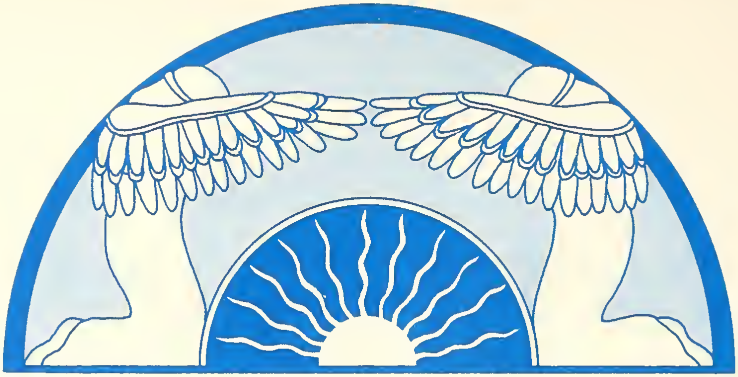
In addition to these large scale potentials for doom and destruction, we are threatened by personal fears. We see our friends' children getting into trouble and bringing heartache to their families; we hear the shocking news that yet another of our acquaintances is involved in a marital break-up; we discover that a friend very near our own age has been stricken by cancer or a heart attack. And we never hear of such happenings without feeling a tremor of fear for our own children, our own marriage, and our own physical health.

The world *is* a threatening place. And so it is good to know that the kind of world into which Christ came is the same world he comes to now. It's a world in which men and women doubt sometimes —as Joseph did—in which they fear sometimes, in which they suffer misfortune. In Matthew's Christmas story all these elements are present without apology, and he records that when Herod had finished his bloody work in Bethlehem: "Then was fulfilled what was spoken by the prophet Jeremiah: 'A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; She refused to be consoled, because they were no more.'"

It is in the midst of a real world, not a make-believe world of bright lights, plastic wreaths, and forced ho-ho-hos, that we must prepare for Christ's coming. That is the gift Matthew's Gospel blesses us with. It is the message that God is faithful to his promises. The child born to Joseph and Mary is the Savior of the world. He will grow up to die on a lonely cross, but this death becomes the way to freedom and eternal life for all who welcome him and follow him.

That is the real joy of Christmas. ☐

Ken Gibble is part-time associate pastor of the Ridgeway Community congregation in Harrisburg, Pa. Half-time manager of communications for a local engineering firm, he also finds time for free-lance writing.



Christmas In December

For Christmas to be celebrated in cold December is sacramental serendipity, despite the long dreary winter months still ahead.

By Tom Dorris

Our forebears in the faith were wiser than they knew.

That December 25 is the celebration of Jesus' birth is, of course, not a matter of historical precision—his birth certificate never having surfaced as a venerable relic. We owe the date rather to an attempt to Christianize already existing pagan celebrations related to the winter solstice—the shortest day of the year—and the subsequent return of the unconquered sun.

Now, this mid-winter merriment tended toward the raucous and raunchy. Indeed, saturnalia has come to be a highfalutin' synonym for orgy. So, the approach of these hoary organizers of calendars churchly seems to have been: If you can't beat 'em, join 'em—and try to elevate the general tone of things by focusing on the birth of the unconquered Son.

In this, they were wiser than they knew, at least for those who live in places on the globe where December marks the beginning of a frigid and frozen season of snow and sleet. For Christmas to come in this initial cold is true sacramental serendipity.

"Darkness and snow descend," says the chorus which begins W.H. Auden's Christmas Oratorio, "For the Time Being." "Darkness and snow descend on all personality. Huge crowds mumble—'Alas . . . Love is not what she used to be;' portly Caesar yawns—'I know.' He falls asleep on his throne; they shuffle off through the snow. Darkness and snow descend."

"Winter," Auden observes later in that opening chorus, "completes an age. . . . The eyes huddle like cattle; doubt seeps into the pores and power ebbs from the heavy signet ring. The prophet's lantern is out and gone the boundary stone, cold the heart and cold the stove. Ice condenses on the bone; winter completes an age."

Having descended as far as he could into hell, Dante in his Inferno finds ice, not fire: "I saw a thousand faces made doglike with the cold, so that shuddering comes over me, and always will, at frozen pools. . . . I was shivering in the eternal chill." And Satan he discovers as a three-headed giant of grotesque ugliness with six great featherless wings "like a bat's, and he was beating them so that three winds went forth from him by which all . . . was kept frozen."

It is into this, our hellish frozen wasteland, that an obscure child of obscure parents has come, born in an obscure village in a backwater province.

"What child is this?" William Dix asked in his 19th century hymn. The answer is audacious—Son of God, Savior of the World, the Infinite and Incomprehensible Ground of All Being as human servant of others.

It is fitting that many make these affirmations, again at the beginning of winter. For though the days then gradually lengthen into January, February, and March, the thermometer continues its downward plunge.

The sun has triumphed. Or has it? If it has, why is it not warmer? The Son is born, God's kingdom has come. Or has it? If it has, where are the universal peace and health and beauty and justice which are promised with it?

The sun is unconquered; Light has triumphed. But there's still a long, cold winter to come before the warmth of spring. Winter does complete an age, but Christmas in December means we are stuck in an in-between, with the worst blizzards of the season still ahead, before the age to come is unambiguously come.

"For the time being," Auden reminds us, "here we all are, back in the moderate Aristotelian city of darning and the Eight-Fifteen, where Euclid's geometry and Newton's mechanics would account for our experience, and the kitchen table exists because I scrub it . . . .

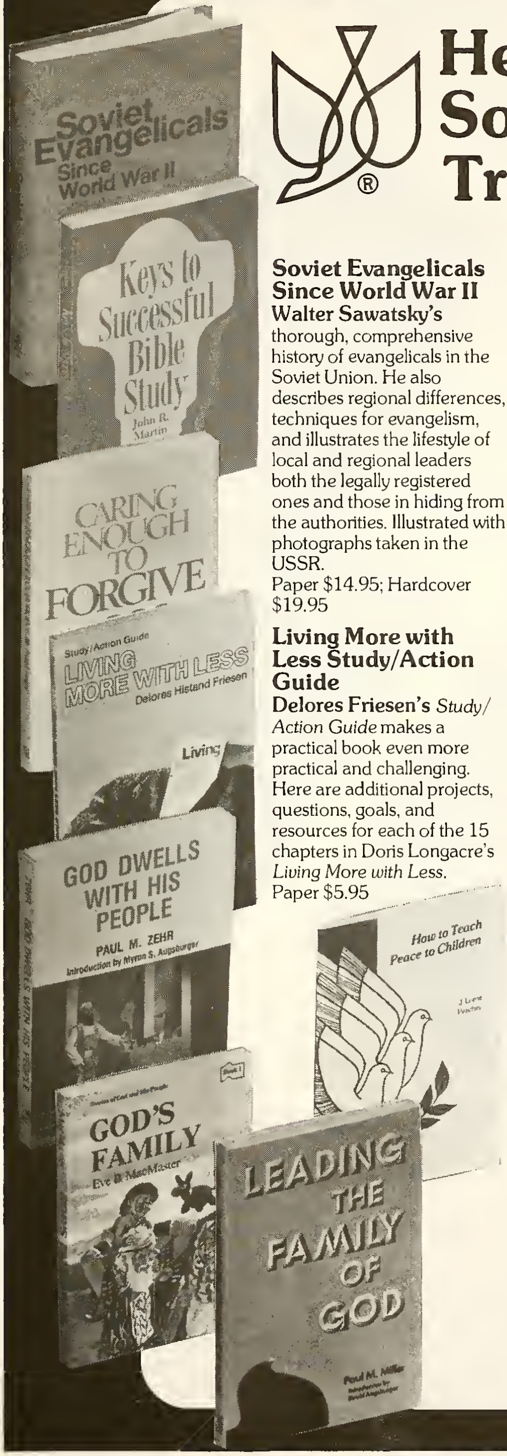
"In the meantime, there are bills to be paid, machines to keep in repair, irregular verbs to learn, the Time Being to redeem from insignificance.

"The happy morning is over, the night of agony still to come; the time is noon: When the Spirit must practice his scales of rejoicing without even a hostile audience, and the Soul endure a silence that is neither for nor against her faith that God's Will will be done, that, in spite of her prayers, God will cheat no one, not even the world of its triumph."

Christmas in December: our forebears were wiser than we deserve. Christmas in December. Another glimpse of that gentle grace that is the heart of the universe. ☐

Tom Dorris is a correspondent for Religious News Service in New York City.

Herald Press: Solid Help for a Troubled World


Soviet Evangelicals Since World War II
Keys to Successful Bible Study
John R. Martin
CARING ENOUGH TO FORGIVE
Study/Action Guide
LIVING MORE WITH LESS
Delores Histand Friesen
Living
GOD DWELLS WITH HIS PEOPLE
PAUL M. ZEHR
Introduction by Myron S. Augsburger
How to Teach Peace to Children
J. Lorne Peachey
GOD'S FAMILY
Eve B. MacMaster
Book 1
LEADING THE FAMILY OF GOD
Paul M. Miller

Soviet Evangelicals Since World War II

Walter Sawatsky's thorough, comprehensive history of evangelicals in the Soviet Union. He also describes regional differences, techniques for evangelism, and illustrates the lifestyle of local and regional leaders both the legally registered ones and those in hiding from the authorities. Illustrated with photographs taken in the USSR.
Paper $14.95; Hardcover $19.95

Living More with Less Study/Action Guide

Delores Friesen's *Study/Action Guide* makes a practical book even more practical and challenging. Here are additional projects, questions, goals, and resources for each of the 15 chapters in Doris Longacre's *Living More with Less.*
Paper $5.95

Keys to Successful Bible Study

John R. Martin's easy-to-use guide will help the reader understand the unique nature of the Bible and discover its personal message. He presents four study methods anyone can use: reading, meditation, memorization, and systematic study.
Paper $5.95

God Dwells with His People

Paul M. Zehr's book is "a comprehensive study of the nature, structure, and history of the Hebrew tabernacle . . . it forms an excellent study on the nature and significance of the tabernacle."—*Christianity Today*
Paper $7.95

How to Teach Peace to Children

J. Lorne Peachey provides 21 specific ideas on how parents can pass on peace values to children. He also tells what the church can do to aid in this task.
Paper $1.00

God's Family

Eve MacMaster has written this first volume in the new Herald Press children's Story Bible Series. Book one retells Genesis, the story of how God made everything and what happened next, how he chose one family to bring all the people in the world back to him. This version does not moralize or theologize, it simply retells the story in a very readable form for ages 8-to-80.
Paper $5.95

Caring Enough to Forgive/Caring Enough Not to Forgive

David Augsburger explores true and false forgiveness, and a fuller understanding of the word "forgiveness" will lead the reader to a fuller understanding of biblical love.
Paper $4.95

Leading the Family of God

Paul M. Miller selects the activities of a typical congregation and then carefully describes how these can be guided and directed by leadership that uses the family as a model.
Paper $7.95

Anabaptism in Outline

Walter Klaassen edited this selection of primary writings of 16th-century Anabaptists. Contains 274 selections from 37 Anabaptist writers, divided into 17 categories of theology and church life.
Paper $12.95; Hardcover $17.95

Available at your local bookstore or write:

Herald Press
Dept. MES

616 Walnut Avenue
Scottdale, PA
15683

117 King Street West
Kitchener, ON
N2G 4M5

SPIRITUAL GROWTH

There is a growing hunger inside and outside the church for a meaningful, personal relationship with the Divine. A persistent force inside each of us is clamoring for communion with God.

Some people say the only real world is the physical world, that which we can see and touch and measure. Another group of people emphasizes the importance of the spiritual world, that which is not physical and cannot be understood by scientific measuring devices.

In our separation from the Roman Catholics, we Protestants, in spite of our Pietistic roots, have come to realize that we have "lost" much in our understanding of spirituality and mysticism. Recently there has begun a ground swell of interest in the Spiritual life.

Spiritual Life Helps

Among the many books available and suitable for study groups are:

The Inward Pilgrimage, by Bernhard Christensen, Augsburg Publishing House (1976), $3.95. This book reviews the spiritual classics and will help group members to know and understand such people as: St. Augustine, the Desert Fathers, St. Francis, Thomas a Kempis, St. Teresa of Avila, Brother Lawrence, John Woolman, Evelyn Underhill, and others.

Celebration of Discipline, Richard J. Foster, Harper and Row (1978), $9.95. In a style conducive to group study, the book deals with the inward disciplines: meditative prayer, fasting, and study; the outward disciplines: simplicity, solitude, submission, and service; and the corporate disciplines: confession, worship, guidance and celebration.

"Our world is hungry for genuinely changed people. Leo Tolstoy observed, 'Everybody thinks of changing humanity and nobody thinks of changing himself.' Let us be among those who believe that the inner transformation of our lives is a goal worthy of our best effort."
—Richard J. Foster

Celebration of Discipline
by Richard J. Foster
NEW DIMENSIONS IN SPIRITUAL GROWTH
SPIRITUAL GROWTH INVENTORIES
The Inward Pilgrimage
SPIRITUAL CLASSICS FROM AUGUSTINE TO BONHOEFFER
Bernhard Christensen

Other books to consider include: Thomas Kelly, *A Testament of Devotion,* Harper & Brothers, (1941), $7.95; Morton Kelsey, *The Other Side of Silence,* Paulist Press (1976), $7.95; Henri J. Nouwen, *Reaching Out,* Doubleday & Co. (1980), $8.95; Marilyn Ferguson, *The Aquarian Conspiracy,* J.P. Tarcher (1980), $15; Tilden Edwards, *Spiritual Friend,* Paulist Press (1980), $7.95; Kenneth Leech, *Soul Friend,* Harper & Row (1977), $9.95.

(All books listed in this article, except Yokefellow publications, are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.)

Spiritual Growth Groups

Dr. Cecil G. Osborne, director of the west coast office of Yokefellows, Inc., 19 Park Road, Burlingame, CA 94010 (Tel. (415) 342-6089), has produced a booklet on how to start and lead a Yokefellow Group. Ideally, 10 persons commit themselves to meet two hours each week for 12 weeks, and to follow the discipline outlined in the booklet, which includes 30 minutes daily meditation and attendance at each session.

Prayer and being "open to God" become the basis of the resulting spiritual growth. Many Brethren have said, "The greatest spiritual growth in my life took place in yokefellow groups." The booklet, "How to Start and Lead A Yokefellow Group," costs $2.90.

Spiritual Retreats

A network of retreat leaders for spiritual growth has been formed to respond to requests from sponsoring groups—local congregation, district organization, perhaps a cluster of interested persons.

Retreats will include such ingredients as a brief overview of the history of spirituality; prayer, Bible reading, quiet time, meditation, and journaling; a review of the disciplines that assist in personal spiritual growth; suggested ideas to enhance spiritual growth within the church membership; and plans for an ongoing activity in which the growth might continue. One main goal of the spiritual retreats is a growing sensitivity to the reality of the Spirit.

The usual schedule for a two-day retreat will be Friday evening, Saturday morning, and Saturday afternoon. We suggest a sponsoring group plan to cover leaders' expenses plus an honorarium of $50 for each unit of time (an evening, morning and afternoon are three units). These experienced leaders are available to receive requests:

- Phyllis Carter, 837 Highland Ave., 1-B, Orlando, FL 32803. Tel. (305) 423-9404.
- Patricia Kennedy Helman, 1400 East St. North Manchester, IN 46962. Tel. (219) 982-2464.
- B. Wayne Crist, 1500 E. Euclid St., McPherson, KS 67460. Tel. (316) 241-1109.
- Galen Snell, 448 California Ave., McFarland, CA 93250. Tel. (805) 792-2555.
- T. Wayne Rieman, Rt. 2, Box 3, North Manchester, IN 46962. Tel. (219) 982-2422.
- Matthew M. Meyer, 1451 Dundee Ave., Elgin, IL 60120. Tel. (312) 742-5100.

For further information call or write Matthew M. Meyer, Consultant for Spiritual Life, 1451 Dundee Ave., Elgin, IL 60120. Tel. (312) 742-5100.

—MATTHEW M. MEYER

Matthew M. Meyer is consultant for spiritual life on the Parish Ministries Commission staff.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• To the Powers and Principalities

Dear friends,

Whoever you are and wherever you are, the Pilgrim is sending you this Christmas letter, believing that this holy season demands that we think together about peace. A gift accompanies the letter . . . the gift is a number of pairs of special glasses, the lenses of which have been ground and polished by that great visionary whose birth we celebrate. I have tried to include enough for all the powers and principalities, trusting they will be useful to you in the days and years ahead.

In a few days a new year will be ushered into all of our lives, a year that will mark 37 trips around the sun since the atomic bomb fell on Hiroshima. In 1945 I had just finished my sophomore year at college and had spent the summer working at a camp high up in the Rockies away from radios and newspapers. On August 7 I ran through the Union Station at Denver to a waiting train that would take me home. After I had caught my breath and composed myself, my seatmate, a soldier, said to me, "Isn't it something about Hiroshima?" I had no idea of what he spoke, and as he reported the grisly tale of the bomb, I grew physically sick. It was a long train ride accompanied by visions of suffering. My illusions about the possibility of a peaceful world were shattered and every shard bore its own particular pain.

It is difficult for me and a majority of people of the world to remember a time when the shadow of nuclear warfare has not hung over us. President Carter suggested that "Our minds have adjusted to it, as after a time our eyes adjust to the dark."

What I want you to know, elusive friends, is that there are many of us out here whose minds have not adjusted to that shadow. While we live in a frightening and frightened world, we cling tenaciously to the hope that creative thought and action on your part and ours can somehow bring light into what has now become the issue of survival of the planet instead of the issue of victor and victim.

The gift of these special glasses is to help you envision the world through the life of the spirit. At times when you wear them you will be able to see a world at peace . . . peace not simply as the absence of war, but a radiant world envisioned by "prophets where spears and swords give way to implements of peace (Isa. 2:1-4); where historic antagonists dwell together in trust (Isa. 11:4-11) and where righteousness and justice prevail" (The United Methodist Bishops' Call for Peace). For the "Word became flesh" so that we might understand that hate and chaos have been stronger counterparts in love and peace. The prophet's vision is indeed a world in which the lion and lamb lying peacefully together becomes a reality instead of a popular design for a Christmas card.

If you put on these glasses for an hour or two before you meet around the bargaining table, they may have a definite effect on the manner in which you conduct negotiations.

For they will enable you to see beyond the abstractions of war, beyond the cold, calculating numbers of weapons and miles and money into the face of suffering. Individual men, women and children will come into view . . . a bereft mother weeping at her beautiful son's graveside . . . a hollow-eyed child trudging along torn roads looking for food . . . a young soldier of Vietnam lying in a veteran's hospital staring at the ceiling, knowing his shell-shattered body has sentenced him to a lifetime in this position and place. Beyond the individuals, masses of hungry faces may look back at you, questioning, "Why us? Why are we weak and hungry while you are strong and satiated? Why can't our problems be solved if minds abound sophisticated and brilliant enough to build an arsenal of streamlined hardware that may yet make a massive rolling bonfire of God's beautiful creation, planet earth?" Finally, the glasses will enable you to garner whatever wisdom you need to employ, to return the essential decency of the common men and women to greater power.

Oh yes, there is one more thing. On Christmas Eve go outside with the glasses on, and eventually you will see a great blazing star in the sky. And if you listen ever so carefully you may hear a chorus of angels singing the "last and highest song for our hearts," proclaiming, "Peace . . . peace on earth for all of God's children."

Shalom—A Pilgrim

• See you on the journey—P.K.H.

CLASSIFIED ADS

WANTED—Church bells for use in Nigeria. If your church no longer uses its bell, contact Neal Mock, 605 College Ave., North Manchester, IN 46962. Tel. (219) 982-7272.

WANTED—for Christian-oriented, ecumenical residential psychiatric rehabilitation program with both urban and rural centers: (1) manager of store with gasoline business and lunch counter run by staff and residents; (2) assistant manager of kitchen; (3) assistant coordinator of housekeeping; and others to serve as work leaders and houseparents. Contact Bill Kerwin, Gould Farm, Monterey, MA 01245. Tel. (413) 528-1804.

WANTED—Wish to buy copy of Foster Bittinger's "A History of the Church of the Brethren in the First District of West Virginia." Contact Lester E. Boleyn, 464 Virginia Ave., Morgantown, WV 26505.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road, (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W.C. Crumley at (615) 687-1892.

INVITATION—Enjoy living in Florida with its good life. Come and worship with us. Lorida Church of the Brethren, 15 mi. s.e. of Sebring, off US 98. Worship 10:30 a.m. Good teachers. Nursery provided. Friendly, active fellowship. Adjacent to Palms Estates on Lake Istokpoga, and part of Florida Brethren Homes, Inc. Good boating and fishing. Box 461, Lorida, FL 33857. Tel. (813) 655-1466.

INVITATION—Attention, traveling Brethren, who will be residing in and visiting the Mesa, Tempe, Chandler, Apache Junction, Ariz., areas: Would you like to be part of a new Church of the Brethren in one of the fastest growing areas of our country, where the sun shines 86 percent of the time possible, where the low humidity and warm temperatures make the outdoors so very comfortable? For more information, contact: Paul Becker, 917 Leisure World, Mesa, AZ 85206, Tel. (602) 985-8819; Linda Payne, 1502 Garnet, Mesa, AZ 89204, Tel. (602) 892-0293.

TRAVEL—15-day cruise tour of Alaska. Fly to Anchorage. Tour North Country and Arctic, Eskimo Land. Return cruise to Vancouver. Leave Sept. 9, 1982. 8-day World's Fair tour. Visit Williamsburg, Virginia Beach, CBN, PTL Club, Smokey Mts. National Park, 2 days at World's Fair in Knoxville, Tenn., Luray Caverns. Leave June 12, 1982. Contact Ralph and Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686. Tel. (814) 684-1771.

TRAVEL—Juniata College Tours 1982: Feb. 1982—Caribbean cruise. March 1982—Hawaii deluxe (one or two weeks). Late spring—study tour to Cuba with Dr. and Mrs. Kenneth Crosby. Aug. 1982—China by train from London to Hong Kong. Deluxe. Harold B. Brumbaugh, Host. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652.

TRAVEL—Winter break in Hawaii—Jan. 17-28, 1982, four islands. $1,150 includes air fare from Fort Wayne, hotels, ground transportation. Fares from other cities on request. Dean Frantz, Tour Director, 1633 Goldspur Drive, Fort Wayne, IN 46804, Tel. (219) 432-7788.

TRAVEL—Ireland and the British Isles in the summer of 1982. A summer tour with McPherson College and experienced hosts Dayton and Rebecca Rothrock. June 19—July 5, 1982. Many special features included in moderate prices. Write: Dr. Dayton Rothrock, McPherson College, McPherson, KS 67460.

prayer calendar

December 20-26: Ask God to direct the work of the study committees named by Annual Conference: Committee to Study the Feasibility of New Hymnal Resources: Al Sauls, H. Roger Miller, Earl Rowland, Robert L. Sherfy, Karl Schrock; Committee to Study the Office of Deacon: Chester I. Harley, Lauree Hersch Meyer, Robert Over, John Huffaker, Beth Sollenberger.

Pray that efforts to alleviate suffering in refugee camps in Somalia may be effective. (See MESSENGER, September 1981, p. 4.)

Pray for these BVSers serving in Poland: Carol E. Christian, Randy Flaten.

December 27—January 2, 1982: Remember in prayer BVSer Linda Fry in service at Bethany Theological Seminary; also BVSers John Wagner and Brian K. Esch giving service at Kokokahi Hunger Model, Kaneohe, Hawaii.

January 3-9: Give prayer support to BVSers Joe Hinish at Camp Blue Diamond, Petersburg, Pa., and Byron Thill serving at Camp Koinonia, Cle Elum, Wash.

Pray for BVSer Laura Krouse at Immokalee Neighborhood Services, Inc., Immokalee, Fla., and for BVSer Dale Ziegler at The Solid Rock, Brigham City, Utah.

January 10-16: Uphold in prayer BVSers Nancy Pennell, Rick Anglemeyer, and Paul Witovsky, all serving at The Palms, Sebring, Fla. Pray also for Dennis Cooney, BVSer serving at Peter Becker Community, Harleysville, Pa.

Pray for the LIFE Lab I to be held January 17-22 at Leesburg, Fla., in Florida-Puerto Rico District.

opinions

On loving

Galen L. Miller

Accepting others, where they are

I am deeply troubled by the Annual Conference discussion we had last June on the paper: "Human Sexuality From a Christian Perspective." As I listened to that discussion it seemed to me we had forgotten that agape/love is the heart of the Christian gospel—not our theologies or dogmas or doctrines. These may be important for our Christian *religion*, but not for our being followers of Jesus in the *Way*. Jesus made this clear when he said: "By this all men will know you are my disciples, if you have love for one another" (John 13:35).

I was saddened by the way we treated each other in the floor discussion. Some of us told others of us there was a flaw in our Christian faith and commitment if we were open and accepting of those brothers and sisters whose sexual orientation was "irregular"—to use the paper's term.

And I am still sad, because some of my best friends are homosexuals. But then, God loves them, so it behooves me also to love them and care for them.

But my thoughts go beyond the homosexuals, and I wonder, because some of my best friends are murderers. They went to war in World War II, and Korea, and Vietnam. But I must remember that God loves them, too, and so it behooves me to be open and accepting of them as well.

And some of my best friends have paid their full income tax and so bought the bullets and bombs my other friends used in their killing. But I know God loves these friends of mine, too, so I need to care and be concerned for them as well.

And so it goes. Some of my best friends are obese, some use tobacco, some are alcoholics, and on and on.

During Conference I had the fantasy of

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

people, pandas, peace

seeing the woman taken in adultery looking down upon our convention from her celestial home. I could feel her gratitude that 2,000 years ago she had stood before Jesus of Nazareth, and not the Brethren of Indianapolis, and so had heard Jesus say to her: "Neither do I condemn you; go and do not sin again."

That brings me to my point: The real danger to the life of our denomination is not to be found in the content of the paper on human sexuality. The real danger to our life is in our inability to accept each other where we each are on our pilgrimage of faith.

My hunch is that in 1983 we will be no closer to being able to adopt a position paper on human sexuality than we were in 1981. But that won't be important if we are able to remember that Jesus said "By this all men will know you are my disciples, if you have love for one another." ☐

Galen L. Miller of Wenatchee, Wash., is executive for Oregon-Washington District.

Jane and John Coffman

Putting people above pandas

Our impressions of China from a recent visit differ significantly from those of Patricia Kennedy Helman in her column, Pilgrim's Pen (July). We shared Pat Helman's delight in China as tourists; we differ from her in our perception of the Chinese. She "fell in love with the pandas"; we came away loving the people.

It is true that almost all Chinese live in poverty by American standards, but their yoke is made easy by the tremendous progress they have made since liberation in 1949 and by the sense of sharing that pervades every aspect of Chinese life. Their spirit of community is akin to that of the early Christians. It was present in the USA in pioneer days but has largely disappeared by now. In our opinion, China is the most egalitarian society on earth today and its people know and appreciate this fact.

The Chinese are *not* living under the directive suggested by Helman, "Men and women and children can live by bread alone." We were on an educators' tour and found that education has a high priority with the Chinese. They are avid readers, as evidenced by the long lines at book stores. Students who greeted us on the streets wanted to practice their English, and the hotel elevator boy always had his nose in a book. Furthermore, the government encourages the people to enjoy their rich cultural heritage: the temples, museums, parks, Great Wall, ancient tombs, and palaces.

Perhaps most disturbing is Helman's implication of a lack of spiritual concern on the part of the Chinese. Fifty years ago our uncle, Carl Coffman, a Brethren medical missionary in China, came to appreciate the spiritual truth in oriental philosophy and religion and recognized that God works in the world in many ways. God's influence may be seen in the tremendous leap forward in the status of Chinese women. (According to Mao, "Women hold up half the sky.") It is evidenced in the unmatched love and care that the Chinese have for their old people. It shows, too, in the almost total absence of crime. God's grace is most evident in the beauty, health, buoyant spirit, and optimism of the young people.

The Chinese want to be our friends for many reasons and we should welcome the opportunity. Good friends share spiritual experiences and beliefs. In such sharing, we Christians must avoid dogmatism and fundamentalism, and look instead for common spiritual truth. Jesus is the name above all names to us, but the revelation of God to the people of earth did not begin and end with Jesus. ☐

Jane and John Coffman are "scattered Brethren," living in Ballston Spa, N.Y.

Ronald D. LeCount

Turn the swords into plowshares

A quarter of a century ago Melvin Laird, President Eisenhower's Secretary of Defense said, "The worst thing that could happen is for the nation to go on a defense spending binge that will create economic havoc at home and confusion abroad and that cannot be wisely dealt with by the Pentagon" (*Washington Spectator,* September 15, 1981).

From the appearance of things, President Reagan seems to be on a "defense spending binge." He has cut the federal budget everywhere but in the defense sector. Over the next five years President Reagan wants to increase military spending $181 billion for a total military budget by 1986 of $1.6 trillion.

According to Seymour Milman, an economist who writes for *The New York Times,* "In 1977, for every $100 spent on new production in industry, $46 was spent on the military. In Japan, which has surpassed the US in industrial production, only $3.70 was spent for the military." Can increasing military spending relieve the problems of inflation and is it necessary for national security?

My common sense tells me that if you

THE CHURCHES OF
FLORIDA/
PUERTO RICO
Welcome You!

ARCADIA—E. Hickory St. & Mills Ave., 33821
BRADENTON, GOOD SHEPHERD—6323 13th St. CT E, 33507
CAPE CORAL, CHRIST THE SERVANT—1624 Cape Coral Parkway W., 33904
CASTAÑER—Insular Highway 135, KM 64, HM 4, Box 34, Castañer, 00631
CLAY COUNTY—Highway JCT of SR 220 & SR 209, Doctors Inlet, FL 32030
FORT MYERS—Pacific & San Bernadino Sts., Palmona Park, N. Ft. Myers, 33903
JACKSONVILLE—4554 Prunty Ave. 32205
LORIDA—On US Rte. 98, 11 miles E. of US Rte. 27
MIAMI COMMUNITY—10855 SW 26th St., 33165
MIAMI, FIRST—18200 NW 22nd Ave., Opa Locka, 33056
ORLANDO, FIRST—3839 Fern Creek Ave., 32806
POMPANO BEACH, MORNING STAR—665 NE 40th St., 33064
SAINT PETERSBURG—7040 38th Ave. N., 33710
SEBRING—Oak and Pine, 33870
TAMPA—18th Ave. & Cord St., 33605
WINTER PARK—Clay & Harmon, 32789
RIO PRIETO—Box 34, Castañer, Puerto Rico 00631

DISTRICT OFFICE—Executive, Phyllis Carter
837 Highland Ave. 1B
Orlando, FL 32803
305-423-9404

opinions

want an economy to grow you need to have a market which can consume and readily use what is produced. Thus far, there is no consumer for the weapons that are being produced. There is a stockpile, there is storage; thus they are costly to have on hand. A merchant who has commodities on hand, and can't get rid of them usually has a 50 percent sale. Nuclear weapons are too risky to sell, although we sell some to our allies—those we trust. But basically, we sit on them. There is no market, so the millions we spend to produce them evaporates into a national debt.

General Maxwell Taylor, former chairman of the Joint Chiefs of Staff says, "The Soviets have conventional forces in close proximity to virtually all of their national interest that requires defense. Thus, they have no reason to resort to nuclear weapons for protection. Also, World War II taught them how devastating conventional war can be and they know nuclear war would be many times worse. Furthermore, the Soviet economy is in worse shape than ours with food and consumer good shortages; thus we could reduce military spending without threatening military security" (*Washington Spectator)*.

One wonders what's going to happen. The economists claim increased military spending is inflationary. A general in the military says reducing military spending would not threaten security, and President Reagan tells us we have got to be a "superpower again". I wonder if security can be maintained in another way, "turning swords into plowshares." Turn missiles into wheat. Turn weapons into food. ☐

Ronald D. LeCount is pastor of the Bakersfield (Calif.) congregation.

turning points

Licensing/Ordination

Haldeman, Sara A., licensed Aug. 9, 1981, Conestoga, Atlantic Northeast

Hernandez, Ramon, licensed Aug. 16, 1981, Los Angeles Bella Vista, Pacific Southwest

Moyer, Richard Paul, licensed Aug. 23, 1981, Elizabethtown, Atlantic Northeast

Nettletnn, G. Stephen, ordained Aug. 16, 1981, Middlebury, Northern Indiana

Sites, H. Samuel, licensed July 19, 1981, Back Creek-Shanks, Southern Pennsylvania

Pastoral Placements

Coffman, Dennis E., from Ridge, Southern Pennsylvania, to Brattleboro, Vt., Southern Pennsylvania project

Cripe, Mervin, from Brookhaven, Northern Ohio, to Maple Grove, interim, Northern Ohio

Eis, David R. from West Manchester, South/Central Indiana, to Peru, South/Central Indiana

Glick, John W., from secular to Peace Council Bluffs, Northern Plains

Grout, Paul E., from Sugar Ridge, Michigan, to Brattleboro, Vt., Southern Pennsylvania project

Grumbling, G. Wayne, to Mohican, Northern Ohio

Laycook, Catherine L., from secular to McFarland, Pacific Southwest, 2nd staff

Lein, Arnold, from secular, to Brooklyn, Northern Plains

Morphew, Timothy, Bethany Seminary, to Mechanic Grove, Atlantic Northeast 9/1/81–8/31/82 intern

Mouk, Curtiss D., from secular, to Boones Chapel, Snow Creek, Virlina

Petcher, Rhett, to Mount Carmel/New Haven, interim, Southeastern

Schreckhise, Richard F., from Carlisle, Southern Pennsylvania, to Brattleboro, Vt., Southern Pennsylvania project

Smith, Craig H., from Eagle Creek, Northern Ohio, to Orlando, Florida/Puerto Rico

Yelton, Andrew, to Birmingham, Sun Valley, Southeastern

151st BVS Orientation Unit

(Orientation completed August 9, 1981)

Anglemyer, Rick, Wakarusa, Ind., to The Palms, Sebring, Fla.

Berkenhosch, Heidi, Prairie City, Iowa, to Brethren Service Center, New Windsor, Md.

Carter, John, McFarland, Calif., to Campus Religious Center, Normal, Ill.

Christian, Carol, Chicago, Ill., to Poland

Esch, Brian, Richmond, Ind., to Kokokahi Hunger Model, Oahu, Hawaii

Flaten, Randy, Fergus Falls, Minn., to Poland

Herder, Karoline, Bakersfield, Calif., to United Faith Ministries, Denver, Colo.

Julian, Juanita, Annville, Pa., to Family Crisis Center of Dundalk, Baltimore, Md.

Merz, Ueli, Switzerland, to Camp Stevens, Julian, Calif.

Miller, David, Clarksville, Md., to Brethren Service Center, New Windsor, Md.

Ritchey, Deborah, Kokomo, Ind., to Hospital General Castañer, Castañer, Puerto Rico

Rntz, Elaine, Chambersburg, Pa., to World Neighbors, Oklahoma City, Okla.

Spire, Rosanne, Dandridge, Tenn., to Hoyleton Children's Home, Hoyleton, Ill.

Wagner, John, Engadine, Mich., to Kokokahi Hunger Model, Kaneohe, Hawaii

Waltersdorff, Chris, York, Pa., to Coordinator of National Youth Conference, Elgin, Ill.

Witkovsky, Paul, Kensington, Md., to The Palms, Sebring, Fla.

Wort, David, Michigan City, Ind., to Bridgewater Home, Bridgewater, Va.

Anniversaries

Bedford, Floyd and Sadie, Sidney, Ohio, 63

Bradford, Mr. and Mrs. Wilton, Oaks, Pa., 57

Eshelman, Mr. and Mrs. Earl, Elizabethtown, Pa, 60

Garrison, Mr. and Mrs. Charles, Hershey, Pa., 72

Gebhardt, Mr. and Mrs. Harvey, Oaks, Pa., 57

Guerin, Mr. and Mrs. Vincent, Kokomo, Ind., 51

Hall, Lester and Esther, Potsdam, Ohio, 50

Hoppes, Mr. and Mrs. Walter, Kokomo, Ind., 59

Houck, Mr. and Mrs. Paul, Union Bridge, Md., 50

Hoy, Ira and Maude, Boones Mill, Va., 66

Kendall, Mr. and Mrs. Oscar, Kokomo, Ind., 67

Knox, Mr. and Mrs. Charles, Port Providence, Pa., 57

Lam, Cleveland and Lizzie Bucher, Astoria, Ill., 70

Metzger, Lawrence and Edna, Trotwood, Ohio, 53

Milligan, Mr. and Mrs. Everett, Kokomo, Ind., 56

Neil, Mr. and Mrs. Samuel, Norristown, Pa., 65

Reesor, Mr. and Mrs. Hoffer, Brethren Village, Pa., 61

Reinhnld, F. Lewis and Ruth, Lebanon, Pa., 60

Scrogum, Arthur and Marie, La Verne, Calif., 60

Steiner, Mr. and Mrs. John, Kokomo, Ind., 55

Tosten, Russell and Maude, Shippensburg, Pa., 60

Weber, Clarence and Elizabeth, Dallas Center, Iowa, 72

Wareham, Mr. and Mrs. Irvin, Roaring Spring, Pa., 58

Witmer, Mr. and Mrs. Marlin, Mount Joy, Pa., 52

Deaths

Albright, Bernice, 81, Goshen, Ind., Feb. 20, 1981

Aldinger, Ezra, 74, Hershey, Pa., June 26, 1981

Andrews, Mabel, 72, Wymore, Neb., July 7, 1981

Bail, Gurney, 94, Arcadia, Fla., June 22, 1981

Bender, Harper, 71, Lanark, Ill., Oct. 26, 1979

Bowman, Katherine, 76, Cordova, Md., June 16, 1981

Bryant, George, 66, Adrian, Mich., Aug. 19, 1981

Carlile, Lula, 78, Kokomo, Ind., June 9, 1981

Christensen, Carl, 58, Lanark, Ill., Sept. 28, 1979

Clelland, Lulu, 92, Kokomo, Ind., Jan. 25, 1981

Cobbs, Harley Sr., 86, Auburn, Ind., July 29, 1981

Collings, Pauline, 61, Tampa, Fla., Aug. 7, 1981

Cook, Lois, 54, Kokomo, Ind., June 13, 1981

Cripe, Joe, 73, Daytona Beach, Fla., Dec. 27, 1980

Davis, James, 68, Covington, Ohio, Aug. 14, 1981

Davis, Stanley, 74, Lansdale, Pa., July 23, 1981

Derr, Thelma, 67, Huntsdale, Pa., July 10, 1981

Ebersole, Mrs. Ezra, 89, Goshen, Ind., Jan. 16, 1981

Eshelman, John, 88, Mount Joy, Pa., Aug. 8, 1981

Forror, Charles, 92, El Cajon, Calif., Aug. 23, 1981

Fuller, Mona, 82, Beatrice, Neb., March 2, 1981

Garst, Bessie, 75, Bridgewater, Va., Aug. 20, 1981

Garst, Herbert, 78, Bridgewater, Va., Aug. 27, 1981

Graybill, Eva, 77, Manheim, Pa., Aug. 16, 1981

Grimes, Lillie, 63, Union Bridge, Md., Aug. 13, 1981

Haney, Ruth, 79, Goshen, Ind., March 22, 1981

Helgevold, Nellie, 85, Tampa, Fla., July 1, 1981

Henry, Marion, 70, Lanark, Ill., Oct. 25, 1979

Hostetler, Florence, 92, Goshen, Ind., June 13, 1981

Johnson, Irene, 84, Covington, Ohio, April 16, 1981

Kaylor, Paul, 81, Elizabethtown, Pa., Oct. 31, 1980

Keck, Clark, 64, Mount Joy, Pa., Nov. 19, 1980

Lindsay, Robert, 68, Lanark, Ill., May 8, 1979

Loughman, Delores, 46, West Milton, Ohio, July 26, 1981

McCombs, Goldie, 82, Kokomo, Ind., Jan. 3, 1981

Michael, Almeda, 87, Nappanee, Ind., April 22, 1981

Michael, Elsie, 92, Seattle, Wash., Aug. 30, 1981

Michael, Howard, 94, Seattle, Wash., Sept. 17, 1981

Miller, Elizabeth, 95, Covington, Ohio, Feb. 20, 1981

Miller, Dr. L. A., 83, North English, Iowa, Aug. 28, 1981

Morris, Caslow, 74, Mount Joy, Pa., Aug. 29, 1981

Mnss, Robert, 60, Windber, Pa., Aug. 14, 1981

Myers, Franklin, 56, Lancaster, Pa., Jan. 11, 1981

Myers, Mabel, 78, Lanark, Ill., May 12, 1979

Poling, Ernest, 77, Wilmington, Del., Aug. 7, 1981

Powell, Bruce, 64, Eden, N.C., Aug. 7, 1981

Reynolds, Gary, 37, Yale, Iowa, Aug. 27, 1981

Richey, Donald, 53, Kokomo, Ind., May 25, 1981

Seiders, Steve, 21, Huntsdale, Pa., May 3, 1981

Rudy, Ruth, 68, Covington, Ohio, May 5, 1981

Smith, J. Arthur, 93, Lancaster, Pa., July 17, 1981

Spidle, Ruth, 76, Huntsdale, Pa., Aug. 31, 1981

Swinger, Mary, 73, Palestine, Ill., June 29, 1981

Weaver, Paul Sr., 71, Lanark, Ill., June 16, 1979

Williams, James II, 21, Flora, Ind., Aug. 9, 1981

Wirick, Donald, 47, Windber, Pa., June 13, 1981

Wolfe, Ellen, 90, Pine Grove, Pa., Aug. 11, 1981

Wolfe, Jennie, 32, Covington, Ohio, Feb. 15, 1981

Zechman, Rebecca, 99, Pine Grove, Pa., Sept. 3, 1981

INDEX 1981

Listed on these pages are articles, poems, editorials and names of contributors which appeared in MESSENGER during 1981. Classifications have been made according to author and subject matter Numbers indicate issue and page

AUTHORS

Amadife, Emmanuel 11-26
Asimov, Isaac 9-14
Aukerman, Dale 7-19
Badger, Virginia 7-3
Ballard, Roxie 8-2
Bashore, Christian 1-28
Baucher, Bob and Mary 2-26, 5-18
Benefield, Wiley 1-28
Bernhard, H. Fred 11-18
Bhagat, Shantilal 12-28
Blake, Harriet Z. 1-27, 4-11, 5-16
Blough, Doris 5-18
Bowman, Robert C. 5-22
Boyer, Chuck 3-12, 10-8
Brandenburg, Mary 9-16
Brown, Dale W. 7-10, 11-11
Brown, Ken 1-21
Bucher, L. Gene 3-11, 3-27
Carter, Karen S. 6-2, 12-20
Coffman, Jane and John 12-31
Crouse, Merle 1-32
Deedy, John 12-12
Detrick, Ralph L. 7-26
Dinham, Barbara 3-9
Dorris, Tom 12-26
Durnbaugh, Donald F. 11-13
Egge, Doris Cline 5-3
Emrick, Ernestine Hoff 12-23
Faus, Bob 1-20
Faw, Chalmer E. 4-9, 12-3
Fike, Doug 6-28
Fike, Earle W. Jr. 11-8
Frantz, Dean L. 12-15
Frantz, Evelyn M 5-16
Fry, Anita Miller 3-3
Fryman, Jim 6-18, 6-23
Garber, Julie 1-17
Gibble, H. Lamar 4-18
Gibble, Ken 7-21, 12-24
Goodhue, Tom 12-21
Grimley, Mildred Hess 1-2, 5-17
Haines, Byron 5-20
Harris, Ethel Sherfy 5-2
Harshbarger, Charles W. 2-2
Hayes, William A. 6-31
Heckman, Janet Kopp 5-24
Heckman, Shirley 6-23, 9-21
Helman, Patricia Kennedy 1-23, 2-19, 3-31, 4-17, 5-23, 6-39, 7-27, 8-27, 9-19, 10-14, 10-27, 11-19, 11-21, 12-29
Hess, Robert A. 8-10
Hines, Colin 3-9
Horning, Estella 2-21
Horst, Myron C. 11-28
Hunter, Jonathan 8-34
Hutcheson, Richard G. Jr. 6-12
Johansen, Ruthann K. 6-31
Jones, Timothy K. 10-10
Jordan, Don 2-16
Keeler, Richard 4-19
Keim, Icel L. 10-3
Keller, Arlene 5-22
Kieffaber, Marilyn Smith 10-3
Kipp, James E. 11-2
Koenig, Anne Schmidt 4-10
Lauderdale, Kirby 2-29
Le Count, Ronald D. 12-31
Martin, Harold S. 5-25, 10-22
McCullum, Hugh 2-22
McDermet, William W. III 8-33
McFadden, Dave 12-17
McFadden, Ralph G. 10-25
Merrell, James L. 12-12
Meyer, Lauree Hersch 8-12
Miller, Carol Barr 3-3
Miller, Dean M. 8-16
Miller, Galen L. 12-30
Miller, Joyce 5-13
Miller, June A. 10-26
Mines, Cindy 4-2
Minnich, Dale E. 3-21, 6-15
Mitchell, Mark 4-3, 6-9, 7-23, 9-10, 10-18
Mitchell, Olden D. 6-35
Mock, Robert G. Statler 1-18
Mundey, Paul E.R. 11-11
Murray, Dorothy Garst 6-26
Neff, Robert W 8-31
Neher, Linda Faw 1-14
Neher, Willetta 6-2
Nies, Ann King 1-3
Phillips, George W. 1-28
Poling, James N. 9-8
Poling, Nancy Werking 7-24
Puffenberger, Bill 12-16
Racop, Shirley Fisher 11-3
Ramirez, Frank 3-24, 9-12
Reber, Norman 6-3
Reynolds, Irene S. 1-3, 4-3, 9-3, 12-2
Ritchey, Dorothy 2-9
Robinson, Paul M. 11-10
Rogers, H Kendall 10-23
Rosenberger, Mary Sue 5-24
Rowe, Donald E. 3-30
Rowe, Robert L. 11-20
Royer, Howard 4-16, 6-27, 7-14, 8-37, 10-16
Seaver, Patricia M. 3-28
Simmons, Steve 2-17, 12-10
Slezak, Gail 8-3
Smith, Ed 10-12
Smith, Jacoby 8-20
Smith, Micki 7-4, 11-14
Smoker, Joanne Ginder 12-2
Speicher, Tim 8-18
Stanford, Glen 7-2
Stern, Donald L. 11-16
Stickel, Ruby 10-15
Stoffer, Dale R. 8-29
Sullivan, Tony L. 9-2
Sutton, Wayne 11-27
Swartz, Fred W. 1-24, 2-3, 3-27, 5-2, 5-19, 7-23, 9-18
Thomasson, Kermon 2-3, 2-25, 2-32, 3-32, 4-12, 4-14, 4-24, 5-1, 5-8, 5,32, 6-10 6-14, 6-40, 7-2, 7-12, 8-1, 8-40, 10-2, 10-32, 11-1, 11-2, 11-32, 12-1, 12-36
Thompson, Joel K. 1-13
Tomlonson, James E. 8-19
Tooker, G. Calvin 2-28
Turner, Darrell 1-10
Wallis, Jim 12-18
Wampler, Glenna 5-22
Wampler, Guy 2-16
Wilson, Tom 11-22, 11-25
Witmer, Margaret R. 3-2
Wolff, Howard G. 6-24
Young, David S. 5-14
Ziegler, Earl K. 5-19
Ziegler, Edward K. 9-2
Ziegler, Emma K. 8-2
Ziegler, Harriet 6-16, 9-24
Zimmerman, Karen 12-16

SUBJECT MATTER

AFRICA
African church executive meets with Brethren 7-6
Beyond the rivers of Sudan 7-12
Bishop Tutu seeks US support for justice 6-7
Brethren staff respond to Somalian emergency 9-4
Emergency funds go to Namibia and Florida 5-4
Global Women's Project adopted by Westminster 4-5
Global Women's Project completes first grant 5-4
Kenyan MP urges Brethren to activism 12-4
Kenyan sisters 9-16
Medical work attracts Hennings to Nigeria 8-8
Nigeria: Christianity as a catalyst 8-10
Nigerian Brethren pick new general secretary 9-6
Subdued celebration, A, H. Lamar Gibble 4-18
Thoughts under the tamarind tree, Kermon Thomasson 4-24
Three beginning terms as teachers in Nigeria 12-6
Water and women, Janine Katonah 3-22
Western agribusiness dominating in Africa 3-8
World's refugees still urgently need relief 5-4

ANNUAL CONFERENCE
AACB anniversary marks 10 years celebrating arts 8-26
Annual Conference 1981, Kermon Thomasson 5-8
Annual Conference 1981, Kermon Thomasson 6-10
AC query procedure subject of booklet 11-6
Arts Association marks 10th birthday at Indy 2-5
Brueggemann helps ministers conquer fear of the dark 8-19
Choosing the 1983 Moderator: What do the candidates think? 5-10
Columbus: The architect's art 6-9
Conference news briefs: All the other things going on at Indy 8-22
Consumer's guide to pre-Conference sideshows 6-16
Elections and appointments: Who leads, makes decisions, studies queries? 8-24
European, US churches act against apartheid 1-6
Duane Ramsey: He'd rather be pastor, Steve Simmons 2-17
Few questions for the study committee, A 2-13
Go now with God 8-28
Must the Brethren die? 6-32
New business: Nuclear materials, toxic wastes, WPTF, tobacco, deacons, hymnal 8-18
New 'heirloom,' A, Joyce Miller 5-13
Nominating committee at work on '81 ballot 3-5
Nominations sought for '82 Annual Conference 10-5
Old business: Mission philosophy, diminishing membership, human sexuality, NCC/WCC 8-14
Page One 5-1
Peace is theme of Wichita Annual Conference 11-5
Quest: A challenge for finding our ministry, Jeanne Jacoby Smith 8-20
Response to God's call focus of '81 Conference 2-4
Sexuality: God's good gift 2-10
Turning around 6-35

BIBLE STUDY
Because he lives, Chalmer Faw 4-8
Caring about people, Donald L. Stern 11-16
Duty and delight, Timothy K. Jones 10-10
From a cave to a commitment, David S. Young 5-14
God's everlasting love, L. Gene Bucher 3-10
Inaugural address, Joel K. Thompson 1-12
Letting God's people go, Estella Horning 2-20
On being a hostage, William W. McDermet III 8-32
Scientific creationism: Missing the point of 'the week that was,' Frank Ramirez 9-12
Sitting on our gifts, James N. Poling 9-8

BOOK REVIEW
Life stories that enlighten 7-23
Nurturing the Christian family: The gift of life, Janine Katonah 5-19
Nurturing the Christian family: What's happening to clergy marriages, Earl K. Ziegler 5-19
Nurturing the Christian family Marriage in today's world, Fred W. Swartz 5-19
Women Ministers: How women are redefining traditional roles, Fred W. Swartz 9-18
Searching for faith and fulfillment. facing the draft, Fred W. Swartz 1-24

BRETHREN COLLEGES/SEMINARY
Accrediting body lifts La Verne's probation 9-5
Bethany Seminary choir resumes tour tradition 8-5
Brethren and the Armenians, Richard Keeler 4-19
June graduation honors 23 Bethany graduates 8-4
La Verne takes steps to renew its accreditation 1-4
Peace fund established at Bethany Seminary 10-6
Peace studies continue importance at Juniata 1-9

BRETHREN HISTORY
For the ZamZam veterans, life has never been the same, Kermon Thomasson 4-14
Night they sank the ZamZam, The, Kermon Thomasson 4-12
Page One 8-1
Remove not the ancient landmark, Dale R. Stoffer 8-29
Working toward that glorious day, Robert W. Neff 8-31

BRETHREN HOMES AND HOSPITALS
Ceremony marks start of hospital construction 8-6
Hospital building, funding progress 5-5
New Oxford Home stresses energy efficiency 12-9

BRETHREN LIFE
Absolutes for an adventurous future, Robert G. Statler Mock 1-18
Blacklisted in Mother Earth News, Nancy Werking Poling 7-24
Brethren approach to designer genes, A, Frank Ramirez 3-24
Brethren discipleship network taking shape 3-7
Brethren image, The: Where is the elan, the spirit, the joy? James A. Gittings 8-15
Brethren need self-examination, The, George W Phillips 1-28
Brother 'Slim' Whitman's record sales boom 5-5
Camp director may become lost camper's guardian 1-6
Church needs new vision in "apocalyptic" age 2-6
Few questions for the study committee, A 2-13
Flory family, The, Dorris Blough 5-18
Holy Spirit Conference draws over 800 in '81 10-4
Holy Sprit Conference to meet at Manchester 6-6
Jaime's story isn't finished, Harriet Z. Blake 4-10
Keller family, The, Evelyn M Frantz 5-16
Kennel's bid witnesses for "moral minority" 1-6
Letters from Little Toe, Dale W. Brown 7-10
Mishler family, The, Mildred Hess Grimley 5-17
Must the Brethren die? 6-32
Myth of the Brethren family, The, Harriet Z Blake 5-16
New 'heirloom,' A, Joyce Miller 5-13
Potlucks and pastors, Bob Faus 1-20
Rembrandt: The Anabaptist spirit in art, Linda Faw Neher 1-14
Sexuality: God's good gift 2-10
Stone-Hanson family, The, Bob and Mary Baucher 5-18
Travel directory ready for Brethren on the go 5-6
Why Jaime?, Anne Schmidt Koenig 4-10

BRETHREN PRESS
Brethren Press book sales climb in 1980 4-5
Brethren books, staff to Moscow book fair 7-9

BRETHREN REVIVAL FELLOWSHIP
Brethren revival group holds annual meeting 12-9

BRETHREN VOLUNTEER SERVICE
BVSers arrested following budget cut protest 5-6
4,000th BVSer extends tradition of service 4-7
BVS in Fresno: Love without strings, Bob and Mary Baucher 2-26
BVS workcamp serves rural Kentucky community 11-6
Clasping hands, Howard E. Royer 10-16
Joyce Stoltzfus named new director of BVS 3-9
'Troubles' (and hopes) I've seen, The, Ruby Stickel 10-15

CHRISTMAS
Christmas in December, Tom Dorris 12-26
Into a real world, Ken Gibble 12-24

CHINA
Agricultural program with China underway 11-6
Chinese visitor defends integrity of his church 12-5

COLUMN
Celebrate the 3,387, Ralph G McFadden 10-25
Cue from kings, A, Dave McFadden 12-17
Leadership crisis, A, Robert L. Rowe 11-20
Linguistic conversion, A, Lauree Hersch Meyer 8-12
Potlucks and pastors, Bob Faus 1-20
Second 'day of infamy,' A, Dean L. Frantz 12-15
Subdued celebration, A, H Lamar Gibble 4-18
Turning around, Olden D. Mitchell 6-35
What about the Russians? Dale Aukerman 7-19

CONGREGATIONS
Bridgewater: Exchange brings the barriers tumbling down, Glenna Wampler 1-22
Congregation celebrates centennial in historical site 6-6
Dundalk church helps families in crisis 4-6
Global Women's Project adopted by Westminster 4-5
Midway: Drawing Haitian children at Bible school, Arlene Keller 1-22

CONSCRIPTION
Don't put me in the register! Charles L. Boyer 10-8
Draft Counseling, Chuck Boyer 3-12
Draft law defied by Selective Service 11-6
NISBCO calls churches to be ready for draft 9-6

DISARMAMENT
Brethren ask Monsanto: Consider nuclear risk 7-4
Campaign for nuclear weapons freeze begins 6-5
Pax World portfolio outperforms Dow 6-6
Plowshares Eight found guilty in protest act 5-6
Presidential candidates get plea from churches 1-9
UN Studies campaign for disarmament 6-6
Unlikely team is symbol of wide MX opposition 7-9
What about the Russians? Dale Aukerman 7-19
Women and the draft, Julie Garber 1-17

DISASTER
Disaster auction nets thousands for relief 12-8
Disaster network aids spring storm victims 8-6
Italy quake victims receive church aid 2-6
MCC ships wheat flour to Vietnamese people 10-5
Somalia refugees get church aid 1-5

EASTER
Because he lives, Chalmer E. Faw 4-8
Church called to form a peacemaking lobby 1-7

ECUMENICAL ACTIVITIES
Campaign for nuclear weapons freeze begins 6-5
Church called to form a peacemaking lobby 1-7
Church leaders unite in call for justice 5-5
Church needs new vision in "apocalyptic" age 2-6
Ecumenical plans made for Houston churches 10-6
Hospital building, funding progress 5-5
Interfaith group addresses role of women in church 6-5
LIFE Labs offer church pilgrimage in faith 5-6
Meeting explores issues of Islam, Christianity 7-4
Mennonites, Brethren plan TV production 9-5
1.8 million strong UCC declared "peace church" 10-7
Three faiths undertake world hunger campaign 6-8
Travel directory ready for Brethren on the go 5-6

EDITORIAL
Alive to the mystery, Harriet Ziegler 9-24
An antidote for dismay, Kermon Thomasson 3-32
Human side of Elgin, the, Kermon Thomasson 6-40
Live coals and fresh fuel, Kermon Thomasson 11-32
More things you dreaded knowing, Kermon Thomasson 2-32
'New Brethren': A life-giving gift, The, Merle Crouse 1-32
Peace for a pyramid, Kermon Thomasson 12-36
Recovery of sight for the blind, Kermon Thomasson 5-32
Saying it without pictures 8-40
Simply fantastical redundancy, A, Kermon Thomasson 10-32
Tempest in a foot tub, A, Kermon Thomasson 7-32
Thoughts under the tamarind tree, Kermon Thomasson 4-24

EDUCATION
Brethren educators form association for support 1-8
ERA falsehoods need correction 3-28
Foundation series offers new study materials 10-5

ERA
D.C. prayer vigil begins ERA support campaign 8-9
ERA falsehoods need correction, Patricia M Seaver 3-28

EUROPE
European, US churches act against apartheid 1-6

EVANGELISM/CHURCH GROWTH
Dissenters form new Evangelical Presbyterian Church 7-5
Does your church have a welcome Mat? H. Fred Bernhard 11-18
Festival of evangelism planned for late July 7-5
Turning around, Olden D. Mitchell 6-35

GENERAL BOARD PROGRAM
Faces of Share, The 3-14
Faith sharing in Cuba 6-27
Giving fails to keep pace with inflation 3-5
Giving strong in '81 but running behind goal 9-5
Global Women's Project completes first grant 5-4
January LIFE Lab slated for Florida 12-5
LIFE Labs offer church pilgrimage in faith 5-6
Lord, when did we see you? Dale E. Minnich 3-21
Metzlers join Sudan health care team 2-7
MICAH Mission, The: Words into action 7-14
New, leak-free roof installed at offices 8-8
New radio spots suggest changes in lifestyle 3-9
Radio spot campaign popular with stations 7-6
SERRV in partnership with overseas artisans 2-6
Speakers selected for 1982 NYC at Estes Park 12-6
Water and women, Janine Katonah 3-22

GENERAL BOARD STAFF
Bhagat calls Brethren to support sea treaty 6-4
"Born again" Christians may be foes in next war 3-4
Brethren Staff respond to Somalian emergency 9-4
Friend and counselor, Bob Greiner retires 4-5
General Board, seminary announce staff shifts 2-8
Harriet Ziegler leaves MESSENGER for NCC 9-5
Joyce Stoltzfus named new director of BVS 3-9
Karen, Rene Calderon to Latin America job 8-7
Lila McCray named to stewardship post 6-8
Metzler named new GSC exec/treasurer 4-6
Metzlers join Sudan health care team 2-7
New district executive for Southern Plains 7-7
Staff changes announced in Elgin, Shenandoah 5-7
Taxes held in protest by General Board staff 11-5

INDIA
CNI future promising, says India missionary 11-8
Communications open on India church issue 9-4

INSPIRATIONAL
Dandelion People, Jonathan Hunter 8-34
How it happened, Isaac Asimov 9-14
Meditation for a Brethren love feast, Patricia Kennedy Helman 10-14
No dieting at the Lord's table, Ed Smith 10-12
Spiritual calisthenics, Ken Brown 1-21

INTERNATIONAL YEAR OF THE DISABLED
Church and the disabled, The, Jim Fryman 6-23
Disabled and reborn, Howard G. Wolff 6-24
Disabled persons, Shirley J. Heckman 6-22
Gifts the disabled bring, Dorothy Garst Murray 6-26
Words can be a handicap, too 6-19
1981: A year for the disabled, Jim Fryman 6-18

LATIN AMERICA
Argentine rights leader wins Nobel Peace Prize 1-5
"Born again" Christians may be foes in next war 3-4
Church leaders unite in call for justice 5-5
Faith sharing in Cuba 6-27
Good Friday march protests El Salvador involvement 7-4
Half the world jails, tortures dissenters 3-4
Heroic church in Central America, The, Hugh McCullum 2-22
Letting God's people go, Estella Horning 2-20
Reagan called to speak for justice and peace 3-9
Relationship with ICP appears jeopardized 12-4
Resolution on El Salvador 8-20
Subdued celebration, A, H. Lamar Gibble 4-18
US aid to Guatemala supports oppression 10-4
World's refugees still urgently need relief 5-4

MEDIA
Brother 'Slim' Whitman's record sales boom 5-5
Catholics move boldly to satellite network 7-6
Church satellite group airs television show 11-7
FCC official warns electronic church 7-6
New radio spots suggest changes in lifestyle 3-9
Radio spot campaign popular with stations 7-6

MIDDLE EAST
Brethren and the Armenians, Richard Keeler 4-19
NCC: "Mutual recognition" key to Mideast peace 1-5

MISSION
Appalachian Caucus in transitional period 1-5
Beyond the rivers of Sudan, Kermon Thomasson 7-12
Brethren staff respond to Somalian emergency 9-4
Churches mark 60 years of work with migrants 1-8
Crisis in overseas mission, Richard G. Hutchinson Jr. 6-12
Danger on the road to world mission, Dale E. Minnich 6-15
Dundalk church helps families in crisis 4-6
Esther Waba: Back to Nigeria, Mark Mitchell 4-2
Faces of Share, The 3-14
Food, jobs among goals of food canning program 6-5
For the ZamZam veterans, life has never been the same, Kermon Thomasson 4-14
Global Women's Project completes first grant 5-4
Kenyan Sisters, Mary Brandenburg 9-16
Let's not shout past each other, Kermon Thomasson 6-14
Living with Islam, Byron Haines 5-20
Lord, when did we see you? Dale E. Minnich 3-21
Medical work attracts Hennings to Nigeria 8-8
MICAH Mission, The: Words into action 7-14
Mission interpreters available to churches 12-5
Nigeria: Christianity as a catalyst, Robert A. Hess 8-10
Night they sank the ZamZam, The, Kermon Thomasson 4-12
Old business: Mission philosophy, diminishing membership, human sexuality, NCC/WCC 8-14
Sudan: Kaljok well dug, self-reliance affirmed 10-5
Thoughts under the tamarind tree, Kermon Thomasson 4-24
Three faiths undertake world hunger campaign 6-8
Water and women, Janine Katonah 3-22

NATIONAL COUNCIL OF CHURCHES
Councils of Churches, Howard E. Royer 4-16
Haitian resettlement assisted by Brethren 3-5
Interfaith group addresses role of women in church 6-5
Italy quake victims receive church aid 2-6
Mailing distorts NCC Bible revision plans 5-5
NCC board disagrees with Reagan policies 8-9
NCC: "Mutual recognition" key to Mideast peace 1-5
NCC urges tax break for charitable givers 7-8
NCC/WCC Affiliation 8-17
Non-sexist lectionary gets NCC approval 2-8
Three faiths undertake world hunger campaign 6-8
Somalia refugees get church aid 1-5

NATIONAL ISSUES—US
Bhagat calls Brethren to support sea treaty 6-4
Bishop Tutu seeks US support for justice 6-7
Board calls for redress for WW II internees 12-6
Brethren approach to designer genes, A, Frank Ramirez 3-24
Brethren ask Monsanto: Consider nuclear risk 7-4
Budget criticized for shift toward military 7-5
BVSers arrested following budget cut protest 5-6
Church leaders unite in call for justice 5-5
Emergency funds go to Namibia and Florida 5-4
Half the world jails, tortures dissenters 3-4

If justice could show its face, Tom Wilson 11-22
Klan rhetoric finds America's ears open 6-4
KKK wraps itself in God and country, Darrell Turner 1-10
Lefever to State Dept. worries rights workers 4-4
Lefever: Victimized by character assassination 8-6
NCC board disagrees with Reagan policies 8-9
New immigration plan called 'isolationist' 11-4
NISBCO calls churches to be ready for draft 9-6
On being a hostage, William W. McDermet III 8-32
Opposition to neutron bomb production grows 11-4
Peace academy dream may be nearing reality 2-6
Presence of nuclear materials, The 8-18
Prisons: A view from inside 1-28
Repressive Korean rule still receiving US aid 4-6
second 'day of infamy,' A, Dean L. Frantz 12-15
Stevens signs contract with union workers 1-6
Subdued celebration, A, H. Lamar Gibble 4-18
Supreme Court rejects Navajo Indian appeal 10-6
US Naval activity on Vieques continues 6-5
Window of history, The, Tom Wilson 11-25

NESTLE BOYCOTT
Lefever to State Dept. worries rights workers 4-4
US casts only 'no' vote on infant formula code 8-5

NEW RIGHT
Alternatives to the religious right wing, Dale W. Brown, Paul E.R. Mundey, Paul M. Robinson 11-10
Brothers we are, friends we're not, Earle W. Fike Jr. 11-8
Letters from Little Toe, Dale W. Brown 7-10

NEW WINDSOR
Food, jobs among goals of food canning program 6-5

ON EARTH PEACE
Peace bookstore opens at New Windsor Center 2-8

OPINIONS
Accept what we cannot change, Kerby Lauderdale 2-29
Accept your role as child of God, William J. Tinkle 8-38
Accepting others, where they are, Galen L. Miller 12-30
Brethren need self-examination, The, George W. Phillips 1-28
Church must save souls and bodies, Mary Sue Rosenberger 5-24
Dialog with God traced in journal, Janet Kopp Heckman 5-24
Ecumenical basics in the hospital, Myron C. Horst 11-28
ERA falsehoods need correction, Patricia M. Seaver 3-28
Feeling anger and sorrow, G. Calvin Tooker 2-28
How long must women wait? Donald E. Rowe 3-30
Making the Bible a textual cadaver, Christian Bashore 1-28
Our struggle for survival, Wayne Sutton 11-27
Preoccupation with politics, Tom Knepper 7-29
Priming Brethren to accept gays, Harold S. Martin 5-25
Prisons: A view from inside, Wiley Benefield 1-28
Riches to be had by serving Jesus, Chauncey Shamberger 8-39
Thanksgiving in Nigeria, Emmanuel Amadife 11-26
true Christian is not a patriot, A, Ronald Good 8-38

OUTDOOR MINISTRIES
OMA expands to meet Brethren camp needs 3-5

PEACE
Bound together for peace, Jim Wallis 12-18
Budget criticized for shift toward military 7-5
Campaign for nuclear weapons freeze begins 6-5
Cue from kings, A, Dave McFadden 12-17
Living with Islam, Byron Haines 5-20
Making church ready for peace, Owen G. Stultz 7-29
McFadden wins prize for essay on peace 7-5
New Abolitionist Covenant 12-18
Pax World portfolio outperforms Dow 6-6
Peace Academy campaign calls for action now 10-6
Peace education given top priority by UME 11-8
Peacemaking and basin ministry 12-21
Peace symbol crosses globe to challenge teens 4-4
Peacemaking projects benefit from new fund 3-9
Proclaiming liberty to the captives 10-22
UN studies campaign for disarmament 6-6
Unlikely team is symbol of wide MX opposition 7-9
University for peace set for Costa Rica 7-9

PEOPLE
Ahmadu, Martha 11-2
Anderson, John 1-9
Anonthysene, Khamkhane 9-3
Augsburger, Myron 1-7
Barkdoll, Stanley and Hazel 1-6
Berrigan, Daniel 5-6, 12-12
Berrigan, Philip 5-6
Blake, Harriet Ziegler 1-1
Blickenstaff, Delbert 8-2
Bowman, Anne Booth 2-8
Bowman, Warren 2-2
Brandenburg, Mary 5-4
Brown, Clarence 4-3
Brubaker, Shirley 2-8
Bruggemann, Walter 8-19
Castellanos, René 6-2
Chamberlain, Wendy 12-8
Chavez, Cesar 1-8
Chrisman, Bruce 1-4
Clague, W. Donald 5-11
Clark, Ruth 1-2
Davis, Joanne Nesler 1-7
Dilling, Yvonne 10-18
Egge, Doris Cline 2-13
Enberg, Barbara Davis 5-11
Esquivel, Adolfo Perez 1-5
Evans, Helen and Quentin 9-6
Fike, Rebecca, 3-3
Fisher, Tommy 11-3
Fralin, L. Wayne 5-11
Frey, Esther 3-2
Gahagen, Zella 12-6
Gibble, H. Lamar 4-18
Gibble, Jay 5-7
Griener, Robert 4-5
Hammer, Dean 5-6
Hanft, Ron 4-4
Hartman, Diane 6-3
Heckman, Shirley J. 1-7
Heisey, Florinne 7-3
Henderson, James and Joy 12-6
Hileman, Virginia 12-9
Hoal, Lefty 5-3
Hoffman, Paul W. 5-11
Hoover, Mary Jeanette 10-2
Hunsberger, Henry 9-2
Hwan, Chun Doo 4-6
Ingold, Dave 12-9
Ingold, Roger 4-24
Jasper, Adeline 5-13
Jaworski, Leon 7-23
Jehnsen, David C. 2-6
Johnston, Isabella 7-6
Jung, Kim Dae 4-6
Kabat, Carl 5-6
Kaetzel, Sterling 2-2
Kennel, Leroy 1-6
Kubler-Ross, Elisabeth 7-23
Lara-Braud, Jorge 3-4
Largent, Jan 9-2
Lefever, Ernest W. 4-4, 8-6, 8-40
Maas, Elmer 5-6
Martin, Janice 8-3
Mason, Olin 5-5
Mason, Judy 5-6
McFadden, Dave 7-4, 12-17
Mellinger, Ellen 4-7
Metzler, John D. Jr. 4-6
Metzler, Steve and Karen 2-7, 1-8
Miller, Bryce 3-2
Miller, Jim 5-7
Mitchell, Mark 1-1, 9-1
Montgomery, Anne 5-6
Muggeridge, Malcolm 7-23
Murray, Andy 1-9
Myer, James F. 2-13
Neff, Bob 3-9, 4-5, 7-4
Nolen, Wilfred E. 2-8
Nyce, William P. 2-8
Ockerman, Susan & James 4-2
Patton, Mark and Emily 10-2
Peters, Hazel 5-7
Ragnjiya, Toma H. 9-6
Duane Ramsey 2-17
Reagan, Ronald 1-9
Replogle, James S 2-8
Rhoades, Ruby 4-4, 4-6
Robinson, Nora, 1-3
Romero, Archbishop Oscar 2-22, 3-4
Rosenberger, Mary Sue 2-13
Rowe, Dewey 10-3
Rush, Molly 5-6
Sarafian, Armen 1-4
Schrock, J.R. and Carolyn 1-8, 4-24, 7-12
Schrock, Jon 7-2
Schuchardt, John 5-6
Laura Sewell 11-8
Shallenberger, Clyde R. 2-13
Shearer, Velma 7-4
Simmons, Steve 1-7, 8-7
Siverts, Jon 5-6
Smeltzer, Mary Blocher 12-10
Solanky, Asha 5-2
Stafford, William 9-10
Stanley, Ken 12-9
Steiner, Donna Forbes 1-8
Steiner, Duane 2-8
Stoltzfus, Joyce A. 3-9
Stone, Phil 2-3
Swartz, Fred 4-5
Switzer, Galen 11-2
Thomas, John 5-2
Thompson, Joel K. 1-7
Tucker, Helen 4-4
Tutu, Desmond 12-12
Vaughn, Everton 5-7
Waba, Esther 4-2
Wallace, Leah 6-2
Wampler, Guy E. Jr. 2-13
Weaver, Clyde 4-5, 11-5
Weigle, Jaime 4-1, 4-10
Weimer, Glen 8-2
Welch, Myra Brooks 2-25
Whitman, Slim 5-5, 10-7
Wilson, Leland 1-7
Wishon, George 12-9
Wolff, Howard 6-1
Wright, Eva Byerly 1-2
Yost, Dwayne 1-5, 8-9
Yu, Howard 7-2
Ziegler, Harriet 9-5
Zigler, M.R. 11-1, 11-13, 11-14

PILGRIM's PEN
Patricia Kennedy Helman 1-23, 2-19, 3-31, 4-17, 5-23, 6-39, 7-27, 8-27, 9-19, 10-27, 11-19, 12-29

POETRY
Autumn Dramatics, Patricia Kennedy Helman 11-21
Poem, for lives out of tune, Kermon Thomasson 2-25
Poet for Brethren, A (Poetry by William Stafford), Mark Mitchell 9-10
Replay of an old movie, Ernestine Hoff Emrick 12-23
Will to kill, Karen S. Carter 12-20

REFUGEES
Emergency funds go to Namibia and Florida 5-4
Emergency funds help Salvadoran refugees 8-6
Haitian resettlement assisted by Brethren 3-5
Refugee resettlement coordinators gather 11-4
Somalia refugees get church aid 1-5
World's refugees still urgently need relief 5-4

RESOURCES
Advent and Christmas, June A. Miller 10-28
Councils of churches, Howard E. Royer 4-16
Disabled persons, Shirley J. Heckman 6-22
Draft counseling, Chuck Boyer 3-12
Fantasy science fiction, Robert Bowman 5-22
Human sexuality, Guy E. Wampler Jr. and Donald R. Jordan 2-16
Mission education, Shirley J. Heckman 9-20
New Games, Harriet Ziegler Blake 1-16
Spiritual growth, Matthew M. Meyer 12-28
Who are we? Howard E. Royer 8-36
Youth/young adults, Ralph L. Detrick 7-26

SERRV
SERRV in partnership with overseas artisans 2-6

SEXUALITY
Accept what we cannot change, Kerby Lauderdale 2-29
Feeling anger and sorrow, G. Calvin Tooker 2-28
few questions for the study committee, A 2-13
Human sexuality: Avoiding denominational shipwreck, Dean M. Miller 8-16
Human sexuality program offered to congregations 9-6
Sexuality: God's good gift 2-10

SOUTHEAST ASIA
Repressive Korean rule still receiving US aid 4-6
Subdued celebration, A, H. Lamar Gibble 4-18

TAX RESISTANCE
Christian tax resister appeals conviction 1-4
Deciding Caesar's share, Karen Zimmerman and Bill Puffenberger 12-16
Taxes held in protest by General Board staff 11-5
World Peace Tax Fund Legislation Support 8-18

WOMEN'S MOVEMENT
Global Women's Project adopted by Westminster 4-5
Global Women's Project completes first grant 5-4
How long must women wait? Donald E. Rowe 3-30
Interfaith group addresses role of women in church 6-5
Kenyan Sisters, Mary Brandenburg 9-16
Letting God's people go, Estella Horning 2-20
linguistic conversion, A, Lauree Hersch Meyer 8-12
Water and women, Janine Katonah 3-22
Women and the draft, Julie Garber 1-17
Women's meeting focus: growth through risk 4-7

WORLD COUNCIL OF CHURCHES
Australia's Aborigines receive WCC support 9-6
Councils of churches, Howard E. Royer 4-16
NCC/WCC Affiliation 8-17
Salvation Army leaves WCC over 1978 grant 11-8
WCC combats racism; Brethren take no part 12-9
WCC ends banking with South Africa 12-4

YOUTH/YOUNG ADULTS
Brethren young adults: Community at Thanksgiving, Dorothy Ritchey 2-9
When your child doesn't want to join the church, Ken Gibble 7-20
Young adults to examine global interdependence 9-6
Youth, adults begin planning for '82 youth meeting 7-9
Youth/young adults, Ralph L. Detrick 7-26

Peace for a pyramid

The ancient Egyptians were obsessed with their quest for immortality. The everflowing Nile symbolically supported that hope, and even the surrounding desert, so harsh in life, lent a kinder credence in death to the preservation of things mortal—its dry sands suspending or slowing the process of decay.

The imposing pyramids attest to the grandiose scale on which the pharaohs dreamed of immortality. They spent much of their earthly time building their monuments for the hereafter. When Anwar Sadat was killed he had no burial place prepared, and so was laid to rest in a hastily prepared, makeshift tomb. He gave his life to a noble cause, and peace will be his pyramid.

Sadat was a Muslim. That will trouble some who read this. He was a soldier, who resorted to violence. That will be a stumbling block to others. He was in most ways an ordinary human being, prone to the same faults and sins as you and I. But I have been intrigued by the circumstances of Sadat's life and death and inspired by the resolute stand he took for peace. What power can take hold of a person's life, turn it around, and use the person for a purpose that transcends the usual human propensities? Can God touch a life and make it different? Even . . . a Muslim's life? As President Carter recalled, "Anwar Sadat was a man who believed that God's hand was on him."

As a faithful Muslim, Sadat prayed five times every day. His forehead displayed a permanent bruise scar from touching it against the ground in prayer. When he arrived at Camp David for the Egyptian-Israeli peace talks, the first thing he asked for was a room in which to pray. To link the dark mark on Sadat's forehead to Isaiah's "bruised for our iniquities" would be rather farfetched, but I don't mind saying that on October 6 as I reflected sorrowfully on Sadat's tragic death, several "suffering servant" allusions came to fore.

"Out of Egypt I called my son." "Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned. . . . " The soldier Sadat once sought by the violence of the sword to achieve justice for his people. But in 1977 he dramatically turned around and did the unthinkable. He went to Jerusalem, stood before the Israeli Knesset, and offered peace to his enemies. It cost him popularity and friendship in the Arab world. And in the larger world, which somehow insists that war is the way to settle an issue, it seemed a crazy thing to do.

Whether it will lead to a larger, permanent peace between Israelis and Arabs is yet to be seen, but out of Sadat's bold and imaginative act came the Camp David Accords, which have at least for now brought peace to Egypt and Israel.

And consider this: An Israeli tennis player plays on an Egyptian court. An Egyptian musican performs in Israel. Israelis take package tours to the pyramids with kosher meals. Cairo's leading newspaper, *Al Ahram,* is on sale in Tel Aviv. Israeli freighters dock in Alexandria with farm produce, furniture, and pharmaceuticals. Egyptians experience visits on an Israeli kibbutz, and Egyptian officials discuss agricultural cooperation with Israeli experts. The wolf dwells with the lamb, and the leopard lies down with the kid.

Modest samplings of the fruits of peace? Perhaps. But would we rather hear of battlefield statistics—of so many soldiers killed? Would we rather hear of bombed-out villages, of ruined economies, and starving children? When you think about it, how simple it is to abolish war: Quit fighting and wage peace. It can be done. Anwar Sadat did it.

Sadat was, in a sense, just an ordinary man, and when he began to show that there was an extraordinary quality about him, he had only some three years of life left. Yet in that brief time he won the respect of a skeptical world and retaught the lesson of the Prince of Peace. In a time when the leader of the Western world preaches narrow nationalism and disregards the plight of the poor, Anwar Sadat put peace ahead of war, and the welfare of his people above national pride.

Dave McFadden says on page 17 of this MESSENGER that the premise that war is a given of human existence, an unchangeable disposition of humankind, is untrue. What better demonstration of that do we need than Sadat's 1977 pilgrimage to Jerusalem?

Anwar Sadat was born on December 25, 1918. This Christmas day, 1981, as we celebrate again the birth of the Prince of Peace, I want to add a prayer for another man who lived and died for peace. Another man who risked his life to go to Jerusalem with a message. Another man who in the end was killed by his own people who did not understand him, whose eyes were too dim to glimpse his vision.

Anwar Sadat gave his people something that swords could not assure. That gift was peace, and peace will be his pyramid.—K.T.

Church of the Brethren

National Youth Conference 1982

"ALIVE...to love, to care, to share"

August 19 – 24, 1982 Estes Park, Colorado

Contact your pastor/youth advisor or Chris Waltersdorff
NYC '82 Coordinator, 1451 Dundee Ave., Elgin, IL 60120

Upper photos, United Nations/J. K Isaac. Lower photos, Religious News Service.

What child is this?

We are the children of El Salvador, old before our time. We have huddled in caves and hidden in hills and crossed rivers to find refuge. We know what death means and how quickly it comes. But we want to live, to learn and grow, to have fear no more.

We are the street children of Haiti, one of the poorest countries in the world. Most of us have little to eat. But some of us have found a place that really cares. As many as 750 of us eat a wholesome free lunch at Aide aux Enfants. It may be all we eat all day, but it keeps us alive.

We are the refugee children of Somalia, thousands of us caught here in camps. Sometimes we have food; sometimes we don't. There is neither work to do nor games to play. We sit with our families and wait. We do not look ahead; there is nothing to see.

We are Palestinian children on the West Bank, from towns with names that sound like Bible times. We live now in refugee camps but we still fear the bombs and soldiers that drove us from our homes. We want to go back to the hillsides and to another life we almost forget. But there is no way.

We are children in the U.S.A. who have seen tornadoes destroy our homes or flood waters fill our basements with mud and sweep our cars away. We are confused and afraid it will happen again. Some day it will get better but right now it makes us cry.

. . . These are the children of many lands to whom the Church of the Brethren reaches out in acts of love and service.

By sharing in your church's Christmas/Peace Offering, you honor the One to whom all children are dear and all people the children of God.

Church of the Brethren General Board
1451 Dundee Ave., Elgin, Illinois

DEC 82
N. MANCHESTER,
INDIANA 46962